
REASONS WHY THE
Presbyterian Church
In the United States

SHOULD WITHDRAW FROM

The Federal Council of the
Churches of Christ In America



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RULING ELDER

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REASONS WHY THE PRESBYTERIAN CHURCH U. S. SHOULD WITHDRAW FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The 87th General Assembly of the Presbyterian Church in the U. S. meeting at Montreat, North Carolina, May 29-June 3, 1947 unanimously adopted the Minority Report of the Standing Committee on Foreign Relations providing that the "Assembly hereby submit immediately to the Presbyteries the question of the withdrawal of the Presbyterian Church in the U. S. from membership in the Federal Council of the Churches of Christ in America." The General Assembly has requested representatives from all of the churches of the Presbyterian Church U. S. to express through their respective Presbyteries whether or not they want the Presbyterian Church U. S. to withdraw from the Federal Council of the Churches of Christ in America.

There are, of course, sincere and worthy Ministers, church officers and church members on both sides of this important issue. Every member of the more than 3500 churches of the Presbyterian Church U. S. should give thoughtful and prayerful consideration to the question of whether or not the Presbyterian Church U. S. should withdraw from the Federal Council of Churches.

Those who believe that the Presbyterian Church U. S. should not withdraw from the Federal Council of Churches, of course, will state their reasons for believing that the Southern Presbyterian Church should continue to allow the Federal Council of Churches to speak for them.

There is a large group who sincerely believes that the Church of the Living God has no authority from its Head, Jesus Christ, to meddle in economic, political, social and racial problems. This group believes that the Church should teach only the Bible, God's Holy Word, and that the knowledge of God's Holy Word will, through the Blessings of His Holy Spirit, change the lives of those who accept Christ and Him crucified so that they as individual citizens will help to solve economic, political, social and racial problems. A large percentage of the membership of the Presbyterian Church U. S. feels that it is wrong for the Federal Council of Churches to commit their individual churches to those economic, political, social and racial objectives of the Federal Council of Churches as set forth in the Council's official reports to which we shall later refer.

God's Holy Word clearly sets forth the true function of His Church which is to spread His Gospel at home and abroad. The Head of the Church of the Living God commands His followers to:

"Render therefore to Caesar the things which be Caesar's, and unto God the things which be God's."

The Book of Church Order adopted by our General Assembly, has this to say regarding the sole functions of our Church:

"The sole functions of the Church as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the scriptures."

The Church of the Living God should not waste its precious time in an effort to help solve economic, political, social and racial problems which the Federal Council through its Executive Committee is now doing according to the official records of the Federal Council. Under the Federal Council's so-called "social gospel," they seek to make man his own Saviour by setting before him a series of works made up of economic, political, social, industrial and racial problems. God's Holy Word states that Salvation is "... not of works: For by grace are we saved through faith; and that not of yourselves; It is the gift of God; not of works, lest any man should boast."

The true Brotherhood of Man according to God's Holy Word, is the Brotherhood of the Redeemed. Christian unity is the kind He prayed for when He said: "I pray not for the world but for them which Thou hast given Me, for they are Thine."

On March 25, 1947, the Executive Committee of the Federal Council of Churches made up of 85 men and women, approximately 80% of whom are Ministers, issued an official declaration on the policies of the Federal Council of Churches. In this statement they stated:

"During the 38 years of its history the delegates of the denominations have from time to time, made official statements of the Council's policies. These statements are matters of public record, set forth in detail in its Annual Reports."

The Executive Committee of the Council, speaking for more than 27 million church members on economic, political, social and racial problems, is a powerful totalitarian voice. This totalitarian voice of the Executive Committee of the Federal Council of Churches is committing more than 600,000 members of the Southern Presbyterian Church to an economic system which is a form of national socialism and collectivism, and, therefore, incompatible with the Christian religion. This country cannot have permanent FEPC legislation, socialized medicine, social planning and control of the credit and monetary systems, a non-segregated Church and a non-segregated Society, and many of the other things advocated by the Federal Council without regimentation and dictatorship. To accept many of the objectives of the Federal Council the government must be made master instead of servant of the people.

Those interested in maintaining the true functions of His Church, and the individual competitive enterprise system—the American way of life under constitutional government which is founded on the Christian religion, should be fully informed regarding the economic, political, social and racial objectives of the Federal Council of Churches. The whole

subject is so grave and so vitally affects His Church and the daily lives of free men and women that every church officer and every church member should be urged to seek first-hand information from the official records of the Federal Council and give prayerful thought to the question which has been referred to the Presbyteries by our General Assembly—that is, the question of the Presbyterian Church U. S. withdrawing from the Federal Council of the Churches of Christ in America.

