

# The Presbyterian Guardian

September 12, 1936

VOLUME 2, NUMBER 11

One Year \$1.50

Seven Months \$1.00

J. GRESHAM MACHEN  
NED B. STONEHOUSE *Editors*

Published semi-monthly by  
**THE PRESBYTERIAN GUARDIAN PUBLISHING COMPANY**  
1212 Commonwealth Building, Philadelphia, Pa.

THOMAS R. BIRCH,  
*Managing Editor*

## A MAN FOR THE HOUR

**A** LITTLE over two years ago the long conflict between Modernism and the Christian religion in the Presbyterian Church in the U.S.A. entered into its final phase. Christian people were asked to support the Modernist propaganda of the Board of Foreign Missions. When they refused to do so, and when they in support of their refusal appealed to the Bible and to the constitution of the church, they were placed under the ban; and the doors of the ministry were closed to others who, like them, would not promise to put the word of man above the Word of God.

In this conflict, who would be raised up as a spokesman and defender of the gospel cause? Who would stand in hostile General Assemblies and say a good word for Christian liberty and for the lordship of Jesus Christ? Who would plead before biased judicial commissions in order that the record, at least, might show,

to all fair enough to examine it, the ruthlessness of the ecclesiastical machine in the Presbyterian Church in the U.S.A. and the justice of the unpopular cause?

The answer to these questions could not very well be given in the editorial pages of this paper hitherto, since the modesty of the Editor prevented it; but no such inhibition rests upon us now, and so we can say very plainly that in our judgment the man whom God raised up to be pre-eminently the spokesman of the evangelical cause in the councils and courts of the church was the Rev. H. McAllister Griffiths, D.D., who has up to the last issue been the Editor of THE PRESBYTERIAN GUARDIAN.

In 1934 it was he who stood on the floor of the General Assembly and opposed the indifferentist plan of union with the United Presbyterian Church and who also pled with the Assembly not to

dethrone Jesus Christ by adopting the "Mandate" requiring an implicit obedience to human councils. At

## AN ANNOUNCEMENT

With the present issue "The Presbyterian Guardian" appears under the editorship of J. Gresham Machen, D.D., Litt.D., and Ned B. Stonehouse, Th.D., with Mr. Thomas R. Birch as Managing Editor.

This paper was begun in October, 1935, as the organ of the Presbyterian Constitutional Covenant Union, which had been organized to bring about a reform of the Presbyterian Church in the U.S.A. or, failing that, to continue the true spiritual succession of that church in a body distinct from the existing organization. Employment of an editor at full salary would not have been financially possible; but the paper was exceedingly fortunate in securing, at the start, the services of the Rev. H. McAllister Griffiths, D.D., who was also General Secretary of the Covenant Union.

On June 11, 1936, the Covenant Union was dissolved and The Presbyterian Church of America was constituted. Just before the dissolution of the Covenant Union, the assets, liabilities and good will of "The Presbyterian Guardian" were transferred to The Presbyterian Guardian Publishing Company, which is now publishing the paper.

Since our financial resources do not warrant the employment of an editor at full-time salary, we are obliged, to our great regret, to release Dr. Griffiths from his engagement with us, though we rejoice greatly in the assurance of his continued counsel and assistance.

We are happy to announce that the editorship will be undertaken by the Rev. Professor Ned B. Stonehouse, Th.D., of the Faculty of Westminster Theological Seminary, Philadelphia. Dr. Stonehouse is assuming full editorial supervision of the paper, except that the editorial pages, for the present, will be in charge of the senior editor, Dr. Machen. Mr. Birch, Managing Editor, will be in charge of the business affairs of the office and will continue to render important service in the matter of the make-up of the paper.

THE PRESBYTERIAN GUARDIAN PUBLISHING COMPANY

first the Assembly was inclined to ridicule him, as it would have been inclined to ridicule any defender of the gospel cause. But that ridicule was gradually silenced. Dr. Griffiths *compelled* the Assembly to listen to him—by the admirable courtesy and dignity that characterized all his utterances, by his evident knowledge of Presbyterian law and of the issues that were under discussion, and by the profound earnestness of his pleading. When, just before adjournment, he mounted the platform to speak against the outrage of an amendment, by the majority, of the minority's protest, one could have heard a pin drop in that large assemblage. Seldom has so unpopular a cause had so effective and so eloquent a spokesman.

Equally noteworthy were Dr. Griffiths' services in the judicial and administrative causes before the courts of the church. In his knowledge of ecclesiastical law and ecclesiastical procedure he always surpassed not only all of the advocates on the other side but also all of the members of the court. I think that fact was usually quite clear to the judges themselves. It was at any rate abundantly clear to all impartial observers. He was always courteous, no matter what the provocation might be; and at the same time he was unswerving in his devotion to the great principles involved. At times, whenever the occasion warranted it, he rose to heights of true eloquence in his pleading for Christian liberty and the authority of God's Word.

Let it never be said that such contending was all in vain. True, the courts were biassed. That was abundantly clear at the start. But the effect of Dr. Griffiths' pleading was not lost upon that "impartial public" which the Form of Government of the Presbyterian Church in the U.S.A. rightly declares it to be one of the ends of church discipline to impress. It is true that the effort was sometimes made to close the doors upon things that might well have shunned the light of day, as was done, for example, in the travesty on a trial in the Hollond Memorial Presbyterian Church of Philadelphia; but such efforts were not always successful and the righteousness of the unpopular cause became rather widely known.

What is far more important, however, even than the effect of Dr. Griffiths' pleading upon the public or upon Christian people is the fact that it was the discharge of a solemn duty in the presence of almighty God. We have taken the serious step of becoming separate from a church organization to which we formerly belonged. What makes our conscience clear in taking that step is that we did not take it without hav-

ing exhausted all other possibilities. We did not sever our connection with the Presbyterian Church in the U.S.A. until we had pled with that church not to require of us things that no Christian man can do.

In addition to this unique service in the courts of the Church Dr. Griffiths' services as an editor—first as Managing Editor of *Christianity Today* (before the change in the policy of that paper) and then as Editor of THE PRESBYTERIAN GUARDIAN—have been of the greatest possible importance. If just one example may be taken among many, we may point to the truly brilliant accounts which he has given of events at recent meetings of the General Assembly of the Presbyterian Church in the U.S.A. Those accounts, together with all of his other services as an editor and with his pen, have had a major part in dispelling the Stygian darkness in which ecclesiastical affairs in recent years have often been enveloped and in informing Christian people of what has really been going on.

In connection with the first General Assembly of the Presbyterian Church of America, his wide knowledge of legal and ecclesiastical matters stood us in good stead. I think no one who was present is likely to forget the impressiveness of the moment when he declared The Presbyterian Church of America to be duly constituted; and the dignity which he there displayed was no mere matter of the superficialities of voice and personal presence but was based upon a true knowledge of our Presbyterian heritage and of the great principles involved.

Today we are calling on him for another piece of emergency service. In view of the present attack upon us in the civil courts, the Committee on Home Missions and Church Extension of The Presbyterian Church of America has appointed him as "ecclesiastical counsel." Such appointment seemed to everyone to be quite obviously in place. His broad knowledge of the history of the Presbyterian churches in this country and other countries and his clear understanding of the great principles that are involved make him to be again truly a man for the hour. One of the evidences of the blessing of God upon the whole movement represented by The Presbyterian Church of America has been the fact that despite the manifest human weakness of the movement in the presence of a hostile world God does seem to have raised up the necessary human instruments just when they were most needed. So we have been profoundly thankful all through the various phases of this movement that He has raised up the Rev. H. McAllister Griffiths, D.D., for a time like this.

# The Appeal to Caesar

By the Rev. H. McALLISTER GRIFFITHS, D.D.

What is back of the civil court suit brought by the Presbyterian Church in the U.S.A. against The Presbyterian Church of America? We are fortunate in being able to present to our readers a penetrating analysis of the question from the pen of Dr. Griffiths, who is serving as ecclesiastical counsel in consultation with the law firm which has been retained by the Committee on Home Missions and Church Extension to defend the case in the courts.

**F**OR the first time since the foundation of the American republic a supposedly Protestant Church has appealed to the law courts of the civil power asking in effect to be protected from the criticism and the competition of another church by the granting of a restraining order or injunction.

That such a request could be made of the civil power in the day and age in which we live, four hundred years after the Reformation, in supposedly free America, is something to think about. For, if the request made by the body which has gone into the civil courts is allowed, that body has in effect become a church "by law established." Strange things have happened in the America of our day, but none of them would be stranger than this.

The foregoing is the essential issue involved in the suit begun by Dr. Henry B. Master, Dr. Lewis Seymour Mudge, *et al*, claiming to represent "The Presbyterian Church in the U.S.A." and all its officers and members, against Dr. J. Gresham Machen, the Rev. Paul Woolley, *et al*, and all the officers and members of The Presbyterian Church of America. I shall not quote extensively from the "bill of complaint" filed by Dr. Mudge, for I understand that it will be printed in full on other pages of THE PRESBYTERIAN GUARDIAN. But I should like to try to reveal its inwardness.

The peculiar bureaucratic mentality that has gripped the thoughts of those who have been in control of the machinery of the Presbyterian Church in the U.S.A. for the last decade was evidently working at top speed when this "bill" was framed.

Basic to the conception of what a Presbyterian Church is in the eyes of those filing this suit (certainly not in the eyes of the defendants!) is the image of a totalitarian church. The word "totalitarian" has come to describe two things in modern life: a certain type of mind, and a certain

type of organization flowing from it, which in turn exalts the state-of-mind that gave it birth. For example, in the sphere of the state, there are three well-defined totalitarian nations in Europe: Italy, Germany, Russia. The basic idea in each of these nations is that individuals live for the sake of the state. Their lives must, therefore, be utterly and completely submerged in national necessities—as understood by those at the top. All that a man has, is, or dreams belongs to the state. The state in turn, claims and exercises the right to probe into his private life, into his thoughts and intentions, to order them at its pleasure. Support of the ruling clique is support of the nation. Rebellion against this clique is treason to the state. And in order to evade suspicion every subject of the regime must be vocal in expressions of loyalty and prodigal of salutes. This, in brief, is the totalitarian state as found in Nazi Germany, Soviet Russia and Fascist Italy. With any system of representative, democratic government, it is in implacable conflict.

The idea of the totalitarian church is closely akin to that of the totalitarian state. The great thing to those who (perhaps unconsciously) hold to this view, is the outward organization and apparatus of the church. The Boards and agencies, the job-employing, fund-dispensing arms, are really *the church*. Everything else exists for them. The church is simply a vast reservoir of contributions to be tapped. Individuals who are members of the church are bound to support its official agencies to the full extent of their ability. If they do not do so, they are as disloyal as if they refused Christ's command to partake of His Holy Supper. The Moderator of the 148th General Assembly expressed this point of view with unconscious crassness when he said, in Syracuse: "The main purpose of each Assembly is the furtherance of the work of the church

through the Boards which it creates and controls."

It is not strange and hardly believable, it is only natural and to be anticipated that those whose minds have been subjected to this peculiar twist should think lightly, if at all, of the rights of the individual. It all depends upon your point of view. If, to you, the big thing is the Work of the Church Through Official Agencies, individuals and their rights will matter little. You will be concerned with individuals mainly as potential or actual sources of contributions, and you will begin to feel that you have some kind of vested right to these contributions,—a "right" that, if threatened, can be "protected" by law. As a consequence you also think that every *religious* activity of the members of the church (with principal reference to *giving*) should be exercised through the organized, official agencies. In order to see that this is done, you begin to penalize those who do not so confine their religious activities. Once begun, this process is almost impossible to stop. To claims of individual freedom, to quotations from the constitution of the church or the Bible guaranteeing such liberties, you turn a very deaf ear. You simply state that the welfare of the church must come first, that if any persons do not like it they can get out. Then when they get out you say they can't do it and "suspend" or "depose" them for contumacy. You have arrived at the totalitarian church.

It is the complete antithesis of historic, democratic Presbyterianism, though it makes use of its forms and terminology.

That, in brief, is the state of mind obviously underlying the present litigation. Intoxicated with success in riding the old body of dissentients, the bureaucratic powers thereof even want to choke off outside criticism and competition, wish to have The Presbyterian Church of America enjoined from

using its name "or any other name of like import."

Will it succeed in having the courts of this country adopt the bureaucratic view of what a church is? Will it be able to get the court to order the church to take another name? If it does, it will only be on the theory that the old organization has a vested property right in the money of its members *before* it leaves their pockets—perhaps even before they earn it. It will be only on the theory that the word "Presbyterian" belongs mainly to the largest "Presbyterian" denomination in this country: an assumption which is not likely to be looked upon with favor by the Presbyterian Church in the U.S. (whose name is much more similar to that of the U.S.A. body than is that of The Presbyterian Church of America), or any other Presbyterian body in this country. In this connection I can do no better than quote with approval from a trenchant but anonymous memorandum sent me by one who "has been a member of the Presbyterian Church in the U.S.A. for over fifty years." He says: "It is of course inconceivable that any unbiased court functioning under constitutional restraints should give serious consideration to the effort of *one* of the nine or more Presbyterian bodies in the United States to assume exclusive copyright control of an adjective used during the past four hundred years by numerous bodies in many countries to identify a system of church organization developed by John Calvin and others to carry forward the evangelization of the world along the lines recorded in the Bible. . . . Local conditions not affecting basic doctrines have produced many branches of the Presbyterian Church, but numerical strength has never been a condition of the adoption of the Presbyterian name and system, which basically is the system used in the early church and set forth in the Bible, so that any church using the Presbyterian system is legitimately entitled to its descriptive name. . . . The Presbyterian Church of America has been formed to include Presbyterians in all parts of the country who desire to continue the historic beliefs and practices of their church. . . . As a new organization it has not yet attained great numerical strength, but whether it ever does or does not is not pertinent, as the right of religious liberty in the United States is not limited by the size of any group."

There is not sufficient space at my disposal to deal with the preposterous claim in the bill that the name "Presbyterian Church of America" somehow has been pre-empted by the old body because the name was proposed for the never-consummated union with the United Presbyterian Church. The bill gives the impression that the union is in abeyance, and could be consummated without a new vote of the General Assembly of the old body, if ever the United Presbyterian Assembly should send down the Plan of Union to its presbyteries. This is disingenuous, to say the least. Everyone familiar with the situation knows that the abortive "union" is dead as Xerxes, both practically and legally. That such a red-herring should be drawn across the trail is some indication of the amazing weakness of the case of the plaintiffs.

With regard to the name, the bill is in conflict with itself. One argument of the bill is that the new body is undermining the old, causing people to mistrust it, to leave it because the defendants have persuaded them it is no good. Then the same bill turns about to plead that the names are so similar that people will be deceived and mistake one organization for another, because they are so much alike! Absurdity could hardly make itself more clear.

