

*"The Only Infallible Rule  
of Faith and Practice"*

## THE CONCERNED PRESBYTERIAN

*Dedicated to Returning the Presbyterian Church U. S.  
to its Primary Mission — Winning the Unsaved for  
Christ and Nurturing all Believers in the Faith*

100 BISCAYNE BLVD.

MIAMI, FLORIDA 33132

BULLETIN No. 16

MAY, 1970

# *The Crucial Issues Which* **Confront the Memphis General Assembly**

THE Commissioners to the 110th General Assembly who will be gathering in Memphis in June will be voting on four crucial matters directly affecting the voting power in our Church.

The liberals who are in control in the majority of our presbyteries realize that under our present system of voting they cannot possibly get 55 of our present 73 presbyteries to approve union with the United Presbyterian Church and the super-church being planned by the Consultation on Church Union; and they are now seeking to change our present voting setup to enable them to muster the votes they need to force their merger plans upon an unwilling Church.

They have devised four schemes to bring this about. Every church officer needs to know what these schemes are and what their effect will be if they are approved.

1. The Ad-Interim Committee on Restructuring Synods and Presbyteries will be making its final report to the Memphis Assembly. It has been difficult for us to obtain accurate information on their plans for the membership of this important committee does not include a single outstanding conservative. From the information now at hand we believe they will recommend that our present 15 synods be enlarged in size and reduced in number to 8 and that our 73 presbyteries be enlarged and reduced in number to about 48.

The principal argument which they will probably advance in support of their recommendation is that it will reduce administrative costs by enabling presbytery and synod executives to supervise and direct activities over larger areas. Far outweighing this advantage, however, are the following arguments which should be advanced against the plan:

**a. The plan seems specifically designed to reduce the voting power of some conservative presbyteries by combining them with liberally controlled synods. Conservative Asheville Presbytery is to be combined with the liberally controlled Synod of North Carolina. The Synod of Louisiana with its conservative Louisiana and Red River Presbyteries is to be combined with the Synod of Texas.**

**b. Doubling the size of the synods and presbyteries will make it much more difficult for busy ruling elders to attend presbytery and synod meetings. A ruling elder in Alexandria, La., can now attend a Synod meeting in any church in the state**

**by traveling not more than 180 miles. This same elder would have to travel more than 300 miles to attend a Synod meeting in Dallas, 375 miles to attend a meeting in San Antonio and more than 750 miles to attend a meeting in El Paso.**

**c. It will make it doubly difficult for women of the Church to attend presbyterials and synodicals.**

**d. Youth of the Church will have to travel much longer distances to attend camps and conferences.**

**e. In addition to the increased time which they will have to spend, ruling elders, women of the Church and youth groups attending meetings will be forced to incur far greater travel expenses than they incur under our present synod and presbytery boundaries. This alone will reduce attendance at these meetings.**

**f. It will result in the centralization of more power in the hands of synod and presbytery executives.**

Any slight advantage which might be gained in lowering administrative costs will be far more than offset by the loss of attendance which will result if the presbyteries and synods are enlarged.

2. Our present rule requires 3/4ths of the presbyteries to approve changes in the Confession of Faith and union with other denominations. The 1969 Assembly has asked the 1970 Assembly to consider changing this to 2/3rds. This protective clause was written into the Constitution of our Church to preserve the purity of our confessional standards and to permit mergers with other bodies only when a large majority of our presbyteries favor such actions. To change this rule now, knowing that the liberals are determined to liquidate the Presbyterian Church U.S. and to abandon our Presbyterian form of government, would be most unwise.

3. The Presbytery of Kanawha has overtured the 1970 Assembly to change our present system of voting to a unit vote system which would provide that each presbytery have one vote for each 1,000 members and that each presbytery's unit votes be divided in proportion to the votes cast by members of the presbytery present and voting.

This is similar to the plan incorporated in the plan of union with the Reformed Church of America. The

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## Memphis Assembly . . .

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liberals will argue that since our Church approved union with the RCA it should favor this change. Many presbyteries in our Church voted for the RCA merger because of its escape clause permitting individual churches to withdraw and retain their property. Therefore the vote on the RCA merger should not be interpreted as approval of the voting system incorporated in the plan.