The Clerk of Session of every one of the more than 3500 churches in the Presbyterian Church U. S. should be requested to secure from the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York, a copy of the 1945 Annual Report of the Federal Council, a copy of the Report to the Biennial Meeting, Seattle, Washington, December 4-6, 1946, and a copy of the Biennial Report, 1946. After receiving these official reports of the Federal Council, the Session of each church should refer to page 44 of the 1945 Annual Report and pages 41 to 44, inclusive, of the Biennial Report, 1946, and read what the Federal Council has committed all of our churches to regarding permanent FEPC legislation. For example on page 44 of the 1945 Annual Report the Council states:

"The President and the General Secretary of the Federal Council of Churches appeared before House and Senate committees to give the endorsement of the churches to fair employment practice legislation as a national moral necessity.

"Their statements received wide publicity in religious and secular press. The action of the Federal Council through its Department of Race Relations has been one of the major influences in work to preserve the existing FEPC under executive order, and for legislation to make it a permanent policy of the National Government."

Then the Session of every Church should turn to page 50 of the Biennial Report, 1946 and read what the Federal Council has committed the Southern Presbyterian Church to in connection with a non-segregated Church and a non-segregated Society. For ready reference we quote:

"The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated Church and a non-segregated Society."

In the 1945 Annual Report of the Federal Council there are nearly eight pages on the subject Race Relations, beginning on page 38 and ending on page 45. In the 1946 Biennial Report there are thirteen pages on the same subject, beginning on page 49 and ending on page 55, and beginning on page 119 and ending on page 126. Every member of the Southern Presbyterian Church should read these pages on Race

Relations and become informed as to just what the Federal Council is committing our churches to on this subject.

On page 121 of the 1946 Biennial Report the Federal Council states:

"Segregation increases and accentuates racial tensions. It is worth noting that race riots in this country have seldom occurred in neighborhoods with a racially mixed population. Our worst riots have broken out along the borders of tightly segregated areas."

On February 26, 1946 a race riot occurred in Columbia, Tennessee. The "Committee of 100" had headquarters in New York City. It at once sent an attorney into Columbia and made an appeal to raise \$50,000 on the basis of "this orgy of race hatred." Among the members of the "Committee of 100" as listed on the letterhead were many of the prominent leaders of the Federal Council. A federal grand jury spent 2½ months investigating the case. Much of the evidence was supplied by the FBI investigators. In the 3900 word report to the Federal Judge, the federal grand jury stated: "that the circulation of falsehoods and half truths about the Columbia cases was a technique designed to foster racial hatred and to array class against class."

The Federal Council Bulletin called "Information Service", in reporting one of its departmental conferences said, "The conferences in almost every session faced frankly their personal attitudes toward men and women of different races—in business and social relations. Nor was the question of intermarriage evaded. That was considered at length. It was felt that some pioneer spirits should take advanced steps in that direction."

Continuing, the Session should refer to the following pages of the official reports of the Council and read what the Federal Council has committed the Southern Presbyterian Church to regarding the following subjects:

Socialized medicine (see page 96 of the Report to the Biennial Meeting, Seattle, Washington, December 4-6, 1946). For ready reference we quote:

"If we really believed in the Brotherhood of Man, it would not be necessary to pass a Fair Employment Practices Act.

"If certain interests were not so greedy for gold, there would be less pressure and lobbying to induce the Congress to allow the Price Control Act to expire, or to keep down minimum wages, or to permit further concentration of economic power.

"A truly religious fervor among our people would go a long way toward obtaining a national health program, a national housing program, a national education program, and an extended and improved social security program."

According to God's Holy Word there is no such thing as "The Brotherhood of Man", as it is used by the Federal Council. The true Brotherhood of Man according to God's Holy Word is the Brotherhood of the Redeemed.

The expression "If certain interests were not so greedy for gold" is one frequently used by those who would create class feeling and class hatred. Often it is the technique of those who would substitute national socialism for our republican form of government. It is true that a truly religious fervor among our people is badly needed, but not for the purpose of making our churches a social welfare organization or pressure group to advocate and work for socialistic objectives.

Full employment guaranteed by the government (see page 30 of the 1945 Report). For ready reference we quote:

"Bishop Oxnam, President of the Federal Council, also appeared at hearings in support of the Full Employment Bill."

