

Why a Continuing Church is a Must for Faithful Presbyterians

A Message by Kenneth S. Keyes, President
CONCERNED PRESBYTERIANS, INC.

A LARGE majority of the conservative leaders in our denomination feel that we have now arrived at a point where, humanly speaking, there appears to be no possibility of returning the leadership and control to those who believe in the integrity and authority of Scripture and are loyal to the Confession of Faith and the Doctrinal Standards of our beloved Church.

These leaders have decided that the only option left open to those who seek to be faithful to God and His Word is the formation of a continuing Presbyterian Church which will be fully committed to historic Presbyterian doctrine and polity.

On July 30 and 31 the Executive Committees of four organizations which have been striving to reverse the radical liberal trends met to evaluate the situation and to decide what should be done to preserve the historic evangelical testimony of our Church. After much prayer and heart-searching, it was decided — by a vote of 25 to 1 — that division is inevitable and the time has come to start preparing for a continuing body of presbyteries and congregations loyal to Scripture and the Westminster Standards and faithful to the Great Commission given the Church by our Lord.

The organizations which reached this decision are:

1. The *Presbyterian Journal* which for more than 25 years has been informing Southern Presbyterians regarding the steady erosion of doctrine and polity which has been taking place in the Church under liberal control.
2. Concerned Presbyterians, Inc. which for seven years has been working to return the leadership and control of the Church to men and women who are faithful to their ordination vows.
3. Presbyterian Churchmen United — an organization of almost 700 ministers and missionaries who have taken a positive stand on the Bible and the Constitution of the Church.
4. Presbyterian Evangelistic Fellowship — an Assembly-wide organization of ministers and laymen who have sought to keep the fires of evangelism burning in the Church at a time when our denominational leaders have all but abandoned their zeal for carrying out Christ's Great Commission.

The proposed Plan of Union with the United Presbyterian Church — now in the hands of your Sessions for study — contains a provision which will allow congregations to "elect not to enter" the new Church to be formed by the two denominations. If 2/3rds of the members of any local church, present and voting at a properly called meeting, "elect not to enter the union," that church will be allowed to leave with its property before the union is consummated.

The final Plan of Union will be before our two General Assemblies for action when they meet in May and June, 1973. If the two Assemblies approve the Plan the presbyteries will be required to vote on it in January, 1974. If 2/3rds of the UPUSA presbyteries and 3/4ths of the PCUS presbyteries approve the plan, the union will become effective following final approval by the 1974 Assemblies. Dr. J. Randolph Taylor, chairman of our Committee on Union and Dr. Robert Lamar, chairman of the UPUSA Committee have both stated publicly that the so-called "escape clause" will remain in the Plan. We are assuming that these pledges will be kept. To eliminate this clause — to attempt to force individual congregations to enter a union which would violate their consciences — would certainly be an act unbecoming to anyone who bears the name of Christian.

There are many congregations in our Church which feel that we should form our Continuing Church now without waiting for the vote on union. We feel that this would be a mistake and would urge such congregations to be patient a little longer. Our leaders are generally agreed that the most orderly way to bring about a re-alignment of our Church will be through the "escape" clause in the Plan of Union.

In the absence of a heaven-sent revival that would shake our Church to its very roots and cause it to return to its all-important primary mission of preaching the Good News of salvation to a lost and bewildered world, there is going to be a continuing Church within the next few years. God certainly has the power to bring such a revival to pass but at this moment there seems to be no indication that He intends to do so. Indeed, it appears to many that God is turning his back on most of the larger Protestant denominations in America which are today dominated by men who no longer believe that the primary mission of the Church is to preach the Gospel and lead people to surrender themselves more fully and completely to our risen Lord.

Let me now turn to the reasons which seem to make it imperative that a continuing Church be formed. I would summarize them under four heads:

1. The theological reasons.
2. The stewardship reasons.
3. The practical reasons.
4. The youth-impact reasons.

I. THEOLOGICAL REASONS.

First, the theological reasons: For many years our four church-supported seminaries have been turning out a steady stream of ministers who no longer believe many of the cardinal doctrines of our Faith.