Our Bulletin #15 distributed in February and March pointed out that the Kanawha overture if adopted would shift the voting control in our Church to a few of our larger presbyteries. Atlanta Presbytery alone would have 42 votes — more than the entire synods of Arkansas-Oklahoma (27 votes), Kentucky (33 votes), Mississippi (36 votes), Louisiana (33 votes), Missouri (25 votes), Tennessee (35 votes) and West Virginia (29 votes). Brazos Presbytery alone with 34 votes could outvote all of these synods except Mississippi. The four synods of Texas, North Carolina, Virginia and Florida would be able to outvote the remaining 11 synods.

Approval of the Kanawha overture would take the voting control away from the "grass roots" and vest it in a few large presbyteries. If the 1970 Assembly approves this overture it should be soundly defeated in the presbyteries.

4. Hanover Presbytery (Virginia) has overtured the 1970 Assembly to amend the Book of Church Order to provide that any church with 800 or more members shall be represented by 2 ruling elders instead of one and be entitled to an additional elder for each additional 400 members. Our present rule is that churches with more than 1,500 members may be represented by 2 ruling elders with an additional elder for each 1,000 members in excess of 1,500.

Our analysis of this proposal reveals that the Hanover proposal will provide, if adopted, for 202 more representatives from presbyteries presently controlled by the liberals contrasted to 159 more representatives in conservative presbyteries.

It would appear that the very multiplicity of these four liberal-promoted proposals to change our voting setup may be designed to confuse the Church. It remains to be seen which plans will be approved by the Memphis Assembly and sent down to the presbyteries for a vote. Any one of these schemes would help the liberals in their effort to liquidate our Church and its historic testimony. Every "Concerned Presbyterian" should make sure that the Commissioners going to the Assembly from their presbytery know just what is involved in these changes.

## Do You Want Your Children to Read This Obscenity?

THE United Presbyterian Church in the USA with which the liberals seek to unite us publishes a magazine called *Trends* in cooperation with the Episcopal Church.

It is distasteful to have to reproduce in the *Concerned Presbyterian* some of the filthy language employed in this magazine but our people need to know what this magazine is saying. Here are a few excerpts:

"Those dirty bastards downtown . . ." October, 1968, page 8.

". . . a hip, supercool surfer surrounded by herds of 'California girls,' all constantly in heat, tall, tawny and terrific." January, 1969, page 6.

"Finally, following a beach party, Nicky allows her feelings to grow and she and Peter have intercourse on the front seat of a car on a lonely road." March, 1969, page 25.

"Which consider God-given, if all our sweating history up from the muck on this rotten ball and up into something resembling human grace and wit and beauty means a goddam thing." April, 1969, page 31.

Here are some quotes from another magazine — *Colloquy* — described as "a monthly educational leadership magazine" and published for some time by the United Presbyterian Church and the United Church of Christ:

"Ben's initial education is sexual. He is half-willingly seduced by Mrs. Robinson in a scene that is awkward, funny and ultimately sad. When Mrs. Robinson sits on the bed undressing, Ben places an insistent hand on her right breast and just holds it there, as if he expects it to burn." From review of the film "The Graduate." November, 1968, pages 16-20. Six lurid sex scenes from the film were reproduced.

"To hell with rich people." March, 1969, page 17.

"If your American Christ doesn't like that, you know what you can do with him." February, 1969, page 21.

"To put it very bluntly, in spite of all that is said about sexual morality, the unwed pregnant mother is still in a hell of a situation." February, 1969, page 44.

"One thing that bugs me is the secrecy of it all — sex is taboo. I admit that a girl getting pregnant should be frowned upon, *maybe*; but if kids were made aware of the alternatives, they wouldn't have to worry about getting into trouble. The only thing wrong with sex is the result — the child has no home, and other people may get hurt. If there were some way we could stop pregnancy, I really don't think there would be anything wrong with sex." January, 1968, pages 12-15.

