



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

THE CONCERNED PRESBYTERIAN

*Dedicated to the Formation of a Continuing Church
True to God's Word and Loyal to Historic
Presbyterian Doctrine and Polity*

BULLETIN No. 28

OCTOBER, 1973

Church-Reborn Sets Date For First General Assembly

ELECTED representatives from approximately 200 churches attending the Advisory Convention in Asheville Aug. 7-9, adopted a resolution calling for a General Assembly to convene at the Briarwood Presbyterian Church, Birmingham, Ala. on Dec. 4, 1973, for the purpose of formally organizing a continuing Presbyterian denomination "true to the Scriptures and the Reformed Faith and obedient to the Great Commission of Jesus Christ."

The Advisory Convention has recommended that the General Assembly adopt as its Constitutional Standards:

1. **The Westminster Confession of Faith of 1789.**

2. **The Larger and Shorter Catechisms.**

3. **The Book of Church Order—1933 edition—amended to make it crystal-clear that ownership and control of local church property will always be vested in the congregation and that no presbytery or higher court has any claim on it. Another amendment eliminates synods.**

The Convention also recommended that the first General Assembly adopt as its organizational structure four committees of 12 members each (6 teaching and 6 ruling elders); each committee to have a full time paid coordinator:

1. **COMMITTEE ON ADMINISTRATION to review budgets, and operate the insurance and annuity program.**

2. **COMMITTEE ON MISSION TO THE WORLD to advise local congregations and the General Assembly on foreign mission needs and opportunities. The work of individual missionaries will be under the direction of the local churches or presbyteries which support them.**

3. **COMMITTEE ON MISSION TO THE UNITED STATES to advise and work with presbyteries and congregations in forming new congregations and in promoting special ministries.**

4. **COMMITTEE ON CHRISTIAN EDUCATION AND PUBLICATION to recommend suitable literature and curricula programs, to work with local churches in promoting Sunday Schools, youth groups, mens' and womens' work, camp and conferences, etc.**

There is to be no Central Treasurer. Each Committee will be responsible for raising its own financial support. In this connection the Convention adopted this statement which will be good news to all faithful stewards: "It shall be clearly understood that churches and individual donors shall be free to designate their gifts to the causes they desire to support and that there shall be *no equalization* of gifts so designated."

In discussing the functions of the four committees it was repeatedly stressed that the committees are to serve and not to direct church judicatories.

One of the first actions of the General Assembly will be to decide on a name for the Church-reborn.

Concerned Presbyterians, Inc.

Operating at Peak

MEETING in Asheville, N.C., August 7th, leaders of Concerned Presbyterians, Inc. agreed unanimously that the need for Concerned Presbyterians is great, serving its thousands of members who worship in Presbyterian Church U.S. congregations not withdrawing from the P.C.U.S. at this time. Now operating with peak activity, Concerned Presbyterians, Inc. is continuing its program.

President Kenneth S. Keyes and W. J. (Jack) Williamson, Chairman of the Strategy Committee, and two other members of the Executive Committee are members of churches which have withdrawn from the P.C.U.S.. They feel that it is proper for them to relinquish their leadership roles to men whose con-

gregations are still P.C.U.S. churches. A strong group of able presbytery chairmen and synod trustees are continuing their Concerned Presbyterians, Inc. duties at presbytery levels.

At the Asheville meeting Vice President Roy LeCraw was named Temporary President and P. Y. Matthews interim Executive Vice President. According to present plans, new officers and directors are slated for election during November.

The interim officers seek the prayers of all members and friends of Concerned Presbyterians, Inc. which is operating at peak performance and which will benefit from the effort and a portion of the tithes of all concerned in undergirding its program.

28 YEARS AGO --

TWENTY-EIGHT years ago a group of conservative leaders in the Presbyterian Church U. S. formed what they called the Continuing Church Committee "to promote a vigorous and aggressive educational program to inform our people regarding developments which would make the future intolerable for Southern Presbyterians."

Specifically mentioned in the report of this meeting were the diminishing influence of the eldership, ordination of women, restructuring into regional synods, creation of a General Council, changes in property laws and emphasis on social issues similar to that existing in the UPUSA Church (Northern Presbyterian). With one exception — changes in property laws — all of these developments, designed to make the future intolerable, have come to pass.