Liberal controlled presbyteries are receiving and ordaining ministers who do not believe in the Virgin Birth of our Lord, who consider the miracles which He performed when He was here on earth as myths, who ignore the validity of Christ's atoning death on the cross for the sins of the world, who have doubts about His bodily resurrection from the dead, who question whether there is really a Heaven or Hell, who believe that all men will eventually be saved.

Most of our Boards and Agencies and strategic commissions and committees are controlled today by men and women who no longer believe in the established doctrine and polity of our Church. In fact, many of them are working diligently to destroy every vestige of our historic doctrine and form of government in the COCU super-church with which they want us to unite.

Our official teaching literature — the Covenant Life Curriculum — contains many deviations from the doctrines which all church officers and ministers solemnly vowed to uphold.

In 1967 the United Presbyterian Church replaced the Westminster Confession — the time-honored standard for Presbyterians since our denominations were formed — with a Book of Confessions which includes the Westminster. But what is more important, the United church no longer requires its ministers and officers to subscribe allegiance to any confession. It has ceased to be a confessional church.

The Plan of Union as presently drafted provides that after the merger takes place a committee will be appointed to draft a new Confession of Faith. We will not know what the standards of the new Church will be until *after* the union is consummated. It will then be too late for a church entering the union to withdraw and retain its property.

II. STEWARDSHIP REASONS.

Next let us consider the *stewardship reasons* why a continuing Church appears to be the only option left to those who seek to be faithful to God. When I speak of stewardship I am dealing with a subject which is very close to my heart. For more than 35 years I have traveled widely over the Church at my own expense encouraging believers to recognize their stewardship responsibilities to God and to give more liberally to the causes of our Church. My message "In Partnership with God" has been given 690 times. More than 5 million copies of this message have been distributed without cost to our denomination.

In recent years Boards and Agencies have promoted programs and sponsored causes which many dedicated Christians felt were actually detrimental to the cause of Christ.

Our Board of National Ministries used money to support striking garbage collectors and to fund subversive organizations bent on destroying the land we love. It currently maintains a fund to pay for abortions in direct defiance of God's commandment "Thou shalt not kill."

Our Board of World Missions discontinued the evangelistic program which was carried out for many years at Friendship Corner Student Center just across the street from the University of Taiwan and turned over the operation of the building to men who are using it for art and music appreciation classes with little or no emphasis on the Gospel.

Our Board of Christian Education publishes literature which denies the cardinal doctrines of our faith, sponsors publications which condone premarital and extramarital sex, make light of the use of drugs by our youth and suggest that the time has come for the Church to abandon its stand against adultery and homosexuality which are severely condemned by God's Word.

In spite of all the efforts which have been made to have these boards and agencies abandon these things which they are doing, our liberal controlled General Assemblies have repeatedly refused to order them to refrain from doing them. The sacrificial gifts of those who seek to be faithful in their stewardship of the funds which God has entrusted to them are being used by the Boards and Agencies today to support many causes which Bible-believing Presbyterians cannot conscientiously support. And under the equalization system foisted on the Church by our liberal brethren there is no way to prevent General Assembly benevolence funds from being used on programs which in the opinion of many are hurting and not helping the cause of Christ.

III. PRACTICAL REASONS.

We now come to the *practical reasons* why a continuing Church is a must. Our liberal brethren are determined to unite our Church with the United Presbyterian Church and eventually to take us into union with the colossal COCU "Church of Christ Uniting."

The United Presbyterian Church has more than 3 million members compared to our 953,600. The fact that they would outnumber and outvote us 3 to 1 would not be important if the United church was doing a better job for the cause of Christ than our Church has been doing. But their records reveal that this is not the case.

1. In 1965 the United church had 3,308,622 members. In 1970 they had 3,095,791 — a loss of 212,831. In 1965 our Church had 950,139 members. In 1970 we had 953,600 members — a *gain* of 3,461 compared to their huge loss.