**Recently our own Board of Christian Education joined forces with the UPUSA and the United Church of Christ in publishing *Colloquy*.**

The UPUSA Board of Christian Education even tells its readers where to rent smutty sound films. Here's what they said (January, 1969, page 26) about one such film: "The distinctive story of a teenage girl seeking the meaning and security of a relationship she has never had. The other characters — the mother, her boyfriend, a sailor, a homosexual — seek the same thing. What they do to one another in the course of that search creates an unforgettable film."

You can obtain the complete copy of two surveys of UPUSA literature, including photostatic pages of salacious materials from the magazines, by sending \$1.50 to the Presbyterian Lay Committee, 3 East 48 St., 4th Floor, New York, N.Y. 10017. Order these today and place them in the hands of the session of your church.

## UNREST IN THE CHURCH?

THE Mobile Assembly approved the appointment of an Ad-Interim Committee on the State of the Church to study the state of the Church and the causes making for unrest in our denomination. It is significant that our present Moderator and our three preceding moderators, designated to appoint the committee of 11 members "broadly representative of different viewpoints in the Church," did not appoint a single recognized conservative on this committee. It is even more strange that this committee has not seen fit to invite any of our "Concerned Presbyterians" leaders to meet with the committee to discuss the reasons for the increasing unrest in the Church.

# The Restructuring Report

THE report of the Ad-Interim Committee on Restructuring Synods and Presbyteries became available just as we were going to press with this issue of *The Concerned Presbyterian*. The Committee will recommend that the Memphis Assembly approve the new synod boundaries outlined in their report.

Before the Assembly can do this it will first have to approve the amendment to the Book of Church Order 18-6(9) which would give the Assembly power to "unite and divide synods." When this amendment was presented at the Mobile Assembly the commissioners were told that it was a routine matter, that the Assembly already had this power and that the amendment was to simply clarify the matter. This was not true. Not realizing that they were being misled, practically all of the conservative commissioners voted for the amendment.

These same misleading tactics were then used to get the presbyteries to approve the amendment. When a conservative minister in one Missouri presbytery objected to the amendment, the Moderator of the presbytery told him he didn't know what he was talking about. Many of our most conservative presbyteries voted FOR the amendment without realizing that they were being misled.

The amendment has now been approved by a majority of the presbyteries and it will come before the Memphis Assembly for final action. Every possible effort should be made at Memphis to prevent final approval. This is a clear-cut illustration of the kind of tactics those in control are using to force their program through the Church.

The new synods and presbyteries which the Restructuring Committee is recommending are shown in the map on the following pages. The Restructuring Committee's proposals will, if adopted, result in doubling (in some cases tripling) the size of our present synods. Take for instance what will happen if Assembly approves the plan and combines the present synods of Arkansas-Oklahoma and Louisiana with the present synod of Texas. This would create one huge, unwieldy synod in which some ruling elders and ministers would have to travel 600 miles to attend a synod meeting in the center of the synod. If the meeting were held, say,

## Seeks Control of Property

BRAZOS Presbytery (Synod of Texas) has overtured the Assembly to amend Chapter 6 of the Book of Church Order, which deals with local church property, by adding:

**6-4. "A particular church shall not sell, mortgage or lease or otherwise encumber any of its real property, and it shall not acquire real property subject to an encumbrance or condition without written permission of the Presbytery transmitted through the session of the particular church."**

A provision similar to this is incorporated in the Constitution of the United Presbyterian Church. To approve this amendment to our Book of Church Order would be surrendering the freedom which our congregations have always had to do what they want to do with their property. The approval of this amendment would give those in control of liberal presbyteries one more way that they could use to harass conservative churches. The ruthless determination of our liberal brethren to force their programs upon an unwilling church seems to know no bounds!

in El Paso, a New Orleans minister or elder would have to travel more than 1,200 miles to attend the meeting.

Women of the Church would have to travel long distances to get to their synodicals; Men of the Church would have to travel much farther to attend retreats and conferences; our youth would be traveling more than double the distances they now travel to attend synod camps and meetings. These longer distances and the travel time and expense they would necessitate would work havoc with attendance at such meetings.