Statement that strikes bring benefits both to labor and the public (see page 118 of the Biennial Report 1946). For ready reference we quote:

"We re-affirm labor's right to strike, and we recognize the long term benefits which the acknowledgment of this right has brought both to labor and to the public."

Most employers will recognize labor's right to strike under certain conditions, but many will dispute the statement that strikes bring benefits to the public. But the big question is, what authority has the Church of the Living God from its Head to meddle in these controversial questions?

Desirability of organizing workers in Agriculture (see pages 218-219 of the 1946 Biennial Report). For ready reference we quote:

"We would remind labor that the Social Ideals of the Churches has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor."

In the above quotation from the official records we again find the Federal Council taking sides with organized labor. It is a significant fact that in all of the official reports of the Federal Council there is not to be found one single word of praise for the individual competitive enterprise system. Bishop G. Bromley Oxnam, immediate past president of the Federal Council, has stated:

"The common faith must come to live in the practices that make for brotherhood; the cooperative spirit must supplant competitive struggle; the objective of social endeavor must shift from profit making to personality making."

Dr. Benson Y. Landis, Associate Secretary of the Department of Research and Education of the Federal Council, has branded the modern corporation as

"socially irresponsible." He has stated "The corporate form of business institution is itself inherently undemocratic."

Substitution of the Consumers' co-operatives for the individual competitive enterprise system (see page 117 of the 1946 Biennial Report). For ready reference we quote:

"All Christians recognize the higher ethical value inherent in the co-operative as over against the competitive motive and that as co-operation is emphasized and competition subordinated we approach more nearly to the Teachings of Jesus. We therefore encourage the extension of co-operative techniques and other similar means of bringing about economic justice and brotherhood."

There is a small pamphlet entitled "Social Ideals of the Churches" which records the official acts of the Federal Council of Churches on December 8, 1932, of which there was a third printing in April, 1942, which states that:

"The Churches Should Stand For:

1. Practical application of the Christian principles of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good."

On page 204 of the Biennial Report, 1946 of the Federal Council there is copy of a recommendation prepared by Dr. John M. Alexander, one of our two representatives on the Executive Committee of the Federal Council. The minutes of the Executive Committee show that this recommendation was referred to the Advisory Committee for study and report. The latter part of Dr. Alexander's recommendation reads as follows:

" . . . that no one has the authority to use the name of the Federal Council in asking legislators to vote for a specific bill until said bill has been approved by the Federal Council or its Executive Committee."

In this recommendation it seems that Dr. Alexander has clearly set forth his belief that the Southern Presbyterian Church, through its agent the Federal Council should take an active part in all economic, social, political and racial problems. Dr. Alexander seems to give his approval for the Executive Committee, made up of 85 men, 80% of whom are Ministers, to speak for more than 27 million church members including more than 600,000 members of the Southern Presbyterian Church. This, of course, is totalitarian power.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, in an address which he delivered at the Biennial meeting in Seattle, Washington, December 4, 1946 stated: "The Federal

Council is an instrument for bearing a combined witness to the principles, derived from our Christian faith, which must be applied in the social, political and international life of the world. (see page 11, Biennial Report, 1946).

Dr. Alexander and Mr. Charles P. Taft, President of the Federal Council seem to see "eye to eye" regarding churches taking an active part in politics. In a radio address of June 5, 1947, Mr. Taft after first stating that he did not think churches should go into politics later contradicted this statement when he was asked if he thought there was a place for churches in business and politics. He replied: "I certainly do, for business and economics depend on how human beings tick, and so do churches."

Another prominent leader of the Federal Council who believes that God's plan of Salvation is dependent on what man does regarding economic, political, social and racial problems is Dr. E. Stanley Jones, who once stated:

"A combination of individualism and collectivism will give us what we need—unless spiritual unity is founded on an economic and social unity, it will go to pieces."

In other words, Dr. Jones is bold to make the statement that fellowship among true Christians is founded on an economic and social unity and that if it is not founded on such unity, God's plan will go to pieces.

Dr. E. G. Homrighausen, Professor at Princeton Seminary and Chairman of The Federal Council Department of Evangelism, has been quoted as saying in an address at Indianapolis on April 1, 1947:

"Every European country now has or will have a socialistic form of government . . . The United States should use its influence to promote the development of moderate socialism, rather than Russian socialism . . . The democratic form of government is a luxury which can be afforded only by people who are prosperous."