In conclusion, let me express the opinion that, however the case should go, the old organization has, even from a selfish point of view, committed a colossal blunder. This is a case which it cannot afford to win. It is also a case which it cannot afford to lose. Wisdom would dictate its withdrawal now, but pride and confidence will probably be insuperable barriers to any such strategic retreat. "Pride goeth before a fall, and a haughty spirit. . . ."

Finally, the parties plaintiff in this case have evidently not happened upon the clause concerning the Civil Magistrate in Chapter XXIII, Section III, of the Confession of Faith. This is the American version, adopted in 1788, and reads in part as follows:

"Civil magistrates may not assume to themselves the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the

rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and Discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief. . . ."

Now we have the never-before-witnessed spectacle of one religious body, in defiance of all these Protestant principles, pursuing into the civil courts those who no longer retain any connection with them, attempting to hamper, more, to halt, the free exercise of their religious activity. There is a tremendously important principle at stake in all this: Is religious freedom really ours in America, or can one denomination use the civil courts to strike at another?

If the plaintiffs in this case are right, the church is nothing more than a business—a business in which the persons comprising the church are hardly considered as *souls* at all, but mainly as potential sources of income. "We have a property," cry the plaintiffs, "in the future gifts of these people. If you are allowed to go on claiming to be the true spiritual succession of the Presbyterian Church in the U.S.A., they may leave us, and so you will deprive us of sources of financial support which we would otherwise possess. Therefore this must be prevented. So we call upon the court to enjoin you—so that our income may remain unimpaired." (Of course this is not an actual quotation—simply a simple paraphrase of the true sense of the plaintiffs' case.)

Bible-believers should earnestly pray that He who can make the wrath of man to praise Him will overrule this action, which appears to be so prideful and vindictive, to His own glory. We are not, in turn, vindictive against those who would persecute us. Rather we pity them, and look upon their tragic blindness with genuine sorrow. They are bound to hurt themselves far more than they can ever hurt us. But the chief hurt will be to the cause of Christ. Yet, even in this, God in His providence will surely so order everything that out of it His truth and saving grace may be clearly distinguished from error, and revealed to the hearts and minds of those who are His.

## Why Separation Was Necessary

By the REV. PROFESSOR R. B. KUIPER  
of Westminster Theological Seminary

In this important article, which is reproduced slightly abridged from The Banner, organ of the Christian Reformed Church, Professor Kuiper justifies the formation of The Presbyterian Church of America and indicates certain conditions which he thinks must be fulfilled if the church is to have a future as a truly Reformed body.

THE ELEVENTH day of June in the year of our Lord 1936 will go down in history as the date of the organization of The Presbyterian Church of America. In the afternoon of that day a group of Christian men and women gathered at the New Century Club of Philadelphia, severed their connection with the corrupt organization known as the Presbyterian Church in the U.S.A., resolved to carry on the true spiritual succession of that body, and to that end constituted themselves *The Presbyterian Church of America*.

Immediately thereupon the ministers and elders present convened in the First General Assembly of The Presbyterian Church of America.

Prof. Dr. J. Gresham Machen was unanimously elected Moderator of the Assembly. It was felt by all present that he was entitled to that honor because of his leadership in the fight of the last decade or more against Modernism in the Presbyterian Church in the U.S.A., and because of the reproach which he suffered in that struggle. He proved an excellent Moderator. The proceedings of the Assembly were characterized at once by the freest sort of debate and the finest Christian courtesy. The humblest elder was treated with as much respect as the most influential minister. Machine tactics and steam-roller methods were conspicuously absent. Far from assuming dictatorial airs, as moderators often do, Dr. Machen was servant of all.

### Not a New Church

Uninformed newspaper reporters told the public that a new church had come into being. One or two even wrote of a new sect. As a matter of fact, what really happened was that a new organization was formed which aims to be, and is firmly convinced that it is, the true spiritual succession of the Presbyterian Church in the U.S.A. The latter organization has become flagrantly disloyal to the faith

of the fathers. It not only tolerates, but even highly honors, ministers of the gospel so-called who deny the inerrancy of the Scriptures and do not hesitate to dub as unimportant such central truths of the Christian religion as the virgin birth of Jesus, His bodily resurrection, and His vicarious sacrifice for the expiation of sin by the satisfaction of divine justice. It has gone so far as to suspend from the ministry men whose only crime was that they militantly opposed such heresy. In so doing it has substituted the decrees of church councils for the law of Christ, thus dethroning Him as the Church's only Head and King. Surely, it is no exaggeration to say that such a church has rejected its spiritual heritage. And this very heritage The Presbyterian Church of America would preserve. Whatever the legal aspects of the case may be, The Presbyterian Church of America has entered upon that spiritual heritage which formerly belonged to the Presbyterian Church in the U.S.A., but was wilfully spurned by that organization. The Presbyterian Church of America is the spiritual continuation of the Presbyterian Church in the U.S.A. The Presbyterian Church in the U.S.A. has become something else, but The Presbyterian Church of America is not new. In the most real sense it is the old church.

It is worthy of note that The Presbyterian Church of America said nothing at the time of its organization about its being the *legal* succession of the Presbyterian Church in the U.S.A. If that contention had been made it could have been supported by strong arguments. However, this matter was passed over in silence. The implication is that, while individual congregations leaving the Presbyterian Church in the U.S.A. may insist, and in certain cases actually are insisting, that they are the rightful owners of church properties, The Presbyterian Church of America as a whole does not intend to place

primary stress on the matter of property rights. The emphasis is decidedly on the spiritual. It has even been said that, though material things are not to be scorned, the church will be purer if those stay out who would come in only if they could take certain buildings with them. In this connection it deserves mention that several ministers have joined the new organization at the cost of honorable pastorate, beautiful homes, and comfortable salaries. The men and women in The Presbyterian Church of America have actually left houses and lands and many other things for Christ and His gospel.

### The Need of Separation

Just when a band of Christians may depart from a corrupt church in order to effect a new and purer organization is generally regarded a hard question to answer. The fact that many devout Christians remained, for instance, in the corrupt *Hervormde Kerk*<sup>1</sup> of the Netherlands at the time of *de Afscheiding*<sup>2</sup> and again of *de Doleantie*<sup>3</sup> is evidence that considerable difference of opinion exists on this subject.

However, the question is not altogether as difficult as many suppose. Such men of God, to name but two, as John Calvin and Abraham Kuyper were compelled in their day to face this very issue. Painstaking study of Scripture led them to certain definite conclusions. They acted according to these conclusions and recorded them in their writings. Today we may profit by their precept and example.

Obviously it will not do to sever connections with a church because of any and every imperfection that may cleave to it. To do so would destroy all church organization for the simple reason that even the best church has several spots and more than a few wrinkles. It is just as clear that one does not need to continue in a church until it has become so thoroughly corrupted that no good whatever remains. If that were one's duty it would follow that the Protestant Reformation was one big blunder. The Roman Catholic Church at that time was not so utterly false that not a vestige of truth was retained. To quote Calvin: "I call them churches, inasmuch as the Lord there wondrously preserves some remains of His people—and inasmuch as some symbols of the church

<sup>1</sup>The State Church of the Netherlands.

<sup>2</sup>The Separation of 1834.

<sup>3</sup>The Separation of 1886.

still remain.—But as, on the other hand, those marks to which we ought especially to have respect in this discussion are effaced, I say that the whole body, as well as every single assembly, want the form of a legitimate church.”

There are those in the Presbyterian Church in the U.S.A. who lay claim to orthodoxy but take the position that one may remain in a corrupt church so long as its official standards are sound. More specifically they say that they intend to continue in the church so long as it does not actually rewrite its constitution so as to destroy its Presbyterian and Christian character. To call this position foolish is to put it mildly. It is perfectly safe to predict that those who speak thus will stay where they are, if not till doomsday, at least until the day of their death. The Presbyterian Church in the U.S.A. does not take its constitution seriously enough to care to rewrite it. It is trampling its constitution into the mire. There is no more effective way of scrapping it.

Let us suppose that anti-Christian teachings and practices have become rampant in a church. The faithful protest vigorously. So long as the church manifests a willingness to give heed they must remain. But if the church fails to respond and actually even resists their reformatory efforts, then they must depart. In the words of Dr. Kuyper: “Verzet ze zich daartegen, dan moet met de valsche forma worden gebroken.”<sup>4</sup> There can be no doubt about it that the Presbyterian Church in the U.S.A. has for several years already bitterly opposed the demand that Modernism, which of course is anti-Christian, be banished from its midst.

To come down to brass tacks, as the popular saying has it, a group of Christians *may* leave a corrupt church organization in order to establish a purer organization only when they *must*. If they do it sooner they are schismatics. But if they fail to do it when they must, then they deny their Lord.

### When Must Christians Withdraw?

But just when *must* they withdraw? The answer is twofold. In the first place, the old organization may cast them out. Then they have no choice in

<sup>4</sup>“If the church resists reform, it becomes necessary to break with the false forms.”

the matter. They find themselves locked out of the church and can only form a new organization. In the second place, it becomes their solemn duty to depart when the church demands of them that they sin and when, in consequence, to remain entails sin.

Precisely this twofold situation confronted the militantly orthodox group in the Presbyterian Church in the U.S.A. Faithful ministers of the gospel were suspended from office, deposed, or even debarred from the communion of the church. If they were to continue preaching the gospel, the task to which they were convinced God had called them, they would do so only outside the Presbyterian Church in the U.S.A. The church had driven them out. And two successive General Assemblies solemnly decreed that the members of the church were as much in sacred duty bound to support the regular boards of the church as to celebrate the Holy Supper. But the work of several of these boards is indisputably shot through with Modernism. To support them is to support Modernism. And to support Modernism is sin. Besides, the church, instead of casting out heretics, demanded of its ministers that they recognize as brethren in the Lord deniers of the most central truths of the Christian religion and required of its members that they celebrate the Holy Supper with such as reject the very core of the precious doctrine of the atonement. In a word, the church insisted that Christ have concord with Belial, that the temple of God have agreement with idols.

To say that the men and women who constituted The Presbyterian Church of America had a right, even a perfect right, to do so is a serious understatement. They *had* to do it. *It was their solemn duty.*

There are those who would remain in the Presbyterian Church in the U.S.A. in order to reform it from within. Perhaps they mean well. It is not for men to judge each other's motives. But I do not hesitate to say that they are pussyfooting. Any member of the Presbyterian Church in the U.S.A. who will resist Modernism as it ought to be resisted, who will fight it with might and main, relentlessly, refusing to give it quarter, will not be tolerated. The case of Dr. Machen proves it, and so does that of the Rev. J. J. DeWaard of Cedar Grove, Wis-

consin, who, by the way, is not a member of The Independent Board for Presbyterian Foreign Missions. Again I make bold to say that they who would now stay in the old organization in order to be in a better position to reform it are sinning. Whether consciously or unconsciously, I do not know; but sin they do. As Dr. Machen put it pointedly in a stirring sermon delivered in the closing session of the first General Assembly, they are yielding to the most subtle of Satan's temptations, the temptation to do evil in order that good may come.

### The Reformed Faith

To the Christian Reformed Church belongs the honor of having been the first church to give official recognition to The Presbyterian Church of America. Synod sent a telegram wishing the new organization Godspeed and requesting it to appoint a fraternal delegate. The General Assembly received this missive with evident joy. In the face of strong and bitter opposition it thanked God and took courage.

One phrase in synod's well-worded message was especially appropriate. Mention was made of “the tie that binds us in the propagation and defense of our common Reformed faith.” These words express a most significant fact. The basis of The Presbyterian Church of America, like that of our Christian Reformed Church, is definitely Reformed.

It goes without saying that the General Assembly could not in a few days draw up a complete and detailed constitution for the new organization. That work was assigned to a committee which is to report to the second General Assembly in the autumn of this year. But the broad basis of the church was at once established. It is the Bible, the Word of God, the only infallible rule of faith and practice; the Westminster Confession and Catechisms, embodying the system of doctrine taught in Holy Scripture; and the principles of Presbyterian Church government.

The mandate of the committee just referred to is extremely meaningful. The committee was told that the Westminster Confession and Catechisms are to be the doctrinal standards of the church, and that it may recommend only certain very specific changes. Those changes concern a revision of the Westminster Confession made by the Presbyterian Church in

the U.S.A. in the year 1903. At that time certain so-called Cumberland Presbyterian churches were received into the Presbyterian Church in the U.S.A. Now these churches were Arminian in doctrine, and so, in order to facilitate their acceptance of the strictly Calvinistic Westminster Confession, a few alterations and additions were made which obscure the testimony of the Confession to the Reformed faith. These amendments the committee is charged to scrutinize. It is evident that The Presbyterian Church of America does not intend to brook the dilution of the pure wine of Reformed doctrine by the addition of even a little Arminian water.

The General Assembly had the privilege of examining several graduates of Westminster Seminary for licensure and ordination. It would have warmed the cockles of the heart of any Christian Reformed minister to hear how closely they were questioned about the two errors which are so extremely prevalent among American fundamentalists, Arminianism and the Dispensationalism of the Scofield Bible. The Assembly wanted to make sure that these prospective ministers were not tainted with such anti-reformed heresies.

All of which goes to show that synod used no vain words when it spoke of "the tie that binds us in the propagation and defense of our common Reformed faith."

The Presbyterian Church of America is not just another fundamentalist church. Its basis is strictly Reformed.

### Prospects for the Future

The membership of the first General Assembly of The Presbyterian Church of America consisted of forty-three ministers and twenty-two elders. Since that time many more ministers and elders have united with the organization or have signified the intention to do so in the immediate future. In a few cases local churches are coming into The Presbyterian Church of America almost in their entirety. Numerous groups of Christians throughout the land, formerly or perhaps still connected with the Presbyterian Church in the U.S.A., are waiting to be organized as particular churches. Some of these groups are of considerable size, but most are small. Much emphasis will be placed on Home Missions and Church Extension.

Thus it seems likely that The Presbyterian Church of America will enjoy considerable growth in the near future. To what size it will grow eventually no human being, of course, can say with any degree of certainty.

However, when speaking of the future of the church, I have in mind soundness rather than size. The leaders of the church too are concerned much more about purity than about numbers.

### A Few Warnings

A few things may be named which The Presbyterian Church of America must stress strongly if it is to have a worth-while future.

For many years past there has been precious little doctrinal preaching in the Presbyterian Church in the U.S.A. Even the reputedly great preachers of that church were almost all of them woefully negligent in the presentation of doctrine from the pulpit. Especially the so-called five points of Calvinism were ignored. No wonder that this church collapsed. It perished for want of knowledge. If The Presbyterian Church of America is to maintain its Presbyterian and, I dare say, its Christian character, it will have to see that its ministers preach Christian doctrine, including specifically Reformed doctrine, in season and out of season.