The principal argument our liberal brethren will advance to have the plan approved is that it will facilitate the handling of synod and presbytery matters by paid executives, in some instances enabling executives to serve two or more presbyteries instead of one.

In its report to the Assembly the Restructuring Committee said, "And most emphatically, no theological climate or ecclesiastical political stance was given consideration" in drawing the proposed new synod and presbytery lines. We feel that this statement might well be taken with the proverbial "grain of salt." Some recent actions of our liberal brethren indicate quite clearly that they do not hesitate to mislead the Church when their program is involved. We should keep in mind that there was not a single outstanding conservative on the committee which drafted the plan.

Whether the political angle entered into the discussions of their proposals is not too important. It is evident that the restructuring plan itself certainly has political implications. To cite just a few:

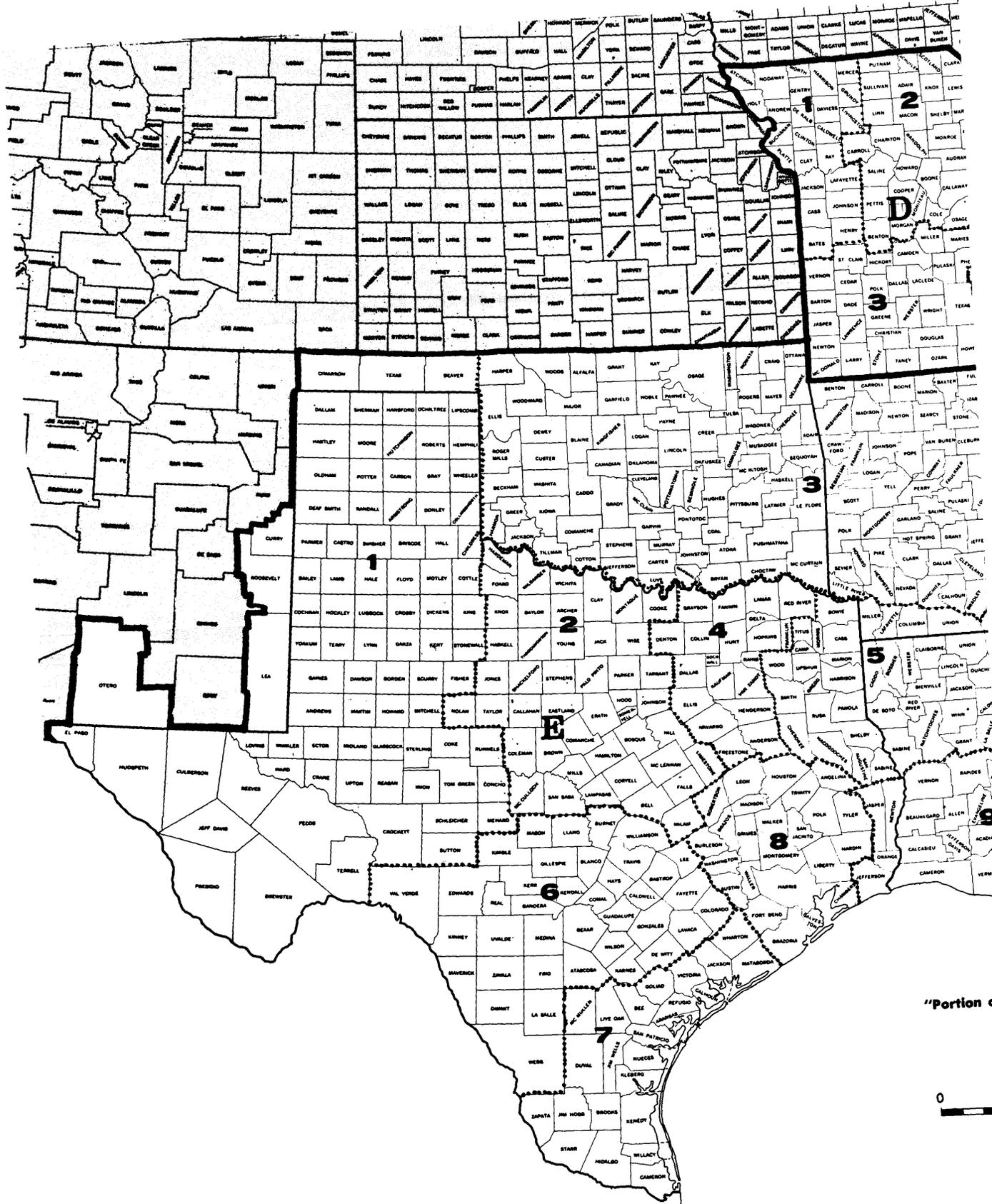
**1. The 8 basically conservative presbyteries in the Synod of South Carolina which now have 8 votes on controversial issues confronting the Church will have only 3 votes. By combining these 3 presbyteries with the more liberal presbyteries of Atlanta and Athens and parts of Cherokee and Savannah it would appear that the proposed new synod would be pretty much under the control of the liberals.**