For almost three decades the *Presbyterian Journal* has sought to inform Southern Presbyterians regarding the steady erosion of doctrine and polity which was taking place in the Church. The forthright reporting of this fine publication has alerted our people to the developments in the Church which have now brought us to the point of separation.

During the last nine years hundreds of dedicated ministers and laymen have labored long and hard to return the Presbyterian Church U. S. to its primary mission. But in spite of our efforts we have not been able to reverse the trends in the Presbyterian Church U. S.. Indeed, the situation has become progressively worse with every passing year.

Thousands of faithful Presbyterians have finally reached the point where they have renounced the jurisdiction of the Presbyterian Church U. S. in order to join hearts and hands in a denomination loyal to Scripture and the Reformed Faith and obedient to the Great Commission, according to Presbyterian guidelines before the liberals began hacking away at them.

The Church-reborn will become a reality with its first General Assembly, December 4th. It was on this same date that the southern presbyteries met at the First Presbyterian Church, Augusta, Ga., in 1861 and constituted themselves as the Presbyterian Church in the Confederate States of America, the forerunner of the Presbyterian Church U. S..

Ordination Vows Ignored By Covenant Presbytery

AT its June 5th meeting Covenant Presbytery ordained an Austin Seminary graduate (Thomas White Currie III) who, when questioned, revealed that he felt the Scriptures were not reliable in all their parts, that he didn't believe in miracles per se, that he felt all men would be saved even though they did not accept Jesus Christ.

The following report of the meeting, written by the Rev. John Eddie Hill, of the 1355-member Casa Linda Presbyterian Church of Dallas, Texas, appeared in that church's weekly bulletin:

"On June 5th, along with Elder Jim Nash, I at-

tended the regular stated meeting of the Presbytery of the Covenant. Two actions took place which saddened our hearts.

"The first was the adoption of a guideline which says that all new churches started in the Presbytery will be joint ventures with the U.P.U.S.A. Presbytery or with some other denomination (not necessarily Reformed in Theology.) This is another of the ways in which we operate on the practical level as a union Presbytery without being one in a constitutional sense. The second sad action was the reception of a candidate for ordination who is out of accord with the Westminster Confession of Faith. I might add that he is also out of accord with the basic concepts of the Reformed and Presbyterian theology, regardless of the particular historical creed.

"There were several areas where the candidate did not answer in accord with our position, namely, the Authority of the Scriptures, the miracles of the Bible and the destiny or state of men who do not profess to believe in Jesus Christ as Savior. In fact, the personal confession of the young man was that he was a universalist.

"Perhaps I should take a few lines to explain the kind of universalism he adheres to. It was not the old-fashioned 'second chance' type which says somewhere in the future all men will be given another opportunity to respond in faith to Jesus and therefore all can be saved. Nor was it the more modern, liberal version which suggests that because God is a God of love He could never allow a person to be lost or go to hell. This idea rules out the wrath of God and the justice of God while failing to really understand the love of God.

"The candidate's view of universalism is a newer, more modern kind. It says that all men are already in Christ, that they are already Christians and that they only need that someone come and 'inform' them of this hidden truth. It says because Jesus Christ is the elect man of God and all men are in Jesus — therefore, all men are elect. This kind of universalism is from the Neo-Orthodox school and more particularly the Barthian branch. Regardless of where it may have originated or been misconstrued by professors and teachers or even student candidates, it is still not Biblical, not Confessional and not at all Presbyterian.

"Still the Presbytery of the Covenant allowed this man to be accepted and in some cases even tried to make villains out of those of us who questioned the candidate or voted against his reception. The attitude on the part of some members of the Court expressed during a recess of the Court and in the halls outside was disgraceful. Verbal attacks and confessions of unbelief from ordained ministers were unleashed on me and Elder Nash.

"Theological unbelief, a failure on the part of the courts to refuse to discipline according to its own constitution and a weaker, more silenced conservative voice is where we are today. It is my own personal opinion that unless the Church returns to integrity and Biblical fidelity there will be more and more ministers, churches and individual laymen who in light of their own consciences before God will be forced to look for other communions or bodies in which to serve Christ.