From time to time the Presbyterian Church in the U.S.A. has permitted un-Presbyterian elements to creep into its *Form of Government*, *Book of Discipline*, and *Directory for the Worship of God*. A committee was appointed by the General Assembly of The Presbyterian Church of America to make a careful study of these documents and to propose such changes as may seem necessary. A prerequisite for the precise performance of this work is a broad and deep knowledge of the principles of Presbyterian church government and liturgies. In view of the fact that for decades past there has prevailed in the Presbyterian Church in the U.S.A. a deplorable ignorance of these principles, the committee's task may well be called colossal.

It is to be hoped that The Presbyterian Church of America will make the requisites for membership much stricter than they are in the Presbyterian Church in the U.S.A. The latter body requires only a creditable profession of faith in the Lord Jesus

Christ. Obviously the word *creditable* is rather stretchable. How it actually has been stretched! And the word *faith* has in many cases been evaporated into thin air. By and large doctrinal knowledge and doctrinal soundness have come to be ignored. But no church can ignore them in its members and continue Presbyterian or, for that matter, Christian.

Another evil in the Presbyterian Church in the U.S.A. which led it inevitably to ruin was its gross neglect of church discipline. Just recently there has been a remarkable revival of disciplinary zeal, but it was directed against the church's best members. May The Presbyterian Church of America receive grace to be faithful in the exercise of this key.

Finally, it is a matter of prime necessity that the new organization stress strongly the doctrine of the covenant of grace, and, as Dr. Van Til recently pointed out forcibly to its members in an eloquent address, that it draw up and carry out a complete and consistent program of Christian education for the covenant youth. When one considers how indifferent many of our Christian Reformed people still are to Christian education, this task of our Presbyterian brethren appears tremendous.

In a word, in order to insure its future, The Presbyterian Church of America will have to avoid scrupulously the errors that occasioned the downfall of the Presbyterian Church in the U.S.A. and will have to insist on remaining true to its Reformed basis all along the line.

My acquaintance with the leadership of The Presbyterian Church of America gives me high hopes for its future.

The last hymn sung in the concluding session of the first General Assembly of The Presbyterian Church of America was Luther's *A Mighty Fortress*. How comforting is the second stanza when one contemplates the future of Christ's Church.

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He,  
Lord Sabaoth His name,  
From age to age the same;  
And He must win the battle.



## Is Religion Coming Back?

A Review by the REV. CORNELIUS VAN TIL, Ph.D.

THE RETURN TO RELIGION, by Henry C. Link, Ph.D., Director of the Psychological Service Center, New York City, The Macmillan Co., N. Y., 1936. \$1.75.

THE author of this book tells us that in his youth he had "what might be considered an extremely heavy dose of religion." Yet because he "possessed a genuine craving for knowledge and truth" he found the intellectual atmosphere of the small college he entered stifling. This small college was "known for the fact that eighty per cent of its graduates entered the ministry." The following year he entered "one of our great Eastern colleges, as a sophomore." Two of his first courses were the history of philosophy and religious education. "The history of philosophy was the story of man's intellectual emancipation from the superstitions and blinding beliefs of religion. It described the birth of science through the martyrdom of men who dared to defy the dogmas of the church." Of this course the author says further: "It was about the most illuminating and stimulating course I have ever taken. It was the perfect answer to certain doubts about religion previously aroused in my mind. It gave me a tremendous respect for the powers of reason and for the revelations of science, and it left religion without a leg to stand on." (p. 8.) The course in religious education, the author tells us, made all his previous conceptions of the Bible seem childish.

In order to complete the picture of the ruin of his early religious convictions, the author adds a word about the course in anthropology. "Its high point was the lecture, in which the professor drew a small circle on the blackboard and a large circle around it.

"This small circle," he explained, "includes the realm of scientific facts, the things we really know and can prove, the facts of physics, chemistry, mathematics, etc. Between this larger circle and the smaller circle," he said, "lies the field of partly proven facts, of half-knowledge. . . . Outside of this area of half-knowledge lies the whole realm of superstitions, beliefs, and notions for which we have no proof of any kind. The idea of God and the beliefs of religion fall in this indeterminate area.

We cannot prove the existence of God, neither can we prove that he does not exist. In respect to this great field, the truly intellectual man can only say, 'I don't know.'"

What was the result of this instruction on the beliefs of the college students? To this question the author replies as follows: "The students divided themselves roughly into two groups, those who did not take their professors too seriously or were too stupid to understand the full significance of what was being taught, and those who were earnest seekers after truth or possessed good minds. The duller the student, the more likely it was that his religion would remain intact, in a logic-tight compartment which his studies failed to penetrate. The more analytic a student, the more penetrating his search for truth, the higher his I. Q., the more likely he was to be stripped of his religious beliefs. I was a Phi Beta Kappa student, and the higher education left me a complete and powerfully fortified agnostic" (p. 10).

But now the author has come back to a belief in religion. Moreover, he has come back to religion because of the "discoveries of scientific psychology." This sounds very encouraging. We are anxious to hear of these "discoveries." Many a Christian parent whose sons or daughters have, like Dr. Link, become "powerfully fortified" agnostics, will hastily turn the pages of this book for help. Their sons and daughters were unwilling to listen to their arguments, but surely they will listen to the "discoveries of scientific psychology."

Unfortunately, however, such parents will discover, ere they have finished the first chapter, that the "discoveries of scientific psychology" have not led the author back to historic Christianity. Says Dr. Link: "However, in so far as I can sum up what I mean by religion, it includes the belief in God as a Supreme Being; the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the Church as the chief, even though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason" (p. 14).

Now we do certainly rejoice that the author's work in psychology has led him back to this much of religion. To have this sort of religion is better than to have no religion at all. Yet this religion is not the Christian religion. The "discoveries of psychology," as described and interpreted by the author, do not lead guilty sinners to the foot of the cross of Christ to escape the wrath of God.

Thus our high expectations drop. As orthodox Christians we may indeed get some help from such a book as this. We may learn from it that bold rationalistic interpretations of the universe have failed to satisfy many leading scientists. We may learn from it that many scientists today admit the fact of Mystery. But all this can only bring to the brink of despair, unless we may surely believe in a positive revelation of God! When you are lost in the woods it is better to know it than not to know it. But to know that you are lost and to know of no way of escape is surely nothing to be desired, and this knowledge that "reason" is lost in the woods is all that the author offers.

### An Indictment of Unbelief

THE MENACE OF MODERNISM, by Merrill T. MacPherson, Zondervan Publishing House, Grand Rapids, Mich., 1936. 20c.

THIS booklet contains the message which the author delivered in the Moody Memorial Church at the last Founders' Week Conference. Dr. Charles G. Trumbull, Editor of the *Sunday School Times*, gives a good introduction to it, and one of Phil Saint's telling cartoons is on the cover.

The first part of the address deals with the undermining of such institutions as the Lord's Day, the home, the school and the church. While this is all too true, the reader will probably wish the space had been used to enlarge upon the evidence of Modernism and its menace, as demonstrated in the last part of this message. That part shows that Modernism is to blame for this devastation. It is pointed out that Modernism attacks the Bible, Jesus Christ and true Christians. The last division shows that Modernism has robbed the peo-



ple of their faith, has no saving power and has devitalized the church.

The message is clear and easy to read. The author, whose radio ministry has done much to inform and

help our people, is in a position to know the effects of Modernism. It is hoped this booklet will be widely distributed.

—HENRY G. WELBON.

## The Psalms in Christian Living

### A Meditation

By the REV. DAVID FREEMAN

*"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."*



Mr. Freeman

SO BEGINS the first Psalm. Calvin calls the Book of Psalms "The anatomy of all the parts of the soul." Here, he declares, the Holy Spirit has pictured all the disquieting emotions with which the minds of men are wont to be agitated. In this Book God through His servants directs everyone of us to examine himself, lest "aught of the many infirmities to which we are liable, or of the many vices with which we are beset should remain undetected."

To the petition, "Lord, teach us to pray," God in this inspired portion of His Word gives an answer to every devout and sincere soul. He who desires that his life of prayer and praise shall be as a sweet savour before God would do well to follow in the path that has here been charted by the Holy Spirit.

There is nothing wanting in this Book for the child of God. It contains precepts obedience to which leads to holiness and righteousness of life, without which it is impossible to please God. Here is the offer of pardon and acceptance through God's appointed way of deliverance from sin. Here we are taught that all things are of God and that even our bitterest experiences may be made sweet in the knowledge of Him. Here at this fountain, if the thirsty soul holds its cup, it will not go away unfilled.

One must come reverently to the riches of this treasury. The carnal mind that is at enmity against God cannot understand heavenly wisdom. Blinded by sin and in bondage to a corrupt nature, the sinner needs thus to pray, "Open thou mine eyes, that I

may behold wondrous things out of thy law." The Holy Spirit alone can enable the soul to see what is in God and what are the manifold manifestations of His grace to fallen man.

Familiar in Scripture is the general call of God to a world of sinful men. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. . . . Wherefore do ye spend money for that which is not bread? . . . Incline your ear, and come unto me: hear, and your soul shall live," is the plea found in Isaiah, and our Lord cried, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is in this strain that the first psalm begins, for what is it but a call to all men to give themselves to God and His law?

It is the wonder of all wonders that God should so call men and confer blessedness upon them. It is the outflow of His grace to condescend to show mankind His favor. Men deserve nothing at the hands of God. Vile, condemned sinners are we all. There is none that doeth good, no, not one. If God had only cursed men they should have had no ground for complaint, for what does sin deserve but death?

Sin has abounded and condemnation is our due, but grace did much more abound. Blessedness and peace is the lot of all upon whom God sets His love and who apply their hearts to the things which are above, where Christ sitteth at the right hand of God.

With the devout worshippers of God it shall always go well. They are the truly happy people. The joy that God gives to His own is not as the world giveth. Nothing can compare with the contentment and satisfaction of him who is an object of God's mercy. The redeemed soul is "careful for nothing; but in every thing by prayer and supplication with thanksgiving" it makes its requests known

unto God. "And the peace of God, which passeth all understanding" keeps the heart and mind through Jesus Christ.

But men come wrongly to God if they come because it will make them happy. That is seeking God for the loaves and fishes. There is joy in the presence of God, but if what they seek is joy then they do not seek God. No gift comes from God apart from Himself. "Your heavenly Father knoweth that ye have need of all these things, but seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

In the midst of blessing there is warning. God knows our frame. He knows how easily the ungodly world in which we live can turn aside a soul from the way of righteousness and peace. Our Lord warned His disciples to watch and pray that they might not enter into temptation. There is always the temptation to be carried away with the ungodliness of the multitude.

God abhors the wicked and no less of an abhorrence must the children of God have for them. It is impossible for a man to apply his heart to meditate on God's law if he holds fellowship with the ungodly. Righteousness has nothing in common with unrighteousness, any more than light has with darkness. There can be no agreement of the temple of God with idols. Therefore it is a contradiction to think of a child of God as being yoked together with unbelievers. Then, if a man is to have God as his Father he must obey the call to separation from all ungodliness: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

This is a call that is not commonly heeded. How few guard against the enticements of sin! It is natural for men to covet blessedness but still they cling to their old sins. The blessedness they find is not the blessedness of God but a lustful gratification which leads to death.

The truly blessed man sees with the eyes of God that all ungodliness is wretchedness. He flees from it for he sees that to remain in it is to be involved in a destruction and wrath that is terrible. Having been quickened by the almighty power of God he does not walk according to the course of this world, his conversation is not as it was in times past in the lusts of the flesh, but he is raised up and made to sit in heavenly places in Christ Jesus.

## The Sunday School Lessons

By the REV. L. CRAIG LONG

September 20th, *Christian Living*. Romans 12:1-3, 9-21.



Mr. Long

THERE is a conflict today concerning the proper answer to the question of how people may best be made to live the Christian life. Certainly no devout student of the Bible can fail to see that God expects true faith in Jesus Christ to issue into the Christian life. And yet for those of us who make the Scriptures of the Old and New Testaments to be our only infallible rule of faith and practice it is equally clear that the Christian life is not the ground for salvation from the guilt of sin. Nor can the Christian life be lived by any individual apart from faith in Jesus Christ and a love for Him so zealous that it sets the whole soul on fire with a purpose to "do all things to the glory of God" who has redeemed him from eternal punishment in Hell.

Hence we say that all teachers ought to make certain that they have grasped the full import of the previous chapters of Romans in order to teach their students the facts that Paul there set forth as the ground-work upon which the Christian life may be lived. In the earlier chapters of Romans Paul has been setting forth the matchless grace of God toward both the Jews and the Gentiles, and how that salvation is the free gift of God to all who accept Jesus Christ's death upon the cross as a vicarious, substitutionary death for sinners. Paul's whole argument in Romans, chapters one through eleven, when viewed in the light of the appeal which he makes in the twelfth chapter, seems to be intended to create within Christians such a fervent love for Jesus Christ that the matter of living henceforth for the glory of God is one of inclination of the heart rather than of laws or the pressure of some ecclesiastical body.

The Church of Rome passes ecclesiastical laws and says in substance: "Obey these laws of the church and

thou shalt be proven an acceptable Christian." The devout member of the Church of Rome seeks to serve God for fear of losing a coveted blessing. The growing non-Protestantism within some Protestant (so-called) bodies of today has the same purpose; namely, to limit the conscience of the individual Christian by binding that conscience to do certain things and give benevolent offerings only to certain prescribed benevolent agencies. In opposition to all of these anti-Biblical methods of winning people to a more faithful service to God we rejoice to read Paul's inspired explanation concerning the Christian life.

Romans 12:1-3. "Therefore." It is upon this word that the argument concerning the Christian life hinges. That which is found in the previous chapters is the foundation argument upon which the twelfth chapter is to be built. "I beseech you brethren," is a contrast to the unscriptural method of saying, "We hereby order you." The Gospel of Jesus Christ is an invitation to sinners to come willingly to Christ. It is a happy fact, however, that God does not permit the elect to go to Hell, but that God constrains them by His Holy Spirit to believe. And yet the whole human element which is concerned in the Christian life is one of willing service to the Christ whom we love because He first loved us. "By the mercies of God," is another phrase which clearly shows that Paul's effort to have the Roman Christians live the Christian life more effectively is based solely upon the fact that full service of love to God is the least that a ransomed sinner would be expected to do to manifest full appreciation for the mercy which God has extended to that sinner.