2. In 1965 the United church had 1,738,515 people enrolled in its Sunday Schools. In 1970 they had 1,160,694 — a loss of 577,821.

In 1965 our Church had 693,471 people enrolled in its Sunday schools. In 1969 we had 542,131 — a loss of 151,340.

3. In 1965 the United church had 9,060 churches. In 1970 they had 8,662 — a loss of 398 churches. In 1965 our Church had 4,008 churches. In 1970 we had 4,063 — a *gain* of 55 churches compared with their loss of 398.

4. In 1970 the United church gave \$20.50 per capita to benevolences. Our Church gave \$31.88 — over 50% more than they gave. It is generally recognized that giving to benevolences is an excellent indicator of spirituality in a Church.

5. In 1970 the United church gave \$115.42 per capita to all causes including their special \$50,000,000. Fund. In 1970 our Church gave \$145.36 per capita to all causes — 29% more than they gave.

These statistics taken from the Annual Reports of the two denominations clearly reveal that in spite of all the unrest, our Church outperformed the United church in church membership, Sunday School enrollment, number of churches, and benevolence and overall giving.

Any business man knows that bigness does not always make for efficiency. This is especially true of church mergers. Concentration of power in the hands of a hierarchy at the top, development of programs by men who are not close to the "grass roots" where the programs are to be carried out, seldom produces the results that are produced by smaller denominations.

The United Presbyterian Church has elected to its highest office — that of moderator — men who have stated publicly that they do not believe in the Virgin Birth, the validity of the atoning work of Christ on the cross and His bodily resur-

rection from the dead.

In 1964 the United church elected as moderator The Rev. Elder G. Hawkins. This man had been identified with numerous Communist-front activities cited by the special committees of Congress dealing with subversive activities. To cite just one of these — in 1948 Hawkins ran as a candidate on the American Labor Party ticket in New York City. This party was cited as a Communist-front by the House Special Committee on Un-American Activities and by the Senate Internal Security Sub-Committee. It is this same man who as head of the UPUSA Council on Religion and Race engineered the \$10,000. contribution to the Angela Davis Defense Fund and the \$25,000. which the United church appropriated for the defense of the Black Panthers.

Social action plays a much more dominant role in the teaching and preaching of the United church than it does in our Church. The UPUSA moderator of New York City Presbytery said recently, "I see the ministry in terms of social action, not in terms of preaching or the rest of the *nonsense* we went through years ago. In our day we are concerned about men, not God. God can take care of himself." A minister in our Church who openly voiced his belief that preaching the Gospel is "nonsense" would soon find himself at odds with many of his church members.

In our Church local congregations control their property. In the United Church a church cannot buy, sell or mortgage its property without the written consent of its presbytery. (Sec. 62-12). These rights are inherent in property ownership. We feel strongly that these rights should not be taken away from our congregations.

The United church gives hundreds of thousands of dollars every year to causes which many Christians disapprove and cannot in good conscience support. In a 30-month period the United church gave \$481,000. to the Interreligious Foundation for Community Organization (IFCO) which organized the National Black Economic Development Conference that spawned James Forman's Black Manifesto demanding reparations from white congregations. The United church is the second largest contributor to the National Council of Churches.

Union with the United church would be the first step toward merger into the super-"Church of Christ Unting," for the UPUSA leadership has for many years been one of the chief advocates of the super-church. The plan for the COCU Church is now in the hands of your Session for study. It provides for a Church to be ruled by bishops under the episcopal system. It takes from your congregation the right to choose your own pastor, elect your own officers, control your own finances and hold and manage your own property. All these things would be done by a parish council composed of the ministers from all the churches in a parish with at least one layman from each church. This council will dictate the program of your local church; it will have power to discipline your church if it does not carry out the program; and it will control where your church's money will go. The office of ruling elder will be entirely eliminated. Ownership and control of your church property will be taken away from your congregation and vested in the parish. We cannot believe that intelligent Presbyterians, if they are aware of the provisions of the Plan, will ever consent to become a part of such a Church. Every ruling elder should get a copy of the Plan and study it carefully. Our Miami office will be glad to supply copies for 25¢ each — our actual cost.