"How I wish I could have given a joyful report of blessing and renewal in the meeting of the Presbytery. It is with deep lament that I must share this sad news with you."

Why Several Hundred Congregations Are Leaving The P.C.U.S. This Year

THERE are a number of ministers (including a few actively identified with the conservative wing of the Church for many years) who feel that the time has not yet come for them to separate from the Presbyterian Church in the United States.

Most of these men take the position that their ordination vows require them to remain in the denomination until union with the United Presbyterian Church becomes a fact or the Confession of Faith is watered-down to the point where they cannot live with it. Those who are separating from the P.C.U.S. this year feel that it is these very ordination vows which compel them to separate at the present time. Examining these vows reveals that:

Every minister has taken two vows which bear directly on this point:

1. "Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?" BCO 27-6 (7)

2. "Do you promise subjection to your brethren in the Lord?" BCO 27-6 (5)

Elders and deacons vow "to study the peace, unity, edification and purity of the Church." BCO 29-3 (7) They take the same vow that ministers take "to be in subjection to their brethren in the Lord." BCO 29-3 (6)

As to the first of these vows those who are being led by their consciences to separate this year feel very keenly that their vow to maintain the *purity* of the Church must take precedence over their vow to maintain the *peace* of the Church. Paul wrote the believers in Rome: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." (Romans 16:17) In his second letter to the Corinthians, Paul wrote: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), and he goes on to say in verses 16,17: "Wherefore come out from among them and be ye separate, saith the Lord."

Webster defines apostasy as "abandonment of what one has voluntarily professed." When presbyteries ordain ministers who openly deny cardinal doctrines of our Faith; when they refuse to accept ministers who believe these cardinal doctrines and even threaten to defrock ministers who have taken their stand on the Confession of Faith and the Church's Constitution; when general assemblies approve the murder of unborn children and official agencies of the Church provide funds for abortions; when courts of the Church refuse to censure ministers who "marry" homosexuals, register as electors for the Communist Party and refuse to accept the doctrine that without faith in Christ men are lost; when deviations like these occur, we believe it can be said truthfully that the leadership of the Presbyterian Church U.S. has become an apostate leadership.

As to the vow to be in subjection to brethren in the Lord, can it not be truthfully said that those who openly deny many of the Church's cardinal doctrines — who violate the Constitution whenever it serves their purpose to do so — have in fact ceased to be our brethren in the Lord?

Those who feel compelled to leave this year believe that Christ's command to come out from among them must of necessity take precedence over any vow to be in subjection to the present liberal leadership in the Presbyterian Church U.S.. They take the position that they owe their primary loyalty to Christ — the great Head of the Church — rather than to any church establishment.

Today an overwhelming majority of the conservative leaders in the Presbyterian Church U.S. — men who have led the four conservative organizations which have been in the forefront of the battle to return the P.C.U.S. to its primary mission — believe that the reasons for separating this year far outweigh the reasons for remaining in the denomination. Here are some of these reasons:

1. Many conservative congregations have already decided that they can no longer ignore the steady erosion of historic Presbyterian doctrine which is taking place — can no longer tolerate the repeated violations of the Church's Constitution by those in control. Several hundred congregations have already left the Church. These departing churches have at present only three options: they can join one of the new presbyteries which have been formed in recent months, they can affiliate with one of the existing conservative Presbyterian denominations or they can become independent. It would be a tragedy to allow these faithful Southern Presbyterians to scatter. We should gather them into a Bible-centered ministry which will be true to God's Word, faithful to Scripture and the Reformed Faith and obedient to the Great Commission.

2. The consciences of those who elect to remain in the denomination will surely compel them to continue to oppose vigorously actions of those in control which they believe violate the teaching of the Word. This negative approach has been tried for many years and it has failed. Conservatives have not been able to stem the liberal trend. In fact, the situation has become progressively worse.

Division and strife in the Presbyterian Church U.S. will continue. In our opinion the time has come for believing churchmen to devote their energies and the money that God has entrusted to their care to constructive programs bringing honor and glory to our Lord. Joining hearts and hands in the Continuing Church will enable them to do exactly that.