"To present your bodies a living sacrifice." The Bible says that it was while we were yet dead in trespasses and sin that Christ died for us. His death for us and our acceptance of Him as our Saviour gives life unto us. It is in this new life that we find the supernatural Holy Spirit dwelling. It is only through the Holy Spirit's power that we can do anything which would

be pleasing to God. We receive the power of the Holy Spirit through faith in Jesus Christ. This is why we can in this new life do "all things through Christ who strengtheneth us." Now we are invited to present, *i.e.*, make a voluntary offering of, our bodies which have become the temple of the living God unto God, so that He may with our full accord and desire use our bodies entirely for His own glory and honor.

"Holy, acceptable to God, which is your spiritual service." Great changes must be made in the appointments of a pig-sty before it can be a place to entertain our most important guest for the night. How much more must our bodies undergo vast alterations in habits and desires and purposes of living before the Holy Spirit can be expected to feel honored by dwelling in any human heart. Since we know that the only holiness which we shall ever possess will be the holiness of Christ which God will work in the hearts of believers, we then also know that it behooves us to be in a constantly repentant and humble mood before our God. As we repent of our sin and confess to God the measure of our weakness and ask God to "try us and see if there be any wicked way in us," we may be transformed by the righteousness of Christ. This constancy of repentance and confession to God and cleansing by the blood will accomplish a gradual but certain renovation of the living habits of the individual. Our personal association with Christ is thus the foundation for our growth in external holy living, which is but an accessory to the holy heart. Here we see also that, since only those who have been cleansed by the blood of Christ are acceptable to God, our only hope of presenting our bodies "acceptable to God" is through more perfect faith. "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." In like manner it is our "spiritual service" to present our bodies unto God in a spiritually holy condition. When we worship God from the heart the body will gradually follow the state of the heart. Hence our presentation of ourselves unto God

must be first a "spiritual service" from the heart.

Verse 2. When the lesson of verse one has been learned the question about our becoming "fashioned according to this world will be solved." We will be ever seeking the guidance of God's Word for the renewing of our minds. When non-Christian people see a Christian whose mind has been at least partially "renewed" it is for them a real evidence of what "the good and acceptable and perfect will of God" is.

Verse three. These are days of attempted regimentation of people. Although there is but one Lord and Spirit there are many measures of grace which God may impart to a man. Not all are to be preachers; not all are to be teachers; not all are to be evangelists. We ought not to think of ourselves more highly than God has raised us. We are to think soberly, according as God hath dealt to each man a measure of faith. I am not a theological professor; I am a preacher. I must not think of myself as ever being anything except a preacher, and a preacher "through the grace that was given me."

Verses 9-21. These verses are suggestions which God gives to us that we may examine ourselves, and by His grace correct the most evident sin of our lives. There are many suggestions here. (1) "Love without hypocrisy" is scarce today. Watch for that friendly smile which fades from a face as soon as the individual has turned from speaking with a person. (2) "Abhor that which is evil; cleave to that which is good." God hates sin and is ever at war with sin. God's children must hate sin, too. We must hold firmly to that which we know to be good; only God is good. (3) Fellowship among the brethren is to be a tender, affectionate love. There is a real loving devotion among men who have suffered together for Christ's sake. A persecuted church will produce such love of the brethren. (4) Verse 11 rebukes the lazy Christian. We must redeem the time for God's glory. Time is short and we who love Christ must seek to bring glory to His name while there is time. Greatest glory will be secured for Him when we win many souls to Christ.

We have just endeavored to suggest how verses 9 to 21 ought to be the ground of deep meditation and self-examination. When we have ob-

served what God expects of His redeemed ones we can only say again, "God be merciful unto us and bless us," for we are unprofitable Christians. Our lives are not acceptable to God; our only hope is in Christ whose life is acceptable.

### September 27th, Review: *The Spread of Christianity in Western Asia.*

When we review the past twelve lessons there are certain outstanding facts which we see as the means which God used to spread or propagate Christianity in Western Asia. Let us see what these influences or conditions were.

The first and primary power which was used to propagate the gospel of Jesus Christ throughout Western Asia was the sending of the Holy Spirit into the hearts of the followers of Christ at Pentecost. The gospel can never be propagated in Western Asia, Western Pennsylvania, Western Europe or any other part of the world unless the Holy Spirit is in the hearts of those who are seeking to spread Christianity. The Holy Spirit can only be in the hearts of those who have accepted Jesus Christ; therefore, the central and chief way to initiate true missionary enthusiasm and zeal is to see that people are converted.

The second condition which I have observed in these lessons is the way that God permitted His servants to undergo persecution for their faithfulness to Christ. God has ever permitted His servants to be tried and tested. He has ever remained faithful to them and has accomplished in marvelous ways their release from the concerted efforts of the enemies of God to destroy them. The imprisonment of Peter and John and their consequent opportunity to witness more completely for Christ is what we ought to expect in the day in which we live. World conditions are moving in the direction of religious persecution; we must be ready to suffer for Christ. The permissive will of God in permitting demon-possessed men to stone Stephen to death was difficult for Christians to understand in that day, but we who look back over the 1900 years which have elapsed since that event in history are certain that Stephen served Christ in death and that his blood became the seed of the church. Do you realize, my friends,

that there are dozens and dozens of towns in New England (and no doubt in other parts of the United States, too) where there is not even one Christian church? Do you realize that there are hundreds of Christians enjoying the fellowship of each other and often unmindful of the barrenness of other fields? God may at any moment permit a persecution of Christians to break forth, if for no other reason than that we who love Christ will be forced to spread the gospel in other cities than in the village or town where we have been enjoying Christian liberty.

The third important message in this last quarter was the illustration of how God guides His servants to witness to souls which are simultaneously prepared by the Holy Spirit to receive the gospel of Christ. This was so in the case of Peter's vision to go to the home of Cornelius; it was also true in the case of Philip who was instructed by God to go toward Gaza where he met the Ethiopian eunuch, and was used of God to convert him and baptize him in the name of Christ. God is causing our paths to cross the paths of thousands of people each day. It is for us to make certain that we witness unto them to the best of our ability. No vision will tell us where to go. We have been told in the Scriptures to go into the whole world and to make disciples of all nations. Wherever we go we must tell about Jesus and seek to win sinners to confess Him as Lord and Savior. The world needs Him today.

The fourth fact which is worthy of reconsideration is the manner of God's selection of persons to be His servants. Who would have thought Saul of Tarsus good material for missionary service? Only a merciful God would even dare to consider such an enemy as Saul had been. Only God, who is able to save those whom He wills to save, would be able to accomplish such a transformation as was accomplished in the life of Saul of Tarsus, producing Paul the Apostle. In all of this it is plain that the three persons of the Trinity cooperated to lay hold on Saul. God elected him; Christ met and converted him; The Holy Spirit commissioned him. The most despicable and unlovely man in your community may, by God's matchless grace and mercy, become the greatest servant that God has ever had—if you preach the gospel to him.

# The Presbyterian Church in the U.S.A. versus The Presbyterian Church of America

*Following is the full text of the Bill of Complaint in the case of the Presbyterian Church in the U.S.A. vs. The Presbyterian Church of America. For comment on this important document see page 223 of this issue.*

In The  
COURT OF COMMON PLEAS No. 5  
For the County of Philadelphia  
June Term, 1936. No. 5747.

## IN EQUITY.

HENRY B. MASTER, Moderator of the General Assembly, LEWIS S. MUDGE, Stated Clerk of the General Assembly, GEORGE EMERSON BARNES, ROBERT B. WHYTE, MARK A. MATTHEWS, WILLIAM B. PUGH, JOHN H. DEWITT, ADRIAN LYON, and HALLOCK C. SHERRARD, together a specially constituted Committee of the General Assembly, of the PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, an unincorporated society, for themselves and all other officers and members of the said Presbyterian Church in the United States of America; and TRUSTEES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, a corporation,

*Plaintiffs,*

*vs.*

J. GRESHAM MACHEN, Moderator, PAUL WOOLLEY, Stated Clerk of the General Assembly, and SAMUEL J. ALLEN, J. OLIVER BUSWELL, JR., CALVIN K. CUMMINGS, E. C. DEVELDE, CLIFFORD S. SMITH, CHARLES J. WOODBRIDGE, GORDON H. CLARK, EDWARD B. COOPER, C. W. CLELLAND, JOHN W. DULLES, BERT W. TENNANT and EDWIN H. RIAN, General Secretary, a specially constituted Committee on Home Missions and Church Extension, of the PRESBYTERIAN CHURCH OF AMERICA, an unincorporated society, as representing themselves and all other officers and members of the said Presbyterian Church of America,

*Defendants.*

## BILL OF COMPLAINT.

*To the Honorable Judges of the Said Court:*

Henry B. Master, Moderator of the General Assembly, Lewis S. Mudge, Stated Clerk of the General Assembly, George Emerson Barnes, Robert B. Whyte, Mark

A. Matthews, William B. Pugh, John H. DeWitt, Adrian Lyon, and Hallock C. Sherrard, together a specially constituted committee of the General Assembly, of the Presbyterian Church in the United States of America, an unincorporated society, for themselves and all other officers and members of the said Presbyterian Church in the United States of America; and Trustees of the General Assembly of the Presbyterian Church in the United States of America, a corporation, bring this bill of complaint against J. Gresham Machen, Moderator, Paul Woolley, Stated Clerk of the General Assembly, and Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings, E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, Edward B. Cooper, C. W. Clelland, John W. Dulles, Bert W. Tennant and Edwin H. Rian, General Secretary, a specially constituted committee on Home Missions and Church Extension, of the Presbyterian Church of America, an unincorporated society, as representing themselves and all other officers and members of the said Presbyterian Church of America; and complaining, say:

1. The Presbyterian Church in the United States of America, hereinafter referred to as the plaintiff church, is an unincorporated society, which was organized under the name and title "The Presbyterian Church in the United States of America," in the year 1788, when certain Presbyterian Churches, then organized in one body known as the Synod of New York and Philadelphia, resolved themselves into four Synods, and out of them constituted the General Assembly of the said Presbyterian Church in the United States of America, the first meeting of which was held on the third Thursday of May, 1789, in the Second Presbyterian Church in the City of Philadelphia. The said General Assembly adopted for its standards the Confession of Faith, with the larger and shorter Catechisms of the Assembly of Divines at Westminster, which had constituted the standards of the Synod of New York and Philadelphia out of which it was formed, and adopted a Form of Government, a Book of Discipline, and a Directory of Worship, to which standards of doctrine, government, discipline and worship, the said plaintiff church adheres.

2. Trustees of the General Assembly of the Presbyterian Church in the United States of America hereinafter referred to as the plaintiff corporation, is a corporation chartered by a special act of the General Assembly of the Commonwealth of Pennsylvania, approved March 28, 1799, subsequently amended by Act of Assembly approved March 23, 1864, P. L. 1865,

page 648; and by Decrees of the Court of Common Pleas No. 4 of Philadelphia County, entitled as of September Term, 1885, No. 422, dated October 27, 1885, and June 20, 1910; which charter, as amended, provides, inter alia, that certain designated members of the said plaintiff church and their successors,

"be and they are hereby made, declared and constituted a Corporation and body politic and corporate, in law and in fact, to have continuance forever, by the name, style and title of 'Trustees of the General Assembly of the Presbyterian Church in the United States of America;' and by the name, style and title aforesaid shall, forever hereafter, be persons able and capable in law as well to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised, or otherwise conveyed, to the said Ministers and Elders of the General Assembly of the Presbyterian Church in the United States, or any other person or persons, to their use, or in trust for them \* \* \* and the said Corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein as in and by the respective grants, bargains, sales, enfeoffments, releases, devises and other conveyances thereof is or are declared, limited and expressed; also, that the said Corporation and their successors, at all times hereafter, shall be capable and able to purchase, have, receive, take, hold and enjoy, in fee simple, or of lesser estate or estates, any lands, tenements, rents, annuities, franchises and other hereditaments, by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise, of any person or persons, bodies politic and corporate, capable and able to make the same; And further, that the said Ministers and Elders, under the corporate name aforesaid, and their successors, may take and receive any sum or sums of money, and any portion of goods and chattels, that have been given to the said Ministers and Elders, or that hereafter shall be given, sold, leased or bequeathed to the said Corporation, by any person or persons, bodies politic or corporate, that is able or capable to make a gift, sale, bequest or other disposal of the same; such money, goods or chattels to be laid out and disposed of, for the use and benefit of the aforesaid Corporation, agreeably to the intention of the donors, and according to the objects, articles and conditions of this act. (Sec. 1) \* \* \* And the Corporation aforesaid shall have power

and authority to manage and dispose of all moneys, goods, chattels, lands, tenements and hereditaments, and other estate whatsoever, committed to their care and trust by the said Assembly; but in cases where special instructions for the management and disposal thereof shall be given by the said General Assembly in writing, under the hand of their Clerk, it shall be the duty of the said Corporation to act according to such instructions: *Provided*, the said instructions shall not be repugnant to the Constitution and laws of the United States, or to the Constitution and laws of this Commonwealth, or to the provisions and restrictions in this act contained. (Sec. 6)."

3. The membership of said plaintiff corporation, as provided in said charter enactment and amendments thereto, consists of not more than eighteen (18) persons. Any vacancies in said membership are filled by the General Assembly of the plaintiff church. The said plaintiff corporation holds and administers in various trusts, for the uses and purposes of the plaintiff church, securities, bonds and mortgages, and other forms of investment, aggregating in value \$1,900,000.00 and upwards. The said plaintiff corporation maintains its principal office in the County of Philadelphia, Pennsylvania.

4. The plaintiff church embraces within its membership approximately 1,959,471 lay members and 9,814 clerical members, who are organized into 8,975 churches, each under the governance of a judicatory, known as a "Session"; which churches in turn are organized into 279 groups each under the governance of a superior judicatory known as a "Presbytery"; which Presbyteries in turn are organized into 43 groups each under the governance of a superior judicatory known as a "Synod"; all of which bodies or judicatories are in turn organized under a supreme judicatory known as the "General Assembly," which represents in one body all the individual churches and members comprising the said plaintiff church. In said General Assembly is vested, *inter alia*, as stipulated in the Form of Government of the plaintiff church, "the power of deciding in all controversies respecting doctrine and discipline; of reproofing, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of erecting new synods when it may be judged necessary; of superintending the concerns of the whole Church; of corresponding with foreign churches, on such terms as may be agreed upon by the Assembly and the corresponding body; of suppressing schismatical contentions and disputations; and in general, of recommending and attempting reformation of manner, and the promotion of charity, truth, and holiness, through all the churches under their care." The said plaintiff church maintains its principal office in the County of Philadelphia, Pennsylvania.