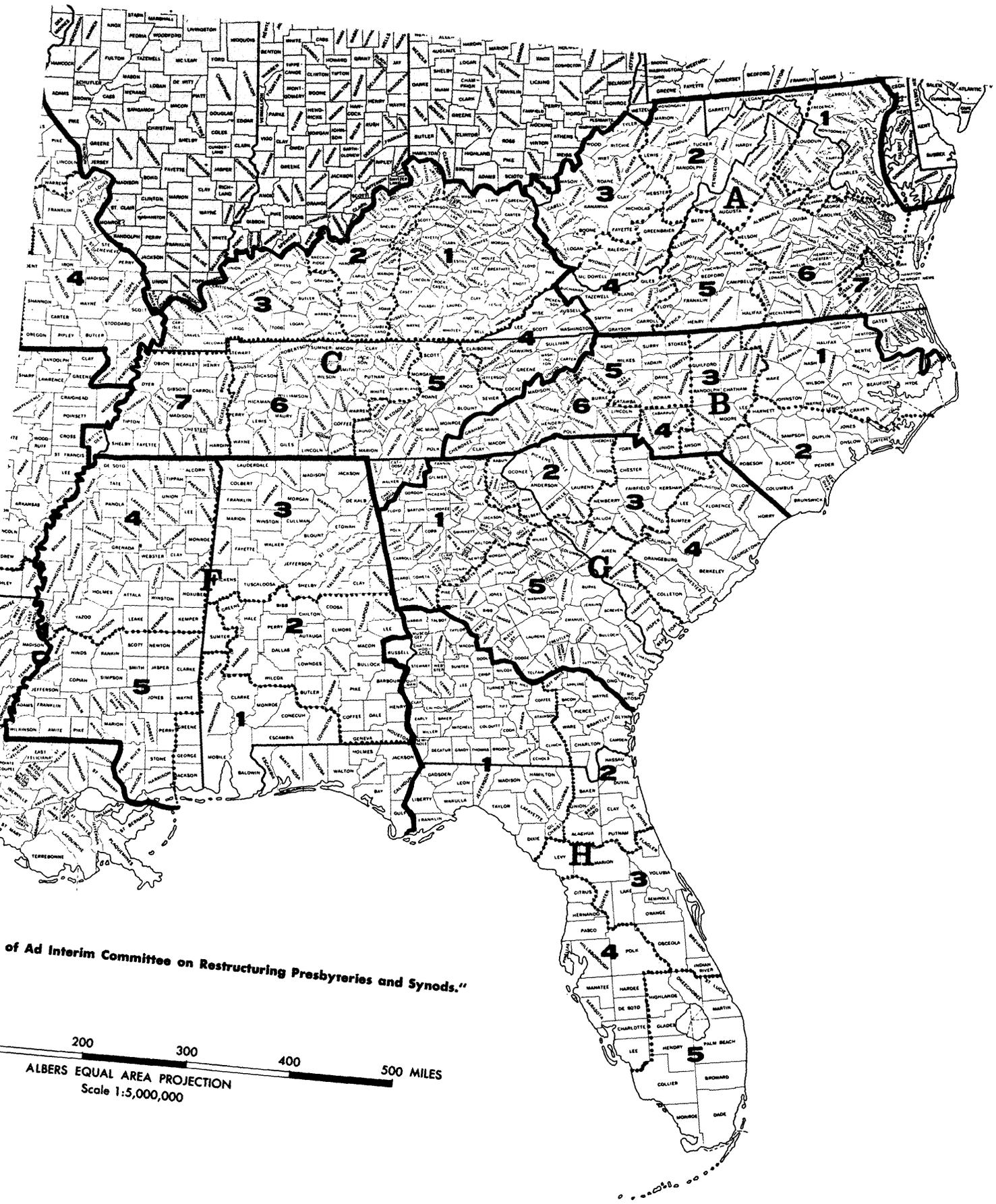
**2. The entire Synod of Appalachia which is largely conservative would be abolished. Conservative Asheville Presbytery would be combined with the liberally controlled presbyteries in North Carolina. Conservative Knoxville Presbytery would be thrown in with the liberally controlled synods of Tennessee and Kentucky.**