3. With possibly a few exceptions conservatives who urge further delay say that they will leave the Presbyterian Church U.S. when it votes to merge with the United Presbyterian Church or when it adopts a watered-down Confession of Faith. It appears certain that both of these events will occur within the next four or five years. Union with the UPUSA already exists in many presbyteries which have united with their UPUSA counterparts.

Experience in recent years must surely have convinced most conservatives that they have no hope of blocking union with the United Presbyterian Church or of preventing those in power from weakening the Confession. During the last decade the *combined* efforts

continued on page 4

of all four conservative groups have not been able to reverse the trend. When several hundred of the most conservative churches depart this year the conservatives who remain will have even less influence in P.C.U.S. courts than they have had in the past.

Since most of them plan to leave eventually, would it not better serve the cause of Christ if they were to join their conservative brethren in the Continuing Church this year and use their talents and influence to shape the future of a Church destined to bring honor and glory to God instead of wasting their influence in a church that seems bent on acting contrary to His Word?

4. Hundreds of conservative churches which felt that they could not in good conscience support the P.C.U.S. official programs have already curtailed their benevolence gifts to the denomination's boards and agencies. Some have cut off their support entirely. Many thousands of dollars which could be used to support evangelical foreign missions, church extension and Christian education today are being channelled to causes outside the Presbyterian Church U.S.. It will bring joy to the hearts of many thousands of Southern Presbyterians to be able to give liberally again of their means to support Christ-honoring programs within the denomination of which they are a part. The Continuing Church will provide this opportunity.

It seems that the decision to separate or not to separate should depend primarily upon each individual's answer to the question, "In which fellowship can the congregation of which I am a part best serve our Lord in the years to come?"

To remain in the P.C.U.S. means continuing to belong to a denomination controlled by men and women who no longer believe in the integrity and authority of God's Word and the historic doctrines of the Reformed Faith; a denomination with official teaching literature that cannot be used conscientiously in Bible schools; a denomination whose programs Bible-believers cannot support with God's tithes; a denomination, to conservatives, apparently committed by its leadership to abandonment of Presbyterian Faith and form of government and ultimate submersion in the COCU super-church.

In aligning themselves with the Continuing Church Bible-believers will be joining hearts and hands in a fellowship, the leadership of which believes the Bible to be the authoritative Word of God, a denomination which will uphold the cardinal doctrines of historic Presbyterianism, a denomination whose programs can be wholeheartedly supported, a denomination destined to bring honor and glory to our Lord, the Great Head of the Church.

One last word: Conservatives must not be critical of their brethren who do not elect to enter the Continuing Church at this time. They see eye-to-eye with those in the Continuing Church regarding the evils in the Presbyterian Church U.S.. They differ only on the matter of timing. Their views must be respected and nothing should be done to alienate them. If the Continuing Church members will regard them in love and with prayer, they will be joining with their brethren in a few years when the things they deem necessary to justify their departure come to pass.

From Interim President

Col. Roy LeCraw

THOSE of us who for the present will be remaining in the Presbyterian Church U.S. will have many concerns. We must continue to be concerned about the low spiritual level of a large segment of the Church, about disbelief in the integrity and authority of God's Word, about the increased teaching of the heresy of Universalism, about the efforts being made to force us into union with the United Presbyterian Church through the unconstitutional route of union presbyteries and through other pressures; and in the background is the dreaded spectre of C.O.C.U..

We need to be concerned about the hierarchy using our tithes and offerings to pay for abortions and other "way-out" things, to support radical groups and the unbelieving National Council and World Council of Churches.

Thousands of our Concerned Presbyterians, Inc. members are still in conservative churches which for one reason or another will not be leaving the P.C.U.S. at this time. Many more thousands are in churches dominated by liberal ministers and sessions which have withheld the facts from their people and will probably never give them an opportunity to vote on separation.

We who are still members of the Presbyterian Church U.S. will need to expose apostasy and disbelief when it raises its ugly head; we need to have our attention called to actions taken which violate the Church's Constitution, teachings which contradict God's revealed Word and programs which dishonor instead of glorify our Risen Lord.