5. The individual churches comprising the plaintiff church are variously situated in every state of the United States of

America, and in its territorial possessions. In addition thereto, the plaintiff church, through an agency incorporated under the title "Board of National Missions of the Presbyterian Church in the United States of America," supports and maintains approximately 4406 missionary enterprises throughout the United States and its territorial possessions, including 809 organized churches, 394 unorganized preaching stations, 3084 Mission Sunday Schools, 23 hospitals, dispensaries and clinics, as well as sundry neighborhood houses, training schools and seminaries, boarding schools, day schools and other enterprises. The personnel engaged in the direction and conduct of these enterprises totals approximately 1586 persons, including Ministers, Sunday School Missionaries, itinerant missionaries, evangelists, colporteurs, community workers, teachers, doctors, nurses, field staff, executives and others. During the year ending March 31, 1936, there was expended by said Board in the direction and conduct of these enterprises, an aggregate of \$2,539,278.42, and the trust funds in the charge of said Board totalled \$33,109,688.35.

6. The plaintiff church promotes and sustains an extensive and varied missionary work in many foreign countries, through an agency incorporated under the title "Board of Foreign Missions of the Presbyterian Church in the United States of America," whereby it maintains 25 Missions in 16 foreign countries (14 in the Far East and India, 3 in the Near East, 1 in Africa, and 7 in Latin America), with 156 stations and 2,584 out stations. Included in the personnel engaged in the direction and conduct of these enterprises, are approximately 1,305 Missionaries, comprising 343 ordained men, 160 unordained men, and 802 women. During the year ending March 31, 1936, there was expended in the maintenance of these enterprises, an aggregate of \$2,879,356.93, and the trust funds in the charge of said Board totalled \$18,071,030.35.

7. The plaintiff church promotes and maintains a comprehensive educational program through an agency incorporated under the title "Board of Christian Education of the Presbyterian Church in the United States of America," whereby it prepares, publishes and distributes books, pamphlets, leaflets, magazines, hymn books and all manner of educational, religious and devotional aids and materials appropriate for use by the members and organizations of the plaintiff church; maintains 65 Presbyterian student pastors and workers in 51 University centers in the United States, administers aid to needy students; and furnishes support to colleges, theological seminaries and training schools directly controlled or closely affiliated with the plaintiff church. 34 colleges, 5 junior colleges, and 2 academies variously located throughout the United States are either organically connected with the plaintiff church or have by charter requirements, or by trustees and synodical enactments, subordinated the control of their boards to the authority of the plaintiff church. In addition to these, 12 colleges and 1 junior college, although not subject to such

ecclesiastical control, are conducted in close association and cooperation with the plaintiff church. These institutions have a capital investment of approximately \$95,000,000., and during the year ending March 31, 1936, were furnished financial aid through said Board to an aggregate amount of \$248,904.71. Funds were also expended through said Board in student aid during the said year totalling \$59,194.02. During the said year, there was expended by the said Board for these and other purposes a total of \$794,330.47, and the trust funds in the charge of said Board totalled \$3,050,470.87.

8. The plaintiff church supports and controls eleven theological seminaries, whose faculties total 112 professors, associate professors, instructors and lecturers; whose students during the year ending May, 1936 totalled 790; whose libraries contain approximately 448,107 volumes; whose physical and funded assets total \$18,780,809., and whose income for the year ending May, 1936 totalled \$708,078. Of these seminaries, the first was organized in 1811, and is located at Princeton, New Jersey, its name and title is "The Theological Seminary of the Presbyterian Church in the United States of America," and by its Articles of Incorporation declares that it derives its origin from the General Assembly of the plaintiff church, and that "that body is to be considered its patron and the fountain of its power."

9. The plaintiff church administers, through an agency incorporated under the title "The Board of Pensions of the Presbyterian Church in the United States of America," a plan for the relief and pensioning of its ministers, missionaries and their dependents, whereby it has established, and maintains on an actuarial basis under which both the church and the minister periodically contribute, a service pension plan for those who were eligible to avail themselves of its protection since the time it was established; also a relief department for the assistance of those who were not so eligible; and also a sustentation plan which was in operation when the pension plan was established, and was thereafter discontinued. The total assets held under administration by the said Board, as of the year ending March 31, 1936, amounted to \$36,874,356.47; and the sums paid out during the said year by the said Board for relief grants, sustentation, pensions and the maintenance of homes, totalled \$2,030,645.45.

10. The individual parties plaintiff, Henry B. Master, and Lewis S. Mudge, were elected Moderator and Stated Clerk, respectively, of the plaintiff church at the General Assembly of the said Church, held in Syracuse, New York, during the week beginning May 28, 1936, at which General Assembly the following resolution was adopted:

"This General Assembly hereby empowers and instructs its Moderator and Stated Clerk to take such measures as may be adequate to maintain the full constitutional authority of the Presbyterian Church in the U. S. A., guard all its interests and protect all its property rights; and associate with them, in the

above responsibilities, such ministers and ruling elders, not exceeding seven in number, as they may deem wise counsellors, and to make full report to the next General Assembly."

Pursuant to the aforesaid authority, the individual parties plaintiff, George Emerson Barnes, Robert B. Whyte, Mark A. Matthews, William B. Pugh, John H. DeWitt, Adrian Lyon, and Hallock C. Sherrard, have become associated with the said Henry B. Master and Lewis S. Mudge, at their request, to serve with them in the discharge of the duties and responsibilities laid upon them under the provisions of the aforesaid resolution.

11. The individual defendants, J. Gresham Machen and Paul Woolley, are the duly constituted Moderator and Stated Clerk, respectively, of an unincorporated society organized by them in conjunction with others, under the name and title of "Presbyterian Church of America," hereinafter referred to as the defendant church, at a meeting held on June 11th, 1936, in Philadelphia, Pa., which constituted those present as the General Assembly, or highest judicatory, of the said society. The other individual defendants, Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings, E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, Edward B. Cooper, C. W. Clelland, John W. Dulles, Bert W. Tennant and Edwin H. Rian, were present at and assisted in the organization of the said society, and by action of the body calling itself the General Assembly of the said defendant church, were appointed members of a Committee entitled "Home Missions and Church Extension," which Committee was vested with special power and authority to represent and act for the said church by formal resolution reading, *inter alia*, as follows:

"It shall further have power, after the adjournment of the present General Assembly and until the next General Assembly, to act as a Commission of the General Assembly to enroll as charter members ministers received by the presbyteries to be erected in accordance with the terms of the enabling act, such reception being subject to the veto of the next General Assembly, and to erect presbyteries. It shall have general power to engage in the presentation of the cause of the Presbyterian Church of America and to take such measures as may be necessary for the prosecution of its work before the next General Assembly."

The said defendant church and its said Committee on Home Missions and Church Extension both maintain their principal offices in the county of Philadelphia, Pennsylvania.

12. The individual defendants and those associated with them as members and officers of the said defendant church, were members of the plaintiff church prior to the formal organization thereof on June 11, 1936, on or subsequent to which date they were enrolled as members of the defendant church and declared that they re-

nounced their membership in the plaintiff church. The individual defendants and those associated with them adopted or subscribed to the following Articles of Association, setting forth the purpose, name, doctrine and principles of government of the said defendant church, to wit:

#### "ARTICLE I.

"In order to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U. S. A., which we hold to have been abandoned by the present organization of that body, and to make clear to all the world that we have no connection with the organization bearing that name, we a company of ministers and ruling elders, having been removed from that organization in contravention (as we believe) of its constitution, or having severed our connection with that organization, or hereby solemnly declaring that we do sever our connection with it, or coming as ministers or ruling elders from other ecclesiastical bodies holding the Reformed Faith, do hereby associate ourselves together with all Christian people who do and will adhere to us, in a body to be known and styled as the Presbyterian Church of America.

#### "ARTICLE II.

"We, a company of ministers and ruling elders, do hereby in our own name, in the name of those who have adhered to us, and by the warrant and authority of the Lord Jesus Christ hereby constitute ourselves a General Assembly of the Presbyterian Church of America.

#### "ARTICLE III.

"We do solemnly declare (1) that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice, (2) that the Westminster Confession of Faith and Catechisms contain the system of doctrine taught in the Holy Scriptures, and (3) that we subscribe to and maintain the principles of Presbyterian Church government as being founded upon and agreeable to the Word of God.

"All persons, before they shall be ordained or received as ministers or ruling elders or deacons, shall subscribe to the foregoing statement."

13. The Committee on Home Missions and Church Extension of the said defendant church, acting immediately after its appointment pursuant to the aforementioned powers conferred upon it, erected the membership of the said defendant church into two presbyteries; one designated the Presbytery of Philadelphia of the Presbyterian Church of America, with its principal office in the county of Philadelphia, and the other designated the Presbytery of New York and New England of the Presbyterian Church of America, with its principal office in New Haven, Connecticut.

14. The defendant church is organized upon principles, doctrine, and form of government identical with those of the

plaintiff church. Its said Committee on Home Missions and Church Extensions, its Presbyteries and General Assembly, together with its officers and members, are engaged in promoting and expanding their organization by a process of undermining the plaintiff church from which they have seceded, and are setting up an organization identical in substance, form and terminology with that of the plaintiff church, to which they proclaim and represent themselves to be the spiritual successors. They are engaged in an aggressive campaign to induce the members and individual churches of the plaintiff church to withdraw therefrom with the church property under their control, and to bring themselves and said property into the membership and support of the plaintiff church.

15. The organization and membership of the defendant church at the present time is largely limited to a few individuals and churches located in Philadelphia County and adjacent areas, but the declared aims and purposes of its officers, committees, and governing bodies are to expand into all sections of the United States and foreign countries where the plaintiff church is, and for a long time has been, established, and to accomplish these objectives through the impairment and disintegration of the organization and work of the plaintiff church. The principles and practices of comity which prevail among all other protestant evangelical churches and societies have been openly disavowed by the defendant church.

16. The name, "Presbyterian Church of America," which has been appropriated and assumed by the defendant church, has been under consideration for some years past as the most appropriate designation to be given to the union of the plaintiff church with other churches organized on the Presbyterian system and adhering to the same standards of faith and discipline; in furtherance of which program the adoption of said name was agreed upon for such purpose in 1932, by a joint committee on organic union comprised of duly appointed representatives of the plaintiff church and the United Presbyterian Church of North America, a presbyterian denomination organized in the United States in 1858, and comprising within its membership in the United States approximately 890 ministers, 867 churches, and 179,115 communicant members. The plan of union so recommended by said committee was printed and distributed among the clerical members of both churches, and was well known to the defendants. It was approved by the General Assembly of the plaintiff church in May, 1934, and ordered to be submitted to the Presbyteries for approval or disapproval if and when the General Assembly of the said United Presbyterian Church orders its submission in like manner to its Presbyteries, which action has not yet been authorized.

17. The name, "Presbyterian Church of America," which has been appropriated and assumed by the defendant church, is identical in content with that of the plaintiff church, except for the words "of the United States," which have been deleted; and is also identical in connotation with



that of the plaintiff church in that the phrase "United States of America," and the word "America," are employed interchangeably in common or colloquial usage to designate this nation. The similarity of the name of the defendant church to that of the plaintiff church will cause, and is intended to cause, irreparable injury and loss to the plaintiff church in the conduct and furtherance of its work within the territorial bounds of this country and also in foreign countries, by reason of the confusion that will inevitably result through the rendering of its members, churches and missionary enterprises indistinguishable in terminology from those of the defendant church.

18. The plaintiff church is widely known throughout the world as the principal representative of what is known as Presbyterianism in America. Its credit and reputation are firmly established both in this country and abroad. The maintenance of its member churches, its superior judicatories, committees, boards, and agencies, the support of its home and foreign missionary enterprises, and the support of its pension plan for the relief and security of its ministers and their families, all are dependent upon the voluntary offerings and contributions of its members and their fellow-worshippers, and their testamentary gifts. These sources upon which the plaintiff church necessarily relies for financial support will be diverted and depleted, and its ability to raise funds required in its work will be hampered and impaired, by the confusion of the plaintiff church in the minds of the public and casual worshippers with the defendant church, whose object, work, sources of support and fields of activity are identical.

19. The plaintiff church, through its boards and agencies, prints and publishes a large volume and variety of books, pamphlets, leaflets, and magazines, which bear the imprint of the name and authority of the plaintiff church, including hymnals, devotional literature and educational matter, the sale and distribution of which are not confined to the churches and members of its own communion. The excellence of its publications is well established and recognized throughout this nation and foreign countries. Any corresponding publications that may be sold or distributed under the imprint and authority of the defendant church, will be difficult to distinguish from those of the plaintiff church, and those of the one are likely to be mistaken for those of the other by the public and by the members of both churches as well.

20. By reason of the similarity between the name of the plaintiff church, to wit, "Presbyterian Church in the United States of America," and the name adopted by the defendant church, to wit, "Presbyterian Church of America," the said names will appear together in all church, business, city and telephone directories, whereby the public and the members of both plaintiff and defendant churches as well, will be likely to confuse the churches, offices, and agencies of the one church with those of the other. Telegraph, cable,

postal and express agencies will be misled in the delivery of messages, letters and merchandise.

21. The similarity of names complained of will, and is intended to, cause confusion and uncertainty, and will, and is intended to, mislead the public and injure the plaintiff church and its work pecuniarily and otherwise. The acts done and threatened to be done by and on behalf of the defendant church are unfair and contrary to the principles of equity and good conscience, and violate the rights of the plaintiff church in and to the use of its name and terminology not only in the State of Pennsylvania, but in all the states and territorial possessions of the United States and in foreign countries.

22. It is impracticable and impossible for the plaintiff church to recover in damages what it has suffered and is likely to suffer from the aforesaid acts done and threatened to be done by and on behalf of the defendant church. The plaintiff church is powerless to prevent the resulting injury to its property and enterprises, or to avoid the resulting loss in donations and financial support which may be diverted from it, which injuries are immediate, continuous and irreparable, and incapable of computation or estimate.

Wherefore the plaintiffs, being otherwise without a remedy, pray for equitable relief, as follows:

A. That the defendants named herein, namely, J. Gresham Machen, Paul Woolley, Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings, E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, E. B. Cooper, C. W. Clelland, John W. Dulles, Bert W. Tennant and Edwin H. Rian, and all other persons associated with them as members

and officers of the defendant church, an unincorporated society, calling themselves "The Presbyterian Church of America," together with all churches, judicatories and committees thereof, be enjoined and restrained, preliminarily until final hearing and perpetually thereafter, from using or employing the name "Presbyterian Church of America," or any other name of like import, or that is similar to, or imitative of, or contractive of, the name of the plaintiff church, for the purpose of designating the defendant church, or any church, judicatory or committee thereof, and from advertising or conducting any meetings, or assemblies, or services of worship, or missionary enterprises, under such name, and from doing any other act or thing tending, calculated or designed, directly or indirectly, to mislead the public or the members of the plaintiff church.

B. That the plaintiffs may have such other and further relief in the premises as the nature of the case may require and to the Court may seem meet and proper.