A minister who had served a UPUSA church of over 2,500 members for many years wrote us recently:

"Since May, 1937, I have been an ordained minister in the USA Church . . . I know a little about the workings of

the organization and have served on committees at every level of the denomination. I know of no benefit that would accrue to the Presbyterian Church U.S. by merging with our denomination. In the '50s when the merger with the United Presbyterian Church was being planned, it was hoped by some of us conservatives that the influx of the United Presbyterians would strengthen our hand and help hold to the historic standards. Such was a false hope. They have been swallowed up and our latter state is worse than the former."

The Joint Committee on Union has flooded the churches with 2½ million copies of a folder entitled "Why Presbyterian Union," giving their reasons for union. The folder's main thrust is that we should be united because Jesus prayed "that they all may be one; even as thou Father art in me and I in thee" (John 17:21). Most commentators — even some liberal ones — interpret this to mean the oneness that all true believers have in Christ — *not* the organic union of denominations. We feel that our liberal brethren distort the true meaning when they quote this prayer as reason why we should unite with the even more liberally dominated United Presbyterian Church.

Another reason given is that "Presbyterian Union will strengthen and make more compelling the special contributions which Reformed theology makes to the whole of Christian faith." How our brethren can expect Presbyterians to accept this as a valid reason baffles me, for it is common knowledge they plan to abandon Reformed theology entirely when they become a part of the COCU super-church.

The folder also says, "Presbyterian union would fulfill a widespread desire for union in both churches which has grown throughout many years." A recent poll of our Church taken by those in control — not by us — reveals that the desire for union has *not* been growing. It revealed that there is less desire for union in the church-at-large today than there was even a year ago. More and more church officers and members are beginning to realize that union with the UPUSA will result in the liquidation of our Church and its evangelical testimony.

We heartily agree with the folder's concluding paragraph: "Let our debates be free and hearty, but let our fundamental concern be an openness to the leading of God's holy spirit in these wondrous days which he has given us." Many liberal ministers have refused to allow the views of conservative ministers and laymen to be presented to the people in their churches. We say "Amen" to the holding of "free and hearty debates."

Get a copy of this folder and read it carefully. Weigh the reasons it gives for uniting with the reasons we have given you for not uniting. Urge your Session to call a congregational meeting at which someone who favors union and someone who opposes it are asked to present the "pros and cons." Many congregations have not been informed regarding these vital matters. We believe that Presbyterians are intelligent people, well able to decide when they have heard both sides.

IV. YOUTH IMPACT REASONS.

Finally, we come to what I term the "*youth-impact*" reasons. If you forget everything else, remember this — *the most compelling single reason for the formation of a continuing Church has to do with our young people.*

Many of us have at least a sprinkling of gray hairs. We grew up in a day when the Bible was believed and taught in most Presbyterian Church U.S. churches. We were solidly grounded in the Faith. We would not be happy but we *could* live in an apostate church without allowing it to undermine our faith in God and His Word.

But this is not true of our children and grandchildren who will comprise the Church of tomorrow. To continue much longer to expose them to the literature being published by the Boards of Christian Education of the Presbyterian Church U.S. and the United Church and to what is being taught them in some camps and conferences will seriously undermine their faith in God and country and weaken their moral fibre. This would be a tragedy of first rank, not only for our Church but also for our country. This is a serious charge. I must document it.

It is hard to believe that liberal leaders would deliberately seek to undermine the faith and morals of our young people but the evidence proves conclusively that this is exactly what some of them have been doing over a period of years.