It is estimated that more than 300 congregations will have separated from the denomination by the time the first General Assembly of the Continuing Presbyterian Church is called to order on December 4. There will still remain several hundred churches where the majority of those who sit in the pews are basically conservative. It is good to know that in these remaining churches there are able leaders who have helped to plan the strategy and guide the programs of Concerned Presbyterians, Inc. during the nine years of its existence. Our organization will not want for strong leadership.

We covet your prayers, your active assistance and your financial support as Concerned Presbyterians, Inc. continues to hold high the banner of our precious Lord during the months and years that lie ahead.

Biblical Presbyterianism in Reaffirmations

NUMBER 26 Bulletin of Concerned Presbyterians, Inc. contains the full text of the Reaffirmations of 1973, the stance of conservative, Bible-believing Presbyterians. Write for as many free copies of Bulletin 26 as needed for sessions and diaconates, to place in church bulletins, **and to distribute to entire church memberships.** In addition to the Reaffirmations, this Bulletin contains other information vital to the life of Bible-believing Presbyterians. Write to Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

On Threats and Intimidation

WHEN a number of churches renounced the jurisdiction of Abingdon Presbytery and withdrew from the P.C.U.S., the Presbytery appointed an Administrative Commission "to visit those portions of the church affected with disorder, to inquire into and settle the difficulties therein and to take such steps concerning property and the status of particular churches as the Commission shall deem best."

The Commission sent a Pastoral Letter to ministers and sessions ordering any other churches considering separation to obey the following mandates laid down by the Commission.

1. No Session shall call a congregational meeting to act upon a resolution to withdraw until 90 days notice has been given to the Commission.

2. The Commission shall use the 90-day period to confer with the Session, the minister, and any interested communicants, and may order a congregational meeting.

3. In the event the Commission's efforts at reconciliation fail the Commission shall attend the congregational meeting and if a majority at the meeting vote to withdraw, "*the Administrative Commission will take immediate steps to undergird and protect the rights of those wishing to remain loyal to . . . Abingdon Presbytery, including legal determination of the right of those loyal persons to the beneficial ownership and occupancy of the property.*"

OUR RESPONSE

In reply to this Concerned Presbyterians sent the following letter to all Presbyterians on its mailing list in Abingdon Presbytery and to all Ministers and Clerks of Sessions in the presbytery.

Other liberally dominated presbyteries have sent similar threatening letters to Sessions and to congregations which have withdrawn or are contemplating withdrawal. Reproduced here is Concerned Presbyterians, Inc.'s letter for the benefit of all congregations which are being threatened.

"We have received a copy of the Pastoral Letter sent to ministers and Sessions by the Administrative Commission of Abingdon Presbytery.

"This letter stresses the point that each particular church has been organized upon petition of a number of persons 'who subscribed solemnly and formally to walk together as an organized church on the principles of faith and order of the Presbyterian Church in the United States.' The real crux of the matter lies in the words we have in italics. By its official acts in recent years the Presbyterian Church in the United States has clearly demonstrated that it is no longer conforming to the faith and order under which we agreed to walk together.

"The General Assembly has condoned publications which encourage pre-marital and extra-marital sex and the use of drugs by our youth; presbyteries have ordained ministers who deny cardinal doctrines of our Presbyterian faith and have refused to discipline ministers who are teaching doctrines that contradict our Confession of Faith; the Boards of World Missions and Christian Education staged a youth convention in Atlanta which encouraged our young people to sing the blasphemous song 'Friday Morning' containing the words 'to hell with Jehovah' and 'it's God they ought to crucify;' Assemblies repeatedly have violated the Church's Constitution.

These and many other violations are fully documented in the folder enclosed.

"There is no provision in the Book of Church Order which gives a presbytery the authority to tell sessions that they cannot call a congregational meeting to consider withdrawal without giving 90-days notice to an Administrative Commission. The Book of Church Order contains no provision giving a presbytery the right to demand that an Administrative Commission be present at a congregational meeting and to moderate it.