**3. The present liberally controlled border synods of Missouri, Kentucky, Virginia and Texas have a total of 20 presbytery votes. Under the restructuring proposal these same areas would still have approximately 16 votes. The conservative Synod of South Carolina alone would lose 5 votes — one more than the combined loss in the 4 border synods.**

At this crucial stage when the very existence of the Presbyterian Church U.S. is being seriously threatened, this restructuring proposal, if approved by the Memphis Assembly and enacted by the Church, could so reduce the voting strength of conservative presbyteries that it would be almost impossible to thwart the plans of the liberals to liquidate our Church and its historic evangelical testimony.

We urge all Concerned Presbyterians to make their views known to their ruling elders and especially to those elders who will be serving as Commissioners to the Memphis Assembly. The restructuring plan which the Ad-Interim Committee is recommending to the Assembly *must* be defeated.





of Ad Interim Committee on Restructuring Presbyteries and Synods."

# Time Has Come for Definite Commitment

DURING the last five years the *Concerned Presbyterian* has endeavored to acquaint its readers with what is actually happening in our beloved Church. We have sought to be honest in our reporting—to tell what boards or agencies have done or what liberal leaders have said only when we had documented proof to back up the statements which we have made.

Those who are working to liquidate our Church and its evangelical testimony have charged us with just about everything from innuendos and distortion of facts to “attacking honored leaders in the Church” and deliberate misrepresentation. *The Presbyterian Outlook*—mouthpiece of the liberals—accused Mr. Keyes of “scattering across the church and nation wild and irresponsible charges that were long since shown to be false.” A Missouri minister told his congregation that Mr. Keyes was a “racist and segregationist” (which he is not) and that he had spent more than one million dollars of his personal funds in his “campaign.”

We think it is significant that *not once* have any of the liberal leaders sought to *prove* that the things we have been reporting did not take place or that the statements we have quoted were not actually made. Instead of facing the issues squarely our opponents have resorted to the age-old tactic of attacking our movement, its motives and its leaders. They have been repeatedly challenged to cite *one single instance* where we have misrepresented the facts. They have remained silent. They know they could not successfully dispute what we have said.

Concerned Presbyterians, Inc., has been labelled “an ultra-rightwing organization of hatred and agitation.” We have been called schismatics, obstructionists, apostles of discord, violators of our ordination vows. One minister even called our movement “the modern heresy.”

We have been reluctant to reply to these vicious and unfair charges but possibly the time has come to make a few plain statements. We sincerely believe that:

**1. Any minister who places a higher priority on social action than he does on preaching the good news of salvation through the blood of Christ shed on Calvary for the sins of the world is being unfaithful to the Christian church of which he is a part.**

**2. Any minister who believes that the Ten Commandments are outdated and no longer need be obeyed—that sexual intercourse outside of marriage is permissible if it is based on love—has violated the first vow which he took when he was ordained: that he believes “the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice.”**

**3. Any minister who believes that the West-**

**minster Confession of Faith is no longer valid and who favors union with the United Presbyterian Church in the USA, which has replaced the Westminster Confession with a series of confessions and no longer requires adherence to any one of them, has violated his second vow in which he stated that he sincerely receives and adopts the Confession of Faith and the Catechisms of our Church.**