And the plaintiffs will ever pray, etc.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
By (Sgd) HENRY B. MASTER,  
*Moderator*

TRUSTEES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
By (Sgd) J. HOWARD PEW,  
*President.*

(Sgd) J. CLAUDE BEDFORD,  
2610 Girard Trust Bldg.,  
Philadelphia, Pa.

(Sgd) WALTER LEE SHEPPARD,  
1500 Walnut Street,  
Philadelphia, Pa.  
*Solicitors for Plaintiffs.*

FOULKROD, SHEPPARD, PORTER & ALEXANDER,  
*Of Counsel,*  
1500 Walnut Street,  
Philadelphia, Pa.

COUNTY OF PHILADELPHIA } ss:  
STATE OF PENNSYLVANIA }

LEWIS S. MUDGE, being duly sworn according to law says that he is one of the individuals named as plaintiff in the foregoing Bill of Complaint and makes this affidavit for himself and on behalf of all other parties plaintiff, by whom he is so authorized; that he is a member and officer of the plaintiff Presbyterian Church in the United States of America, an unincorporated society, and is the Stated Clerk of its General Assembly; that he is personally familiar with the matters set forth in the foregoing Bill of Complaint, and that the facts therein stated of his own knowledge are true, and that those stated upon information derived from others he believes to be true and expects to be able to prove the same.

(Sgd) LEWIS S. MUDGE.

Sworn to and subscribed before me this 13th day of August, A. D. 1936.

MARION M. POLLOCK,  
*Notary Public.*

My commission expires Feb. 25, 1937.

**General Assembly  
Minutes Now  
Available**

**T**HE Committee on Home Missions and Church Extension of The Presbyterian Church of America wishes to announce that it has 700 extra copies of the Minutes of the First General Assembly of The Presbyterian Church of America. These will be sent free to all those who request copies until the supply is exhausted. Send your request to the Committee at 1212 Commonwealth Bldg., Phila., Pa.



## PROGRESS IN NEW ENGLAND REPORTED BY WESTMINSTER GRADUATES AND STUDENTS

### Organization for Propagation of Reformed Faith Prospers

**E**NVISIONING a vast and needy field throughout the New England States, a group of Westminster men formed, last April, the Committee for the Propagation of the Reformed Faith in New England. Adopting for its doctrinal basis the Westminster Confession of Faith and Catechisms, the committee visited moribund churches and hitherto unprofitable districts, established contact with sessions, secured permission to send out preachers.

New England has become one of the most needy mission fields in North America. In Maine alone there are scores of towns without regular Protestant services. These towns present a grave problem; but their problem is not nearly so difficult as that of towns with open, well-established churches which subtly deny every article of Christianity. Liberalism is, of course, not confined to any one locality; but it has had a long growth and an extraordinary success in New England. In very few places there has it met with uncompromising opposition and been challenged by the pure Word of God and the Reformed Faith as set forth in the Westminster Confession of Faith and Catechisms.

What New England needs is manifestly that which she has not been given, and that which she is at present not disposed to provide for herself—an effective, widespread presentation of the Reformed Faith.

God has, in a short time, opened several fields for the work of the committee and has made possible the appointment of eight summer missionaries. Such gifts as have been received for the work have gone in their entirety to the support of the missionaries. Committee members have themselves borne all the incidental expenses and have given their services without charge. The committee has assumed responsibility for the payment of the board and lodging expenses of its appointees, and

for the cost of their transportation to and from Philadelphia and the field of labor assigned. All offerings received by the missionaries at their regular services are divided equitably among them.

The eight young men who have been serving under the auspices of the committee this summer are well qualified for the New England work. All of them are thoroughly consecrated, able college graduates and either graduates or students of Westminster Seminary, who can make an effective presentation of the pure gospel. God has been glorified through their witness in the pulpit, in house-to-house calling, and in such special efforts as He has led some to make. In one field the attendance at the services increased week by week until it became about four times its original size. In another field, despite difficulties, the attendance at the first service was seventy-one. Fields adjacent to the original preaching stations have opened to two of the men.

At present the Rev. Dean Adair is preaching in Canaan, Maine; the Rev. Culver Gordon, in South Weare, New Hampshire; Mr. Martin Bohn, in East Belfast and Head of the Tide, Maine; Mr. Marvin Derby, in Brownfield, Maine; Mr. Lawrence Eyres, in East Windham and Falmouth, Maine; Mr. John Galbraith, in Chatham, N. H., and Stow, Maine; Mr. Richard Gray, in Back Narrows, Boothbay district, Maine; and Mr. James Hanna, Orr's Island, Maine.

Although most of the appointees of the committee will have to leave their fields in the fall to continue their studies at Westminster Seminary, the preaching stations that they have opened this summer could probably be arranged into circuits and covered by a few all-year-round workers. If all the work that has been started this year can at least be conserved, next summer other fields may be opened and another advance made by the Reformed Faith toward meeting the need of New England.

Checks for the furthering of this enterprise may be sent to any of the following members of the committee: Prof. John Murray, Philadelphia, *Chairman*; the Rev. David Freeman, Philadelphia, *Assistant Chairman*; the Rev. John Skilton, Portland, Me., *Secretary*; the Rev. William Green, Boston, *Treasurer*.

## NEW PRESBYTERY OF NEW JERSEY TO MEET, RECEIVE MEMBERS

### Five Congregations Already Withdrawn from Old Body

**T**HE Presbytery of New Jersey of The Presbyterian Church of America will be convened and organized on the evening of September 8th, at the West Collingswood Presbyterian Church. The West Jersey Presbytery of the old organization will meet that same day and it is expected that she will have a lapful of resignations from a number of her ministers with which to deal. It is confidently anticipated by many that presbytery will refuse to allow these ministers to resign, and then turn about and "depose" them all from the ministry. That same evening, however, the newly formed Presbytery of New Jersey of The Presbyterian Church of America will welcome many of these staunch Christ-honoring ministers into her membership.

Five churches in South Jersey have already divorced themselves from the old organization: the Bridgeton West Church, the Collingswood and West Collingswood Churches, the Columbus Church, and the Wildwood Church. It is expected that more will follow, among them Vineland's First Church whose pastor, the Rev. Alexander K. Davison, has already resigned.

The West Church of Bridgeton, at a congregational meeting held August 25th, voted by a large majority to join The Presbyterian Church of America.

A strong, healthy and deeply spiritual group of people from the Barrington Church have withdrawn and are worshipping every Sunday in another place. There is a similar group in Woodstown who are also meeting regularly each Sunday for worship. The Committee on Home Missions and Church Extension of The Presbyterian Church of America has appointed Mr. Edward Cooper to take charge of the work there. Mr. Cooper had the distinction a few months ago of being rejected by the old West Jersey Presbytery because he refused to make the voice of an apostate church the lord of his conscience.

## THREE CHURCHES IN WESTERN PENNSYLVANIA TO JOIN NEW BODY

The Rev. Robert L. Atwell  
Reports Growth, Enthusiasm

**D**UE largely to the tireless activity of the Rev. Robert L. Atwell three congregations in Western Pennsylvania are now ready to apply for membership in The Presbyterian Church of America. They are: The New Hope and Harrisville churches, of Harrisville, and the Westminster Church of Grove City. The first two have withdrawn from the organization known as the Presbyterian Church in the U.S.A., under the leadership of Mr. Atwell. The Westminster Church is the outgrowth of the former Covenant Union Chapter in Grove City.

New Hope Church by unanimous action is ready to make application for admission to The Presbyterian Church of America. Work there in every way is being blessed beyond expectations. Church membership is 74 and Sunday School 60, yet the Sunday School attendance is usually around 70, and the afternoon church service has been running from 80 to 135. Two weeks of Bible School just finished had an average attendance of 54—the first time this church has ever had a Bible School. This gives a good indication of the interest in the real work of the church, especially when one remembers that it is located in a farming community and this is harvest season.

In Harrisville those who could not in good conscience remain in an apostate church, led by 7 out of the 9 elders, on August 5th formed the Harrisville Presbyterian Church of America and intend to apply to The Presbyterian Church of America for membership immediately. An indication of the zeal of this group is found in the fact that the attendance at the Wednesday evening prayer service for the first three weeks was in excess of the highest number ever attending such a service when held in the former church building. Services are now being held in the High School.

The group in Grove City is small, numbering not more than 50, but their

zeal is indicated by the interest and attendance at prayer services and by their budget as presented by the treasurer. They have resolved to contribute regularly at least as much to benevolences as to the local budget.

Indications of future growth for these three churches are found in the unusual number of visitors attending the services. These often come from a distance, one from Mifflinburg, Pa., having already expressed her desire to join the Grove City group as a charter member. Rolls in each of the three churches are being left open for charter members until November 12. A number from various parts of Pittsburgh have both expressed interest in, and attended services at Harrisville.

The regular services of these churches are as follows:

Tuesday, 7:30, Grove City Prayer service (in Baptist Church).

Wednesday, 7:30, Harrisville Prayer service (in one of the homes); 8:30, Harrisville choir practice.

Thursday, 8:00, New Hope Prayer service (in New Hope Church).

Sunday, 10:00, Harrisville Sunday School (in High School); 11:00, Harrisville Church service (same); 1:30, New Hope Sunday School; 2:30, New Hope Church service; 4:00, Grove City Sunday School (Baptist Church); 5:00, Grove City Church service (same); 7:00, Young People's Bible Study at New Hope (senior and intermediate); 8:00, Evening services for the three churches at New Hope.

The Presbytery of Butler erased Mr. Atwell's name by a vote of 17 to 12 on July 9th at a *pro re nata* meeting. The Harrisville pulpit was declared vacant the following Sunday but the session and trustees withstood such action at New Hope, and are hopeful that they may be able to continue in the use of their property.

## GERMAN EVANGELICAL PASTORS DEMAND FREEDOM OF WORSHIP

Earlier Protest Ignored; Persecution Continues

**F**OLLOWING the continuance of the persecution of Christians and of official or semi-official attacks upon Christianity, the evangelical pastors of Germany on Sunday, August 23rd, read to their congregations an appeal to remain steadfast in their faith and a demand to the German government to cease interference with religious freedom. Their recent appeal addressed to Hitler himself (see THE PRESBYTERIAN GUARDIAN for August 17th) had been otherwise completely ignored. The 2000-word document also reviews and supplements the evidence which had previously been presented. Excerpts follow:

"Brothers and Sisters:

"The German people is confronted with a decision of the greatest historic importance. It is a question of whether or not the Christian faith shall continue to have rights of domicile in Germany. Methodically and with unparalleled pressure the Gospel of Jesus is being attacked in our country. This is being done not only by those who repudiate any belief in God but also by those who do not wish to deny God but who think they may reject the manifestation in Jesus Christ. Force is

employed by state and party against the Gospel of Jesus Christ and against those who profess their belief in it. . . .

"This year the present Provisional Administration and the Council of the German Evangelical Church have sent a memorandum to Der Fuehrer and Reich Chancellor which reveals the entire need and concern of Germany's evangelical population. Every point in this memorandum is supported by detailed proof. The fact of the existence of the memorandum and its contents were kept secret from the public and even from the members of the Confessional Church in the most conscientious manner to enable Der Fuehrer to examine it with detachment, and at the same time to prevent its misuse by the public. Against our will and without the Confessional Church's being responsible, the memorandum was published in the foreign press and thus became known to the German public. We are now obliged to stand by our word. We must now bear witness before the church to our feelings concerning our people and our church. The Christian church is commanded to step forward freely and publicly, without fear of men. Above all, it is commanded to open the eyes of the coming generation to the danger which threatens us. Being under such an obligation, we speak out. The consequences of what we do we leave to Him who has

called us to His service. He has commanded; He will attend to it. . . .

### Further Evidence

"The truth of the Gospel is being attacked publicly, even by leading men of the state. We call to mind the speech of Dr. Ley, the Reichsleiter, of May 1, 1936, which was broadcast by radio and published by the entire German press. The Evangelical Church is not permitted to meet such attacks through similar full publicity. In the training camps the outlook on life (Weltanschauung) of the Rosenberg Myth, which glorifies man and takes from God His glory, is often taught. Sometimes even it is announced with complete frankness that this outlook on life is incompatible with the Christian faith and that it is destined to replace it.

"Even those Christians who are honestly willing to serve their people are to be fought. Thus it has been said in a training camp for students: 'In speaking of "positive Christianity" the party program does not refer actually to Christianity but rather to a positive religiousness in a general sense. It was thought best not to say so openly at first, for a physician does not tell the whole truth to a patient.'

"These utterances have been explicitly confirmed by the leader of the Nazi students, Herr Derichsweiler. They have been denied officially. The totalitarian claim made for this outlook on life provides the basis for a serious conflict of conscience for innumerable Evangelicals and exposes them permanently to the temptation to lie and be hypocritical.

"Under the slogan, 'De-confessionalize public life,' the church is more and more restricted in all its activities to the space within the church walls. In the country of Martin Luther evangelical Christians are prevented from bearing witness to the gospel in public meetings. Sermons and work for the salvation of souls, as provided for in the army, are not permitted in the camps of the Labor Service. The Evangelical school is being attacked. The salvation of souls among the youth is rendered well nigh impossible. Yet, at the same time, the young generation is becoming accustomed to depreciation, even to derision of Christian faith. . . .

### The Duty of Christians

"From such pressure on conscience, increased by continual espionage, there results hypocrisy and a servile spirit, and finally the genuine moral ties are dissolved.

"We say all this with deep pain. We are prepared to sacrifice our worldly goods and our blood to the state and our German people, but we are not willing to be told before the tribunal of the Lord: 'when the Gospel of Jesus was attacked in Germany you were silent and left your children to an alien spirit without resisting.' In view of what happens today in our midst, we bear witness in behalf of the German people to the Eternal Truth of God.

"The Lord our God is a Holy God and is not mocked. He revealed himself through His Son, Jesus Christ, the crucified One, who rose from the dead. There

is no God but this one God who is the Father of Jesus Christ. His Word is eternal, and It has strength to rescue all. His Word demands and effects faith and, thereby, an obedience which demands the risk of life itself for the grace of God. . . .

"Christians are bound to obey the authorities in so far as they do not demand things which are opposed to God's commandment. The Church of Jesus Christ has been commissioned to proclaim the Word of the living God to all people, not only to those who assemble for the church service of the community. Christ says: 'What ye hear in the ear, that preach ye upon the house tops. Go ye into all the world and preach the gospel to every creature.'

### Demands for Freedom

"We appeal to all authorities of the German people. The Reich government promised without ambiguity that it would stoutly defend Christianity as the basis of all morality. Likewise clear is the word that was spoken March 21, 1933, before the German Reichstag: 'The privileges of the church will not be interfered with; nothing will be changed regarding its position with respect to the state.' Defense of Christianity cannot mean that the gospel must be protected by human power. The gospel is under a higher protection. But it must mean that defamation of the gospel is banned from the life of the German people and that the faith of our youth, to which the church bears witness, will not be destroyed methodically. This we demand in the name of the living God from all who are in office in Germany.