To be specific: In 1962 the National Council of Churches Department of Youth Work published a booklet entitled, "Called to Responsible Freedom: The Meaning of Sex in Christian Life." Its text was in the form of a heart-to-heart talk between a church leader and a teen-ager. At one point the church leader tells the youth:

"Our culture declares that all sexual activity within marriage is legal, proper and good, while any such activity outside marriage is illicit, sinful and wrong . . . there is sexual contact between unmarried couples that is motivated by love and which is pure and on occasions beautiful."

Again the teen-ager is told: "The crucial question about any sexual contact — from holding hands to complete intercourse — is not so much what is done but what is meant — Measured in such a way, holding hands can be very wrong indeed while intimate sex play can be right and good."

When this booklet was published some ministers who represented a few of the more conservative denominations in the NCC raised a strong protest and the booklet was finally withdrawn from circulation.

Two years later — in November, 1964 — the magazine *Hi-Way* which the United Church published for its senior high youth urged them to read James Baldwin's filthy book *Another Country* in which Baldwin describes in the most lurid and intimate detail the performance of the sexual act by a negro man and a white woman on a balcony at a cocktail party.

In 1969 our Boards of Christian Education and World Missions sponsored the notorious Quadrennial Youth Convention held in Atlanta. At this conference blasphemy was not only condoned but actually encouraged in the singing of the song "Friday Morning" which contains the words "To Hell with Jehovah" and "It's God They Ought to Crucify." The conference could well be summed up in the words of three young Beaumont, Texas students who attended it. They wrote: It seems that the planned purpose of this convention (might have been) (1) to blaspheme the Name of the Lord God, (2) to completely destroy any sense of morality in the youth of the Presbyterian Church U.S.

This summer the United Church's Synod of Southern California held a Youth Event Synod in Avalon, Catalina. They billed it as a Jesus rally but it was used primarily to advocate draft dodging, tax strikes, lessons in riot organization. Among the literature distributed was a booklet called *Win* — an introduction to revolutionary politics, anarchism, socialism, pacifism and tips for demonstrations.

Our Church and the United Presbyterian Church cooperate with the United Church of Christ in publishing the magazine — COLLOQUY. Its November, 1968, issue devoted 5 pages to a review of the salacious film "The Graduate." Reproduced were 6 lurid sex scenes from the film. Its March,

1970, issue had a full-page picture showing naked men and women at a rock festival and the editors reproduced this picture in stylized form on the front cover. In this same issue a Philadelphia school teacher relates this about a 16-year old girl —

"Jamie found out about sex. This time for real. She found out that what her parents had told her wasn't true at all. Sex was really a beautiful thing . . . And she had no feelings of guilt. In fact she felt great! A friend introduced Jamie to marijuana, and Jamie turned it on. It was the nicest thing she had ever done, and she left fine about it."

The writer concludes with the words: "So now whenever I see Jamie all I can say to her is, I know what's happening inside you, and we both know it is a good thing. So just don't lose your cool!"

Twenty-five Commissioners at our Memphis General Assembly in 1970 signed a resolution urging that our Board be instructed to withdraw its sponsorship of this blasphemous publication. The resolution lost by 9 votes. In 1971, four presbyteries overtured the Assembly to have the Board disassociate itself from *Colloquy*. The overtures were defeated by an even larger number of votes.

Now we have a new tabloid — FOCUS — published by the youth staff of the United Church of Christ, the United Presbyterian Church, our Church and several other denominations.

The lead article in its November, 1970, edition, written by a Methodist minister, defends and supports the use of habit-forming drugs by the youth of our land. Here are 3 quotes from it:

"People are upset because youth are taking drugs. Why should they do such a thing? It's an American way of life. We reach for something to change the way we feel." Another: ". . . each day people are finding that their lives are being improved through the use of drugs." "Drugs have played a part in this growing understanding of the youth."