**4. Any minister who believes that our Presbyterian form of government is out-dated and should be abandoned in favor of the episcopal form of government incorporated in the super-church being planned by the Consultation has violated the vow which he took approving the government of the Presbyterian Church in the United States.**

**5. Any minister who is out of accord with the fundamentals of our system of doctrine and who has not made known to his Presbytery the change which has taken place in his views is being intellectually dishonest, for he vowed to make this fact known to his Presbytery.**

**6. Any minister who misrepresents the true facts to obtain votes on controversial issues in our Church courts is guilty of subterfuge and unethical practice which would not be countenanced in a business or professional organization and certainly should not be countenanced in a church organization.**

**7. Any ruling elder who votes on the crucial issues without taking the trouble to investigate and learn exactly what is at stake is neglecting his duty and his obligation to study the purity and peace of the Church.**

The polarization in our Church is rapidly approaching the point where there will no longer be a “middle ground.” In the very near future, whether they like it or not, every minister and ruling elder in the Church will of necessity have to decide where he will take his stand.

On the one side will be those who believe that the primary mission of the Church is to lead the unsaved to Christ and to encourage believers to surrender more fully and completely to Him, who believe that the Westminster Confession of Faith and the Catechisms are still valid, and that our Presbyterian form of government should be preserved.

On the other side will be those who believe that social action should take precedence over preaching the Gospel, who no longer view the Bible as the only infallible rule of faith and practice, and who think that our Presbyterian form of government has outlived its usefulness and that we should now become a part of a huge super-church ruled by bishops and dominated by men who no longer believe some cardinal doctrines of our Christian faith.

Our Church stands at the crossroads. Its destiny as a part of the body of Christ will undoubtedly be decided within the next few years. It will continue to embody in larger fields of service the spirit of historic Christianity and the principles of the Reformed Faith, or it will become a part of that broad ecumenism envisioned by the C.O.C.U. super-church. As the fateful hour of decision approaches those who have sought to occupy a middle ground are going to discover that this ground has ceased to exist.

All of us will have to decide in the near future whether we want to be a part of a confessional church or an all-inclusivistic church where doctrine has been watered down to make it acceptable to all and where

## OFFICERS of

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social action has priority over preaching the Good News of salvation to a lost world. Many of us have long since decided that there will be a continuing Presbyterian church adapted to the needs of our time, but faithful to the Word of God and the classic orthodoxy of Reformed faith and order.

## Calling a Minister

MANY ruling elders serving on pulpit committees seeking a minister for their church are under the impression that the presbytery's Commission on the Minister and His Work has final authority in the matter of deciding whether the presbytery shall accept a minister. The Commission does not have this authority.

1. The Commission can only *counsel* with a congregation. It does not have the right to approve or disapprove a church's choice of a minister (BCO 21-2).

2. If the call is in order a presbytery is obligated to examine any minister called by a church. Assembly's Permanent Judicial Commission has interpreted Section 16-5 of the Book of Church Order to mean that every minister having a call from a congregation and seeking admission to the presbytery must be examined. (General Assembly Minutes 1966, page 101, item 7).

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DR. Walter Judd, who served for many years as a missionary in China and later became U. S. Senator from Minnesota, said:

**"I don't want the church working in politics. I don't want political action by the clergy and by ecclesiastical bodies. I do want political action by Christians. It isn't the job of the church to say what should be done. It is the job of the church to change men and women and send them into society and into politics to help change government."**

## NCC Reducing Budget

ON September 13, 1969, the South Bend (Indiana) *Tribune* reported that the National Council of Churches had been forced to cut back its 1970 budget by \$2,500,000. It is good to know that the rising tide of opposition to the N.C.C. and its leftist pronouncements is now finding concrete expression.