"It is our advice to conservative sessions which are considering becoming a part of the Continuing Church that they ignore this high-handed attempt to intimidate them; that they inform their people fully regarding the reasons why 200 churches already have withdrawn, with many more planning to withdraw before the end of the year; and that they proceed to hold a meeting at which their congregations would vote on separation.

"For your information, Mr. Owen Page — the attorney who successfully defended the two Savannah churches which withdrew in 1966 before the Supreme Court of the United States — has been employed by the Organizing Committee to assist in the defense of any church whose right to withdraw is contested by a presbytery. And our Committee is prepared to help financially if necessary in such defense.

"We feel that the real question facing Bible-believing congregations today is simply this: Can we best serve our Lord by remaining in a Church dominated and controlled by men who have abandoned the basic tenets of our Presbyterian faith, or can we best serve Him in a Church which is true to the Scriptures, the Reformed Faith and obedient to the Great Commission of Jesus Christ?"

"With every passing week more conservative congregations are deciding that they can best serve their Lord in the Continuing Presbyterian Church that is being formed. We invite you to join with us as a charter member of this new Church."

Conservative Congregations In Liberal Presbyteries?

WITH the withdrawal of sizable groups of churches from presbyteries in which conservative presbyters have outnumbered liberal presbyters in recent years, conservative congregations that are not separating at this time could face some serious problems they never have had to confront before.

The First Presbyterian Church of Slidell, La., has been trying for more than two years to call a conservative minister. Liberal New Orleans Presbytery has refused to receive the ministers the Slidell church has sought to call. The radicals who dominate the presbytery seem to prefer keeping the pulpit vacant rather than letting the congregation have a man of their choosing!

The Session of a conservative church in Texas was harassed for more than a year by an Administrative Committee of the Presbytery because the Session refused to use Covenant Life Curriculum material in the Sunday School and refused to support financially certain boards and agencies of the Church.

Sessions of conservative churches in presbyteries where control is shifting to the liberals will do well to consider the difficulties which frequently confront conservative congregations in presbyteries where liberals are in control.

It's Time To Tell

THERE are many theologically sound and thoroughly conservative ministers who have refrained from informing their people about what has been happening in the Presbyterian Church U.S.. They have felt that it would be better not to disturb their congregations until it became absolutely necessary to acquaint them with the seriousness of the situation.

We believe the time has come for all conservative ministers to let their people know what is happening and to acquaint them with the plans which are being made to organize a Continuing Church that will be true to God's Word, loyal to historic Presbyterian doctrine and polity and obedient to the Great Commission.

Those who sit in the pews need to become informed regarding the issues which are causing hundreds of congregations to leave the Presbyterian Church U.S. and its radical liberal leadership.

The Rev. Paul Settle, 3436 Wellington Road, Montgomery, Alabama 36104, heads up the Steering Committee's Speakers Bureau and he will be glad to suggest speakers for such meetings.

The Field Directors and Synod Trustees of Concerned Presbyterians, Inc. are available to meet with Sessions to discuss the reasons for withdrawal and the plans being made for the Continuing Church. Here are their names, addresses and telephone numbers.

ALABAMA — Joseph B. Nalls, Rte. 4, Box 1059, Huntsville, Ala. 35803 (phone: 205-881-3770).

APPALACHIA — (Abingdon, Holston, Asheville Presbyteries) — Robbins E. Wampler, Box 511, Bristol, Tenn. 37620 (phone: 615-764-9627).

(Knoxville Presbytery) — Ben M. Powell, Jr. Rte. 2, Cove Road, Chickamauga, Ga. 30707 (phone: 404-375-3270).

ARKANSAS, OKLAHOMA, MISSOURI, TEXAS—L. L. Langford, Apt. 126, 2000 Magnolia, Little Rock, Ark. 72202 (phone: 501-663-2123).

GEORGIA — Warren R. Wilson, 160 Robin Hood Rd., Atlanta, Ga. 30309 (phone: 404-876-3255).

KENTUCKY — Chester B. Hall, 100 E. Liberty St., Louisville, Ky. 40202 (phone: 502-589-9121).

LOUISIANA — Sidney J. Crump, 501 E. Washington, Shreveport, La. 71104 (phone: 318-861-1206).