"We must have the right to bear witness openly and freely before the German people to the faith of their fathers. The continual spying upon church activities must cease. The bans on church meetings in public places must be lifted; the fetters which bind the church press and Christian charity must be loosed. Above all, the incessant interference by officers of the state with the inner life, to the advantage of those who through their way of living and acting bring about the ruin of the Evangelical Church, must cease. Attendance at church services must no longer be made impossible for many evangelical Christians through parades, festival processions, demonstrations and other events which occur, of all times, on Sunday mornings. There must be a demand that German youth shall not be claimed for political and sport activities to a degree affecting Christian family life and leaving no room for care by the church.

"In all this the right of existence of the Church of Jesus Christ in this world is at stake. We beg all authorities in Germany to consider seriously that they will have to account before the living God for everything they are doing. We implore them not to do anything and not to leave anything undone in opposition to God's commandment and damaging to the freedom of conscience ruled by God's Word.

### Appeal to the People

"We appeal to the whole evangelical Christendom in Germany. Loyal to the

admonishments of the gospel, we beseech them: Do not become bitter against state and people if you must suffer in behalf of your conscience! Always and under all circumstances the evangelical Christian owes loyalty to his state and to his people. Yet it is loyalty, too, if a Christian resist a command which is opposed to God's Word, thereby calling back his authorities to obedience to God.

"We beseech all evangelical Christians to attend to the coming generation and to preserve for them reverence for the gospel which has lent strength and support to the German people in a thousand years of history. We summon all evangelical Christians to profess firmly and openly the gospel of Jesus Christ.

"In this hour of decision, Jesus Christ wants upright professors and determined followers. Now the word should be applied: 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.' We call upon the servants of the church to bear witness to the gospel of Jesus Christ without compromise and without fear of men. Many have been sent to prison and concentration camp, have had to suffer expulsion and other trials. We do not know what may still be in store for us. But whatever this may be we are bound to be obedient to our Heavenly Father! Let us do what has been commanded, and let us live in the glad relief that those men who fear but God and nothing else in the world are the best servants of their people. We lift our hands to God the Father and the Son and the Holy Ghost! Have grace upon our people! Let Your truth remain with us! Help It be victorious! Amen.

"The Council of Brethren of the Confessional Synod of the German Evangelical Church.

(Signed) DR. KOCH.

"The Provisional Administration of the German Evangelical Church.

(Signed) MUELLER-DAHLEM."

In commenting upon this document, Dorothy Thompson, writing in the New York *Herald Tribune*, contrasts the protests from abroad and the under-cover agitation in Germany of other opposition groups with the singular courage of these Christians. She remarks that "no group of men of science, no academy of teachers or of artists, no Bar Association has risked concentration camp for scientific, academic or artistic ideals. One group, and one alone, inside Germany, has had the courage and the daring to attack fundamental theses of the totalitarian state, and attack them openly, read them publicly, sign their names and give their addresses, in the face of the dictatorship and for Germany and all the world to see. That group are the pastors of the Confessional German Evangelical Church."

## FOUR MORE CHURCHES IN DAKOTAS WITHDRAW

Greatest Opposition from  
"Orthodox" Members Who  
Refuse to Leave

**F**OUR more congregations, two in North Dakota and two in South Dakota, have withdrawn from the organization known as the Presbyterian Church in the U.S.A., as a result of the relentless activities of the Rev. Samuel J. Allen, the Rev. E. E. Matteson, and the Rev. David K. Myers. They are: The Alexander Church of Underwood, N. D.; the Darling Presbyterian Church near Cole Harbor, N. D.; the Presbyterian Church at Meadow, S. D.; and the church at Athboy, S. D.

In addition to the churches that have come out solidly are numerous small groups composed of laymen from several churches that have firmly refused to withdraw by congregational action. According to one observer these split groups are showing even more enthusiasm than the congregations that have withdrawn as a body. Two such groups, at Dodge and Werner, are seen as nuclei of new churches in the not-far-distant future.

First official services of the newly-organized church in Wilton, N. D., were held on Sunday, August 23rd. For three Sunday evenings Mr. Matteson had presented the issue in a local theatre building. Hiring the Lutheran Church he announced the first session of a new Sunday school; 52 persons attended. Following the first church services a series of evangelistic meetings were planned.

Surprisingly but logically the greatest opposition to the work of informing churches and individuals has come from those who loudly protest their orthodoxy but who, for one reason or another, are determined to remain with the old organization. Prize plea of the stand-patters: We want to hear both sides of the question. Said Mr. Allen: "The other side is not given. Instead they talk of love and peace and the fruits of the spirit; the implication being, of course, that they are sweet and lovely persons and we are troublesome creatures with the spirit of strife in our veins. Thanks be to God that an ever-in-

### In Response to Many Requests . . .

**T**HE sermon, "The Church of God," by the Rev. J. Gresham Machen, D.D., Litt.D., preached at the closing service of the General Assembly of The Presbyterian Church of America, is now available in pamphlet form. Published first in "The Presbyterian Guardian" this powerful sermon met with such instant and widespread approval that it has now been reprinted in convenient form for general distribution. Copies may be secured at the following prices, postpaid:

3c a copy  
25c a dozen  
\$1.00 a hundred

The Presbyterian Guardian

creasing number of people view these critics as pious palaverers whose convictions on the eternal truths of God do not mean enough to them to wage a holy warfare in their behalf."

## PHILADELPHIA PRESBYTERY CONTINUES TO RECEIVE MINISTERS

**T**HREE more ministers and one church were received by the Presbytery of Philadelphia at its meeting held on August 4th at Westminster Theological Seminary. The church received was the New Covenant Church of Philadelphia, of which the Rev. David Freeman is pastor. The ministers: W. Harlee Bordeaux, of Hollywood, Calif.; Frank H. Heydenburk, of Chicago; C. S. Kim, of Los Angeles. The roll of the presbytery now includes fifty-two ministers.

The report of the committee on church organization in Philadelphia revealed that there are now five congregations in the city with the prospect of one or two more before long. Moderators were appointed for the vacant

churches in the presbytery. Ruling Elder John W. Dulles, celebrating his 87th birthday, received the hearty congratulations of the presbytery. Mr. Dulles has been an elder for more than 42 years.

At the meeting on August 25th, four more ministers were added to the roll. They are: the Rev. J. U. Selwyn Toms, of Wenonah, N. J.; the Rev. Alonzo Hitchcock, Jr., of Peru; the Rev. Egbert W. Andrews and the Rev. Henry W. Coray, both of China. The last three are serving under The Independent Board for Presbyterian Foreign Missions.

Four churches were also admitted: the Alexander Church of Underwood, and the churches at Carson, Leith and Lark, all of North Dakota. Two students, Walter T. Oliver and William Swets, were taken under care of presbytery.

## NEW CHURCH EXPECTED IN WISCONSIN SOON

Thirteen Thousand Dollars  
Raised for New Building

**I**N A letter of resignation read to his congregation on July 19th, the Rev. Oscar Holkeboer, able pastor of the Oostburg (Wis.) Church stated that he had given up all hope of seeing the body known as the Presbyterian Church in the U.S.A. reformed, that it had dethroned the Lord Jesus Christ, that hence he must withdraw from it. Promptly 215 of the 350 members signed a petition urging Mr. Holkeboer to stay, approving his position. He promised to reconsider and give his decision at a congregational meeting, to be called after he returned from a vacation.

During his absence, and wholly on their own initiative, his members set about raising money for a new church building. A total of about \$13,000 crowned their efforts. Of this sum \$5,000 was the product of one former member's foresighted bequest. Seeing the ravages of Modernism in the denomination he left that sum in his will, to be released for a new church if that should ever become necessary.

Meanwhile the congregation anxiously awaits the pastor's decision. Many have expressed their profound hope of an immediate withdrawal and the setting up of a new local church.

## ATTEMPT TO PREVENT "DEPOSED" PASTOR FROM CONDUCTING FUNERAL

ON MONDAY, August 3rd, the Rev. Robert H. Graham, pastor of the Forest Church, Middletown, Del., returned from his vacation to conduct a funeral. On his arrival he learned that a non-member who worships with his church had informed the undertaker that, since Mr. Graham had been "deposed" by the Presbytery of New Castle of the old organization, he was not eligible to conduct the service. The undertaker then invited the Rev. Ivanhoe Willis, a Methodist minister of Wilmington, to officiate.

Meanwhile, word of the action had reached some of Mr. Graham's friends. The Rev. R. Laird Harris, Stated Clerk of Philadelphia Presbytery of The Presbyterian Church of America, who happened to be supplying Mr. Graham's pulpit on Sunday, left with the congregation a paper stating that the pastor was a member in good and regular standing in The Presbyterian Church of America.

The undertaker apologized to Mr. Graham, and the Rev. Ivanhoe Willis had a part in the service which was conducted, at the request of the family, by Mr. Graham.

## REDEEMER CHURCH FORMED IN WEST PHILADELPHIA

FIRST services of the newly organized Redeemer Presbyterian Church were held in the Arcade Halls, 5039 Baltimore Avenue, West Philadelphia, on Sunday, August 2nd. The church has been received into the Presbytery of Philadelphia of The Presbyterian Church of America.

Meeting on July 27th in the home of an interested layman, the group listened first to a brief summary by Dr. Gordon H. Clark, of the University of Pennsylvania, of the events leading up to the formation of the new organization. Almost half of the group signified their desire to join immediately. An Act of Association was passed, and two elders, Dr. Clark and Mr. Anson Mower, were chosen for the session.

A year's lease has been signed with the Philomusian Club, 3944 Walnut Street, and first services will be held in the new building on Sunday, September 13th.

## CEDAR GROVE CHURCH INCREASES MEMBERSHIP, ANSWERS OPPONENTS

### Bitter Attack Launched by Old Presbytery

MEMBERSHIP in the Calvary Presbyterian Church of Cedar Grove, Wisconsin, is steadily mounting, and, at last reports, had passed the 375 mark. The pastor, the Rev. John J. DeWaard, states that very satisfactory progress has been made on the erec-

### Wisconsin's John J. De Waard



... He builds from the ground up

tion of the new church building. Members of the congregation, with their teams, scrapers, and shovels, did all the necessary excavating at not one cent of cost. The accompanying illustration shows Mr. DeWaard at the scene of excavation.

This enthusiastic congregation aroused the envy, and its pastor the anger, of the Milwaukee Presbytery of the old organization. A pamphlet entitled, "The Mother-Church in Cedar Grove" was issued by presbytery's committee, denouncing with

high-tension bitterness the action of Mr. DeWaard and the congregation in withdrawing.

Choice tid-bits:

"Says Mr. DeWaard in a recent circular: 'If you are sure that the Presbyterian Church in the U.S.A. is sound in the faith, why did you not take time to prove that last fall?' To thoughtful men such a question answers itself. It is as though the Rev. Mr. DeWaard should cry out in his might: 'Ye husbands of Cedar Grove! Prove yourselves innocent of breaking your marriage vows! Why harken ye not unto me? Aha, doth it not appear how guilty ye are?'"

"On Sabbath morning, June 7, 1936, after eleven years of Presbyterian hospitality and privilege, this man proved his stewardship by leading a disorderly secession from the house of God amid scenes which many a participant will be ashamed to his dying day to remember."

"And so by the simple device of saying that the Presbyterian Church in the U.S.A., two million strong, split from the Rev. John J. DeWaard, his 58 ministerial partners and their followers, the dominie is able to solve his problems!"

Prize example of *non sequitur*:

"Both appellate courts dismissed his complaints, the Synod's court unanimously, and the General Assembly's with only one of his reasons sustained—54 of the 55 total reasons dismissed unanimously, and the one sustained being on a technicality in which 'the right of the complainant was in no sense jeopardized.' He was therefore fifty-four/fifty-fifths wrong in his complaints that he had been unconstitutionally dealt with."

In calm, simple language and with incontrovertible logic, Mr. DeWaard replied in lengthy detail to the accusations. At the conclusion of his letter, referring to presbytery's paragraph headed "Mother-Church Goes On," Mr. DeWaard said:

"More truth than was intended is spoken in this final portion of the circular. For 'Mother-Church' is going on. 'The grand old church founded by the fathers in 1853 will not go out of business.' That grand old church the fathers founded over here in these woods because they could find no place in the Netherlands where, unhindered, according to the commands of the Lord, they might worship. Calvinism brought them here and it was Calvinism which gave the impetus to start this grand old church. The sons of those fathers have fallen upon a time when another effort was made to rob the grand old church of her glory, the doctrines of Calvinism. But these are sons of their fathers, and so by the grace of God the grand old church is going on. The faithful cloud of witnesses in glory see the children running the race and they rejoice."

## A CHRISTIAN TESTIMONY ON BIRTH CONTROL

### Pronouncement by the Synod of the Christian Reformed Church

**W**IDESPREAD interest is being aroused by the testimony of the Synod of the Christian Reformed Church, meeting at Grand Rapids in June, on the subject of birth control. The document, which was prepared by a committee consisting of a professor of Christian Ethics, a pastor and a doctor of medicine, is presented in its full text:

In view of the increasing sensualizing of marriage in our day, the steady decline in the birth rate not only in the world at large but also in the Church of Jesus Christ, and the alarming prevalence of practices which are contrary to the ordinances of God and violate the Christian ideal of marriage and parenthood, the Synod of the Christian Reformed Church, assembled at Grand Rapids, Mich., June, 1936, feels constrained to address the following testimony to the churches.

According to the teaching of Holy Writ marriage is a creation ordinance instituted by God with a twofold purpose: the loving companionship of husband and wife in a lifelong physico-spiritual union, and the begetting of children in and through this marital love life. Scripture expresses both these aims in solemn words of the Almighty himself. The former in Gen. 2:18 and 24, where we read: "It is not good that man should be alone; I will make him a helpmeet for him. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." And the latter in Gen. 1:28, where, following the statement that God made man male and female, we read the divine injunction: "Be fruitful, and multiply, and replenish the earth. . . ." Implied in the former passage are the duties and privileges of marital love, companionship, and mutual helpfulness; and in the latter those of reproduction, fatherhood, motherhood, and Christian nurture.

In a fallen world the sinful inclination of the human heart is to trample upon these ordinances of God and to pervert the functions of holy wedlock to selfish and unholy ends. In this way the sacred marriage union may deteriorate, and in many cases has deteriorated, into a life of sensuality and selfish indulgence. One such form of perversion of the marriage ordinance of God is seen in the refusal on the part of physically normal married people to beget children, or in their failure, when able to do so, to reproduce the race adequately. Many look upon childbearing as an incidental instead of a primary function of marriage, and the

idea that the size of one's family is to be determined by mere considerations of personal preference, instead of by the ordinances of God, is apparently making headway even among Christian people.