The lead article in the March, 1971, issue was entitled "How to Start a High School Underground Newspaper." The September, 1971, issue reported in detail the findings of the White House Conference on Youth held in Estes Park in April. This conference urged that the sale and use of marijuana be legalized, that our present national welfare system be replaced by a program which would guarantee every person in America a cash income sufficient to cover his needs for food, shelter, clothing and supporting services, that the only requirement to receive this income be a simple declaration of need and that no one be required to work or enroll in training as a requirement for eligibility. The conference recommended amnesty for all people convicted of drug possession or draft evasion.

Our Board of Christian Education publishes another magazine called "Church and Society." The March-April, 1970, issue contained an article written by Miss Margaret E. Kuhn, Coordinator of Administration for the United Church's Division of Church and Race. It suggested that "the church encourage lonely retired persons to live together or work out whatever other relationship that would provide loving companionship and sexual enjoyment."

It recommended that "the Church should point the way with compassion and wisdom to a way of life that enables those who are single to express their sexuality and to establish deep sustaining relationship with men who may or may not be married."

The 1970 UPUSA Assembly received a report from its Council on Church and Society entitled "Sexuality and the

Human Community." The chairman of the committee drafting the report is a professor in a UPUSA theological seminary. The report recommended:

- (1) Removal of all restrictions against unmarried adults who wish to live together.
- (2) Wide-open abortion laws.
- (3) Acceptance without stigma of practicing homosexuals.
- (4) Adultery in "exceptional circumstances."

Discussing "Courtship and Marriage," the report says, "In place of the simple, but ineffective and widely disregarded standard of premarital virginity, we would prefer to hear our church speak in favor of the more significant standard of responsibly appropriate behavior . . . If . . . a couple has taken a responsible decision to engage in premarital intercourse, the church should not convey to them the impression that their decision is in conflict with their status as members of the body of Christ." Again the report says: "On adultery, for example, heretofore absolutely unpermissible in the eyes of the Church, we recognize that there may be exceptional circumstances where extramarital activity may not be contrary to the interests of a faithful concern for the well-being of the marriage partner."

Such a report urging the Church to take a position directly opposed to the clear teaching of God's Word on fornication and adultery should have been summarily rejected, but the UPUSA General Assembly did not reject it but ordered the report sent down to its churches for study.

At our 1971 General Assembly some of the more radical liberals staged nightly liquor parties to which youth delegates to the Assembly were invited. Youth delegates and ministers were observed in various stages of inebriation. Some of them were just plain drunk.

We dare no longer allow the faith and morals of our children and grandchildren to be undermined by the radical liberals who today are dictating the programs and policies of our Church. I repeat again — in my opinion the most compelling reason for the continuing Church is to protect the faith and morals of our boys and girls who will be the Church of tomorrow.

V. DECLARATION OF INTENT.

During the last year 16 presbyteries adopted resolutions stating that they will *not* unite with the United Presbyterian Church. During the coming months every conservative church will be invited to adopt the following Declaration of Intent indicating their readiness to cooperate with other like-minded congregations in preparing for a continuing Church.

A DECLARATION OF INTENT

The _____ Presbyterian Church of _____ has since its formation endeavored to be loyal to the Presbyterian Church in the United States and its Constitution. The officers of this church have taken solemn vows to be zealous in maintaining the purity of the Church. In our opinion, some recent General Assembly pronouncements and programs have been contrary to the clear teaching of God's Word.

We believe that the time has come to take a definite stand against the continuing erosion of Presbyterian doctrine and polity which is taking place in the Presbyterian Church in the United States. We do hereby declare:

- 1. We reaffirm our faith in the Scriptures of the Old

and the New Testaments as the Word of God — the only infallible rule of faith and practice.

- 2. We reaffirm that we owe our primary allegiance to Christ — the great Head of the Church — rather than to any ecclesiastical body.
- 3. We stand ready to enter into fellowship with other like-minded congregations in preparing for a continuing Church which will be faithful to God's Word, loyal to historic Presbyterian doctrine and polity, and obedient to the Great Commission.

We have adopted this declaration after much heart-searching and earnest prayer.

Adopted by the Session of _____ Presbyterian Church this _____ day of _____, 197_____.