MISSISSIPPI—H. S. Williford, Box 1183, Jackson, Miss. 39205 (phone: 601-352-3857).

NORTH CAROLINA — (Orange, Albemarle, Fayetteville, Wilmington Presbyteries) — Willis H. Owens, RFD 3, Box 438, Sanford, N.C. 27330 (phone: 919-775-3019).

(Mecklenburg, Kings Mountain, Concord, Winston-Salem Presbyteries)—Jasper H. Wilson, 852 Fairbanks Dr., Charlotte, N.C. 28210 (phone: 704-523-5198).

SOUTH CAROLINA — John M. Barnes, Box 470, Rock Hill, S.C. 29730 (phone: 803-327-9052).

TENNESSEE—W. C. Anderson, 920 No. 14 St., Nashville, Tenn. 37206 (phone: 615-227-9111).

VIRGINIA (except Winchester Presbytery) — Capt. James H. Campbell, 1913 Lynn Cove Lane, Virginia Beach, Va. 23454 (phone: 703-464-5877).

WEST VIRGINIA (and Winchester, Va., Presbytery) — Col. Reed H. Flow, Rte. 2, Shenandoah Retreat, Bluemont, Va. 22012 (phone: 703-955-3242).

Continuing Church Committees For First Year

REALIZING that there is much planning to be done prior to the first General Assembly of the Continuing Church, the following committee appointments were approved by the Advisory Convention. The members of these committees met with the Organizing Committee in Atlanta on Friday and Saturday, September 7-8.

ADMINISTRATION

Teaching Elders

Gordon Reed, Chairman	S.C.
Joe Everett	S.C.
Bob Ostenson	Fla.
James Patterson	Tenn.
E. C. Cooley	Va.
Charles Dunahoo	Ga.

Ruling Elders

Bill Joseph	Ala.
John Spencer	Ala.
Sam Smith	N.C.
Russ Johnson	Miss.
William Houston	Tenn.
Jules Vroon	Fla.

SUBCOMMITTEE ON JUDICIAL BUSINESS

Teaching Elders

Todd Allen	Ga.
Charles McNutt	Va.

Ruling Elders

Leon Hendrick, Chairman	Miss.
John Glasser	Ala.
Ralph Langford	Ala.
John Barnes	S.C.
James Campbell	Va.

MISSION TO THE WORLD

Teaching Elders

Don Patterson, Chairman	Miss.
Arnie Maves	Fla.
William McIlwain	Fla.
Jim Lyons	Ala.
James Baird	Ga.
Fred Fowler	Tenn.

Ruling Elders

Jay Wood	Ga.
Harry Musser	W. Va.
Hugh Smith	Ala.
Roger DeHaven	Texas
G. K. Gunderson	Va.
Gerald Sovereign	Fla.

MISSION TO THE UNITED STATES

Teaching Elders

Cecil Williamson, Chairman	Ala.
Frank Barker	Ala.
P. O. Sartelle	Tenn.
John Neville	N.C.
William Jones	Md.
William Frisbee	La.

Ruling Elders

Bill Stevenson	Ga.
Glenn Bondurant	Fla.
W. B. Gibbs, Jr.	N.C.
Robert Walters	Texas
Robert Kresge	W. Va.
Foster Wilkinson	Miss.

continued on page 7

USE THIS ENROLLMENT BLANK TO ENLIST TODAY!

Please send this Bulletin to the following members of the Presbyterian Church U. S.:

Name.....

Address.....

Name.....

Address.....

Name.....

Address.....

Name.....

Address.....

Name.....

Address.....

Name.....

Address.....

**Please list additional names
on a separate sheet**

Date.....

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

Are you a
subscriber to
PRESBYTERIAN
JOURNAL?
 Yes No

I am a member of a church which may not be separating at this time. Please enroll me as a member of Concerned Presbyterians, Inc., and keep me informed regarding actions of the Presbyterian Church U. S. and developments in the Continuing Presbyterian Church which is to be organized on Dec. 4th.

Name.....
(please print)

Street Address.....

City & State..... Zip.....