## Support of Confidence

MORE and more church sessions are rallying to the support of Concerned Presbyterians, Inc. Many of them represent large and influential churches. One 1,700-member church has Concerned Presbyterians, Inc. in its annual budget for \$4,200. a year. Many are small churches like the one which recently wrote us (enclosing \$50. check) as follows:

**"We the Session of the — — — — Presbyterian Church would like to take the opportunity to join with you in opposition to the union with the United Presbyterian Church; with the changes in the Book of Church Order; and the changes in the Westminster Confession of Faith.**

**"We want to go on record supporting the Concerned Presbyterians, Inc. and your work.—Yours in Christ—"**

Concerned Presbyterians, Inc., and Presbyterian Churchmen United should have the moral and financial support of the session of every church which is opposed to the liquidation of our Church and its historic evangelical testimony in the United Presbyterian Church and the super-church planned by the Consultation on Church Union. If your church has not taken official action we urge you to speak to your ruling elders about it.

## IF YOU ARE "CONCERNED" ABOUT THE TRENDS IN OUR CHURCH USE THIS ENROLLMENT BLANK TO ENLIST TODAY!

Please send information about Concerned Presbyterians, Inc. to the following members of the Presbyterian Church U.S.:

Name .....

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CONCERNED PRESBYTERIANS, INC.  
100 Biscayne Blvd., Miami, Florida 33132

Name .....

I AM CONCERNED about present trends in the Presbyterian Church, U.S. Please enroll me as a member of Concerned Presbyterians, Inc. and send me your Bulletins and other literature.

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Office:  Minister  Elder  Deacon  .....

**All contributions to Concerned Presbyterians, Inc. are tax deductible**

# THE SOCIAL GOSPEL

IN order to understand the liberal "clergymen's" affinity for social gospel, it is necessary to understand the basis for their beliefs.

They agree with Christians that man is a sinful creature. Mankind is filled with greed and lust. He commits crimes, wages war, and is intolerant of his fellowman. They disagree with Christians on how to change this evil nature of man.

Christians believe it can only be done through obedience to the gospel of Jesus Christ. This obedience results in man no longer being a servant of sin, but rather he becomes a servant of righteousness. The apostle Paul expresses it this way:

"But God be thanked, that ye were the servants of sin but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness." (Romans 6:17, 18)

This is entirely a matter of converting each individual separately. The improvement of society takes place as the natural by-product of Christianity which changes the nature of individuals within that society.

But the social gospelists scoff at this idea. They say that the only way to change the evil nature of man is to change the environment in which he lives. The institutions and society surrounding man are what have corrupted him. Thus, the only way to regenerate mankind is to change the environment in which he lives.

Thus, human nature is the product of its economic environment. As a Soviet statement of a few years ago put it:

"There is no such thing as human nature. Human nature is formed in the mold of its environment. Change

the mold and you change the man."

If one accepts this argument, then it stands to reason that if you desire to change the evil nature of man, you must do so by changing the environment around him. You must change the institutions and society surrounding man, particularly the institution of property. Therefore, the Social Gospel program calls for the destruction of the present evil capitalist system which has provided the corrupting experiences and made man sinful, and create the perfecting environment under the era called socialism where the proper experiences will bring forth the new breed of man who will be perfect in nature.

The social gospel is nothing but the religious twin of its materialist brother, Marxism.

—**Morley A. Hudson, Ruling Elder**  
**First Presbyterian Church, Shreveport, La.**

## "BABYLON" IS POWERFUL MESSAGE

THE book "Freeway to Babylon" is recommended "must" reading. It is authored by a missionary, the Rev. Talmage Wilson who served the UPUSA Church in Africa from 1956 to 1964. He has severed his connection with the UPUSA. His book reveals how present programs and its revised Statement of Faith are secularizing the UPUSA church.

With the forthcoming PCUS General Assembly scheduled to consider rewriting our Confession of Faith, now is the time for all members to learn how this liberalization could damage our denomination.

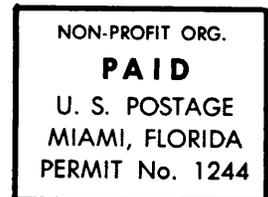
We have an ample supply of this book in stock. Though it sells for \$1.50, we are offering it for \$1. per single copy, 10 for \$9. and 25 or more for 80c each.

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