Approved by the congregation this _____ day of _____, 197_____.

Attested by _____

On October 8th and 9th, 1971, ministers and laymen from a considerable number of conservative churches met in Atlanta to discuss the recommendations of the Steering Committee. These churches have 45,518 communicant members and their gifts to benevolences in 1970 totalled over 2¼ million dollars. Most of those attending were whole-heartedly in accord with the plans to start now preparing for the Continuing Church.

VI. WHAT CAN YOU DO?

In our public rallies one question is asked time and time again — *what can I do individually to help?* Let me suggest a few ways.

1. If you are in accord with our efforts to preserve the historical evangelical testimony of the Presbyterian Church U.S. and have not yet enrolled as a member of Concerned Presbyterians, Inc., notify our Miami office by letter or post-card that you want to be a member. You may have received some of our literature at the request of a friend but unless you enroll you will not receive all the vital information which we send to those enrolled.

2. Encourage your fellow church members to enroll. Write for a supply of this message, our Bulletins or other literature and distribute to your friends.

3. Do all you can to insure that men who hold conservative views are elected to your Session and Diaconate.

4. Send us the names, addresses and zip codes of the members of your church. We will send them our most recent Concerned Presbyterian bulletin and other informative literature. Indicate on this list those who are elders, deacons and leaders in your Sunday School and youth groups. We will put them on our mailing list to receive future issues of our Bulletin.

5. Purchase a tape recording of this message and urge your Session to play it at a joint meeting of the Ruling Elders, Deacons and other leaders in your church. Use the tape to present the facts to Sunday School Classes, Men and Women of the Church, or friends invited to your home. The tape can be obtained from our Miami Office at our cost — \$4.50.

6. Concerned Presbyterians, Inc. needs a Key Man in every local church and an Area Chairman to direct activities in 5 to 8 churches in his area. If you are willing to help

write our Vice President — Mr. P. Y. Matthews — at our Atlanta Office, 2779-G Clairmont Road, Atlanta, Ga. 30329.

7. Encourage your Session to adopt the Declaration of Intent and to have it approved by the congregation of your Church.

8. There are still thousands of Presbyterians in churches pastored by liberal ministers who have been kept completely in the dark about the crisis we face. It will take a great deal of personal work to contact these people and provide them with the facts which will enable them to decide intelligently where they will stand.

During the last 2 years Concerned Presbyterians, Inc. has operated on an annual budget of \$120,000. a year. It has been wonderful the way thousands of loyal Presbyterians have provided the necessary funds. We must now launch an even more determined effort to get our program across to the congregations in every one of our 4,063 churches. We have recently added three new field directors to our staff and we plan to add several more. We need to increase the frequency of our Bulletins. We anticipate that it will take \$150,000. to

do what needs to be done in the coming, very crucial year. Undergird our program with financial gifts as the Lord may lead you. Encourage your Session to put us in your church's budget. All gifts are tax deductible.

In conclusion, I want to pay a tribute to the thousands of men and women who have undergirded us with their prayers and their money during the last 7 years. A special note of thanks is due to the dedicated men and women who have given of their time and energy to advance our movement — our Synod Trustees, Presbytery and Area Chairmen and Key Men, our officers and the members of our Executive and Strategy Committees, our Field Directors, our Executive Secretary, Mrs. Kate Constance and Mrs. Jo Burlock who has been associated in my secretarial department for many years and the other dedicated women in our Miami and Atlanta offices. We all owe these good people a great debt of gratitude and the assurance that their efforts have not been in vain.

9. Finally, be much in prayer for those to whom has been committed the awesome responsibility of paving the way for the Continuing Church. Pray that God's Holy Spirit will guide these men every step of the way.

ENROLL TODAY

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100 BISCAYNE BOULEVARD
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Additional copies of this folder may be obtained from: Concerned Presbyterians, Inc., 100 Biscayne Blvd., Miami, Fla., 33132 — 10 copies for 40¢; 30 copies for \$1; 100 for \$2.50.