Member..... Church

Office: Minister Elder Deacon

All contributions to Concerned Presbyterians, Inc. are tax deductible

CHRISTIAN EDUCATION AND PUBLICATIONS

Teaching Elders

Harry Miller, Chairman	Ala.
Harold Borchert	N.C.
Harry Schutte	S.C.
John Oliver	Ga.
Paul Kooistra	Miss.
Michael Schneider	La.

Ruling Elders

Donald Boerema	Fla.
John Hunter	S.C.
Frank Horton	Miss.
Hugh Cunningham	Fla.
Roland Parton	N.C.
Robert Glover	Texas

Every Presbyterian Should Read This Book

LAST spring the Steering Committee for the Continuing Presbyterian Church asked Dr. Morton H. Smith, Professor of Systematic Theology at Reformed Theological Seminary to prepare a report which would document in-depth the General Assembly actions reflecting the decline of the Presbyterian Church in the United States from its historic doctrine and polity.

This revealing report has been printed in a 202-page book entitled *How Is The Gold Become Dim* (Lamentations 4:1). The chapter headings give an excellent idea of the contents. They are:

- I. The Historic Position of the Presbyterian Church in the United States
- II. Departures from the Historic Position on Scripture
- III. Departures from the Historic Position on Confession and Catechisms — Doctrinal Subscription
- IV. Departures from the Historic Position on the Confession and Catechisms — Changes Enacted
- V. Departures from the Historic Position on Church Government
- VI. The Decline of the Presbyterian Church in the United States as Reflected in its Exercise of Discipline
- VII. The Decline of Worship of God in the Presbyterian Church in the United States
- VIII. The Decline as Reflected in the Relations to Other Church Bodies
- IX. Departures from the Spiritual Mission of the Church as Seen in the Social and Political Actions of the Assemblies
- X. The State of the Church in 1970 as Described by the General Assembly Itself
- XI. Whither? — Some Concluding Observations

The book sells for \$2. It may be obtained from Concerned Presbyterians, Inc., 100 N. Biscayne Blvd., Miami, Florida 33132 or the office of the Continuing Presbyterian Church, 3436 Wellington Road, Montgomery, Ala. 36104.

Every Concerned Presbyterian needs to know the facts revealed in this book. We urge you to order your copy immediately. For those who would like to place the book in the hands of church officers and other leaders the price drops to \$1.75 in lots of 10 or more.

Congregations Withdrawn to Date

AS this issue of the Bulletin goes to press a total of 225 congregations have separated from the Presbyterian Church U. S. and are planning to become a part of the Continuing Presbyterian Church when it is formally organized in early December.

The tabulation by synods is:

SYNOD	NUMBER OF CHURCHES	NUMBER OF MEMBERS	TOTAL CONTRIBUTIONS (1972)
Alabama	31	4,353	\$1,067,343.
Appalachia	16	1,828	478,217.
Arkansas-Oklahoma	1	50	Not Available
Florida	19	7,976	1,834,194.
Georgia	17	4,654	1,028,222.
Kentucky	3	323	51,718.
Louisiana	4	743	145,472.
Mississippi	79	11,454	2,274,464.
Missouri	—	—	—
North Carolina	6	1,209	172,292.
South Carolina	32	6,612	1,059,935.
Tennessee	2	258	57,546.
Texas	3	673	142,007.
Virginia	9	4,055	613,190.
West Virginia	3	305	51,898.
	<hr/> 225	<hr/> 44,493	<hr/> \$8,976,498.

Present reports indicate that substantially more than 300 churches will have left the P.C.U.S. before the end of 1973.

As of October 5th, 15 more congregations have withdrawn.

THE CONCERNED PRESBYTERIAN

*Dedicated to the Formation of a Continuing Church
True to God's Word and Loyal to Historic
Presbyterian Doctrine and Polity*

100 BISCAYNE BLVD.

MIAMI, FLORIDA 33132

RETURN REQUESTED

NON-PROFIT ORG.

PAID

U. S. POSTAGE
MIAMI, FLORIDA
PERMIT No. 1244

— CONTENTS —

Church-Reborn Sets Date
Why Congregations Are Separating
Col. Roy LeCraw's Message
On Threats and Intimidation
Congregations Withdrawn to Date