About a year ago in Cambridge, England, there was formed the "Commission of Churches on International Affairs." This Commission, according to a statement made at the time by its Chairman, John Foster Dulles, would correspond in ecclesiastical circles to the World Federation of Trade Unions in labor circles. Among the American members of this Commission are Bishop G. Bromley Oxnam, and Dr. John R. Cunningham, President of Davidson College, Moderator of the Presbyterian Church U. S. In connection with this worldwide or ecumenical movement, we quote from a letter written under date of March 19, 1947 by Dr. John R. Cunningham:

"Progress of the ecumenical movement cannot await the time when Dr. Harry Emerson Fosdick and some other men of great ability and deep Christian conviction—whose views regarding the Atonement, the Virgin Birth, etc., I cannot share—are in perfect agreement."

Dr. Cunningham may well be asked the question—how can “the progress of the ecumenical movement” be furthered by men like Dr. Harry Emerson Fosdick who do not believe in the Virgin Birth or the substitutionary doctrine of the Atonement. Dr. Harry Emerson Fosdick has stated:

“ I do not believe in the Virgin Birth or in that old fashioned substitutionary doctrine of the Atonement; nor I do not know any intelligent Christian Minister who does.”

To those who believe in the one and only plan of Salvation as given to us in God's Holy Word, it is difficult to understand how our Moderator, Dr. Cunningham, can speak of men like Dr. Harry Emerson Fosdick as being “men of great ability and deep Christian conviction”. How can any man who does not believe in the Virgin Birth and the Atoning work of Christ be a man of “deep Christian conviction”?

On October 16, 1946, 122 church leaders of the Protestant, Catholic and Jewish faiths issued a “Declaration on Economic Justice”. These church leaders state that they are in favor of “an organized and democratic partnership for the general welfare rather than a competitive struggle for individual and group advantage.” These church leaders state further that organized cooperation of the functional economic groups among themselves and with the government must be substituted for the rule of competition.” Among the 39 Protestant signers of this socialistic document were the following prominent Federal Council leaders: Bishop G. Bromley Oxnam; Dr. Henry Sloane Coffin; Prof. J. B. Green, at the time Moderator, General Assembly, Presbyterian Church U. S.; Reverend Cameron P. Hall; Dr. Benjamin E. Mays, at the time Vice President of the Federal Council; Dr. Liston Pope; and Mr. John Ramsey. The statement was also signed by Mrs. Harper Sibley, wife of the Treasurer of the Federal Council, and by many CIO labor leaders.

The Session of each of the more than 3500 churches making up the Presbyterian Church U. S. were furnished a memorandum last April by the President of the Federal Council, Mr. Charles P. Taft, and to this memorandum was attached the Official Declaration of the Executive Committee of March 25, 1947, to which reference has been made. The Session of each church should take notice of the fact that this Official Declaration of the Executive Committee has nothing to say regarding the many economic, political, social and racial objectives of the Federal Council above referred to in the Annual Reports of 1945 and 1946. Every Session should also read the following statement to be found on page 8 of the Official Declaration of the Executive Committee of March 25, 1947:

“While the position taken with reference to many specific issues may not be supported by all the members of all the churches, it is believed that it reflects the central trend of thoughtful opinion among those who have studied the matter in the light of Biblical teaching.”

The Clerks of many Sessions may wish to ask the Executive Committee of the Council to refer them to “the light of Biblical teaching” pertaining to those economic, political, social and racial objectives of the Federal Council as officially set forth in the 1945 and 1946 Annual Reports of the Federal Council.

It has been appropriately said that: “The road to dictatorship may well be paved with good intentions of economic planners.” No one would accuse the leaders of the Federal Council of being communists. The official records of the Federal Council, however, prove that the small group of men directing the affairs of the Federal Council are “economic planners.” The foreign ideologies they advocate, if put into effect, would give us “planned and managed economy”, just another name for national socialism. This proposed new economic system would not only involve continuous inroads upon states' rights but would further unbalance the three departments of our republican form of government and finally destroy constitutional government.

The 600,000 members of the Presbyterian Church U. S. should view with alarm the great concentration of power placed in the hands of the few leaders of the Federal Council. The same warning is timely in connection with the proposed organic union of the Presbyterian Church U. S. and the Presbyterian Church U. S. A. One way to resist these two great dangers is for the Presbyterian Church U. S. to withdraw from the Federal Council of the Churches of Christ in America.

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