In the face of conditions and practices occasioned by these perverted views, the Synod desires to reassert the Christian, the Biblical, view of marriage and parenthood. In the light of the twofold Scriptural principle stated above there can be no doubt that it is the duty as well as the privilege of normally endowed married people to produce as large a number of children as is compatible with the physical, mental, and spiritual well-being of the wife and mother on the one hand and of the children on the other. To be sure, the mother may at no time be sacrificed to the production of a numerous progeny. She is a spiritual personality and, together with her Christian husband, a "joint heir of the grace of life" (1 Peter 3:7). But it is equally true that her supreme glory as woman lies in motherhood. In the words of the apostle, "she shall be saved through her child-bearing" (1 Tim. 2:15).

The Synod has no desire to define the specific duty on this score of any given husband and wife. This is, in the last analysis, a distinctly personal matter, which husband and wife must settle in the presence of their God, and in the light of the best medical advice—Christian medical advice—available. Living as we do in a world suffering from the ravages of sin, certain conditions and circumstances may demand of Christians that they forego parenthood, or that the voluntary limiting of the number of their offspring becomes their duty before God. While making full allowance for this personal and medical angle of the matter, Synod is convinced that it is the solemn duty of the Church to bear testimony against the growing evil of a selfish birth restriction and to hold up the sacred ordinances of God and the Christian ideal of marriage and parenthood, which are increasingly being ignored and flouted in our day. Childbearing and parenthood are to be held up as a basic aim of marriage. The glory of fatherhood and motherhood, which Scripture stresses so repeatedly, should be made real upon proper occasion in the preaching and teaching of the Church, and especially in the thought, the conversation, and the life of all who name themselves after Christ. Disparaging remarks about large families as such should not be heard among Christian people. "Lo, children are a heritage of Jehovah; and the fruit of the womb is his reward" (Psalm 127:3).

In this connection the Synod raises its voice in protest against the growing evil of the indiscriminate dissemination of contraceptive information, an evil against which even the American Medical Association has in its 1936 annual session gone on record on moral grounds (*Journal of the A. M. A.*, May 30, 1936, pp. 1911, 1912). Let Christian married people who are genuinely perplexed as to their specific duty at a given time rather consult their pastor, and, especially, some Christian physician, of whom it

may be expected that his advice will be not only medically sound but also in harmony with the demands of Christian morals in the light of the Word of God.

Finally, the Synod would urge all Christians in the words of the apostle: "Be sober, be watchful" (1 Peter 5:8). In these days of growing worldliness let Christian people be on their guard lest ways of ease and luxury undermine their morals. Let young people who name themselves after Christ fight manfully against the subtle temptations of our day and in the strength of God live chaste lives. As they look forward to marriage, let them cherish truly Christian ideals in the light of the twofold purpose for which marriage was instituted by God. Let parents seek to mold the thoughts and ideals of their growing sons and daughters, so that these in sex matters may think and speak and live as becomes Christian young people. Let our ministers at the opportune time and in the light of God's Word speak words of wisdom and discretion to their people on the subject of marriage and parenthood. And let those who live in the state of wedlock by the grace of God make all things, also childbearing, parenthood, and Christian nurture, subservient to the coming of the kingdom of our God and His Christ.

## CONGREGATION HEARS "BOTH SIDES" OF CONTROVERSY

### Expects to Withdraw Soon

**T**HE Larison's Corner Presbyterian Church of Ringoes, N. J., whose pastor is Westminster Seminary student Bruce H. Wideman, was determined to listen to representative speakers from each group in the present Presbyterian conflict. Accordingly a congregational meeting was called for August 12th, and the Rev. Elmer S. Walker, Stated Clerk of New Brunswick Presbytery of the old organization, was invited to present his views. After the customary backing and filling, Mr. Walker applied himself vigorously to the job of ecclesiastical white-washing. Following time-honored precedent he denied the presence of any doctrinal issue. He upheld and energetically defended the Auburn Affirmation, denied the presence of Modernism in the organization, evaded questions asked by members of the congregation, refused the floor to the pastor who wished to speak on Auburn Affirmationism. Result: Widespread impression that he was vainly attempting, ostrich-fashion, to hide facts.

The following Wednesday evening the Rev. Charles J. Woodbridge was invited to present the facts that brought about the formation of The Presbyterian Church of America. In simple, cogent language he outlined the entire history of the Presbyterian conflict from 1923 to 1936, and turned the spotlight on the tyranny and apostasy of the Syracuse Assembly. Questions asked by members of the congregation were answered without evasion. Result: Widespread conviction that the Larison's Corner Church must promptly withdraw from the so-called Presbyterian Church in the U.S.A.

## OUTLOOK BRIGHT FOR WESTMINSTER SEMINARY

### Enrollment Equals Last Year

ON SEPTEMBER 29th Westminster Theological Seminary begins its eighth year. The enrollment at the present time is as large as last year. Every graduate is placed in a field of labor, or is in transit from one congregation to another. All of the machinations of the opponents of the Seminary have failed to keep its graduates from places of service for the Lord.

The Registrar, the Rev. Paul Woolley, reports that this is the first summer in the history of the institution when he has not been able to secure enough Westminster student supplies for pulpits.

The Rev. Allan A. MacRae, assistant professor of Old Testament, received the degree of Doctor of Philosophy at the University of Pennsylvania last June. The Rev. Edward J. Young has been appointed instructor in the Old Testament department. Mr. Young is a graduate of the University of California (at Berkeley) and Westminster Seminary. He received the Frank H. Stevenson Fellowship while at the Seminary, and later studied at the University of Leipzig, Germany.

The opening exercises will be held on Wednesday, September 30th, at 3 P. M. in Witherspoon Hall, Juniper and Walnut Streets, in Philadelphia. The address will be delivered by the Rev. H. Henry Meeter, Th.D. The public is cordially invited to attend.

## The Second General Assembly

**T**HE Second General Assembly of The Presbyterian Church of America will convene in Philadelphia on Thursday, November 12th, and continue through Sunday, November 15th. Delegates and friends are urged to keep these important dates in mind and plan to attend every session.

## THE REV. C. J. WOODBRIDGE PLANS PACIFIC COAST TRIP

**T**HE Rev. Charles J. Woodbridge, General Secretary of the Independent Board, expects to visit the Pacific Coast this month. He is particularly eager to meet as many friends of the cause as possible. Most of the public meetings will be held in the interests of The Presbyterian Church of America.

With this in view we are printing his proposed itinerary. The exact hour and place of the various meetings has not yet been determined in every case. We are giving the names and addresses of the local ministers who are in charge of arrangements.

If friends wish information with regard to any particular meeting they should communicate with the minister in question.

September 18-21. Los Angeles, California, and vicinity.

September 18. Public Rally.

September 19. Conferences.

September 20. Various church services.

September 21. Conferences.

(The Rev. Donald K. Blackie, 460 Margaret Street, Los Angeles, in charge.)

September 22. Oakland, California.

(Mr. D. L. Neilands, 1046 Stanford Avenue, Oakland, in charge.)

September 23. Roseburg, Oregon.

(The Rev. W. C. Faucette, Presbyterian Church, Roseburg, in charge.)

September 24. Bend, Oregon.

(The Rev. Glenn R. Coie, 28 Saginaw Avenue, Bend, in charge.)

September 24-26. Portland, Oregon.

(The Rev. H. R. Geil, Calvary Presbyterian Church, Portland, in charge.)

September 27. Seattle, Wash.

(Mr. W. R. Sibley, 847 Gwinn Place, Seattle, in charge.)

September 28. Tacoma, Wash.

(The Rev. Roy T. Brumbaugh, 424 N. Yakima Avenue, Tacoma, in charge.)

September 30—October 1. Bismarck, North Dakota.

(The Rev. Samuel J. Allen, Carson, North Dakota, in charge.)

October 2. Minneapolis, Minn. (Tentative.)

(The Rev. H. Warren Allen, First Presbyterian Church, Minneapolis, in charge.)

October 4. Morning: Indianapolis, Ind.

(The Rev. Carl Ahlfeldt, 2202 N. Illinois St., Indianapolis, in charge.)

October 4. Evening: Cincinnati, Ohio.

(The Rev. E. C. DeVelde, 246 Dorchester St., Cincinnati, in charge.)

## NEW CHURCH HOLDS SERVICE IN NANUET, N. Y.

**F**IFTY-THREE persons, forty of whom were former members of the Germonds Presbyterian Church, of New City, N. Y., gathered on Sunday, August 9th, at the Nanuet Fire House for the first service of the new group. The Rev. Charles Dana Chrisman, former pastor of the Germonds Church, preached on "Cost and Reward for Following Christ." Five of Mr. Chrisman's nine elders have withdrawn with him from the so-called Presbyterian Church in the U.S.A. to form the new church.

Twenty-four children attended the first session of the Sunday School. Attendance at the old Germonds Church building was reported as half its usual size.

## CHRISTIAN REFORMED PASTOR LOOKS TO THE PRESBYTERIAN CHURCH OF AMERICA

**I**N AN article in *The Banner*, organ of the Christian Reformed Church, the Rev. G. Hoeksema, of Chicago, includes among the memorable features of their Synod of 1936 "the honor of extending Christian greetings to the newly organized Presbyterian Church of America." Reflecting on the significance of this event, he says:

"... At last the break, long seen to be practically inevitable, had become a reality. Dr. C. Van Til was welcomed as fraternal delegate. It was a great moment in the history of our church, much greater than any could fully realize. When we read of similar events, as 'De Afscheiding' or 'De Doleantie' in the Netherlands, we see them in roseate colors, suffused with the warm glow of historical perspec-



tive. 'Tis distance lends enchantment to the view.'

"We are too close to the organization of The Presbyterian Church of America to see clearly how courageous and significant an act it really is. Indeed, it is very problematical what its effect will be on and in the Presbyterian Church in the U.S.A. But of one thing we may be very sure. For our Christian Reformed Church, it is not accidental but providential that the organization of this new church comes at this time. As we extend the hand of fellowship to our Presbyterian brethren, it is quite inevitable that we are forcibly reminded of the great danger of Modernism that threatens to engulf Christian America. And as we pause and think on the significant fact of the *expulsion of the faithful* from the Presbyterian Church in the U.S.A., we are blind indeed if we do not see, even more clearly than we did, the tremendous power, for weal or woe, of our ecclesiastical assemblies. Our synods, and Classes, and even consistories, can be bulwarks of defense against the rising tide of Modernism, but they can also become instruments of tyranny in the hands of those who love to prate of tolerance and who spit on 'ecclesiastical machinery' until they themselves gain control."

## NEW CHURCH TO FORM IN MERCERVILLE, N. J.

**A**NOTHER congregation of The Presbyterian Church of America is in process of association. The Presbyterian Church in Columbus, New Jersey, which recently withdrew from the so-called Presbyterian Church in the U.S.A. by a unanimous vote, is sponsoring this new organization. They have authorized their pastor, the Rev. Leslie A. Dunn, a minister of The Presbyterian Church of America, to begin meetings in Mercerville. First services were held August 16 at 2:00 P. M. in the Young People's Republican Club.

Mercerville is a prosperous and growing residential suburb of Trenton with approximately 1800 people in the immediate community. At present there is only one church, a Methodist. From several miles around Trenton have come inquiries about The Presbyterian Church of Amer-

ica, some expressing their desire to join that church as soon as a congregation is formed in or near Trenton. It is hoped that all such people will help launch this new endeavor in a needy community.

It is planned that as soon as the work grows to sufficient proportions it will be a self-supporting congregation of The Presbyterian Church of America with both morning and evening services, a Sunday School and other organizations.

## LOS ANGELES CHURCH DENIED USE OF BUILDING BY CIVIL COURT INJUNCTION

### Trinity Church Rejoices in New-Found Freedom

**T**HE Trinity Presbyterian Church of Los Angeles, California, was, on August 12th, restrained from further use of its church building through a court injunction obtained by the Presbytery of Los Angeles of the body known as the Presbyterian Church in the U.S.A.

The Rev. Donald K. Blackie, pastor of the church, had previously renounced the jurisdiction of the old organization, and his congregation had voted overwhelmingly to withdraw with him. The wheels of presbytery's well-oiled machine promptly started turning. Mr. Blackie and several of the officers were summoned to appear for a preliminary hearing to show cause why they should not be restrained from further use of the church property. This hearing, on Wednesday, August 12th, was presided over by a Superior Court judge sitting in the City Hall at Los Angeles. After hearing both sides with a brevity worthy of an ecclesiastical judicial commission he set the trial for Tuesday, August 18th, but allowed a restraining order to remain in effect until that time.

The church members then decided to make no further effort to hold the property. The building is worth about \$20,000, and a mortgage of \$5,000 is held by the Board of National Missions of the Presbyterian Church in the U.S.A.

On Sunday, August 16th, services were conducted by Mr. Blackie in a tent near the old building. Nearly one hundred and fifty people attended.

Said Mr. Blackie: "What a glorious experience to be absolutely free from the bondage of the old machine! We have ninety-six members on our new roll, composed mostly of the active members of our former church. We believe the Lord has glorious prospects for the future for all of us."

## GROUP TO FORM LOCAL CHURCH IN MARION, OHIO

**N**INE persons, most of them lay-members of Marion, Ohio's First Church, on July 24th renounced the jurisdiction of the body known as the Presbyterian Church in the U.S.A. Although the group is without a pastor, arrangements were immediately made to hold weekly prayer-meetings in the homes of members. Sunday School services were begun on August 9th.

The Rev. John P. Clelland, well-known pastor of Wilmington's Eastlake Church, expects to meet with the Marion group in the near future and complete the arrangements for affiliation with The Presbyterian Church of America.

### Is Our Next Issue Your Last Issue?

**T**HE next issue of "The Presbyterian Guardian" completes the first year of its publication. For hundreds of subscribers who began with the first number this means that the next issue will be the last included with their present subscriptions.

If the date stencilled on the wrapper of this copy is "Sept. 15, 1936," you can aid us greatly by forwarding your renewal now. Your subscription will be continued with no interruption or delay. A few of the many fine things planned for future issues are mentioned on the next page. Don't run the risk of missing any of them.

## *A Few Forthcoming Features*

A host of perplexing issues face the Christian church of today, and The Presbyterian Church of America in particular. In order that you may fully understand the inwardness of these problems, and gain an intimate knowledge of the changing religious scene, The Presbyterian Guardian has planned a number of penetrating and timely articles, as well as several new features, for early issues of the magazine.

Two of these articles will discuss the historical and doctrinal questions involved in the amendments which were added in 1903 to the doctrinal standards of the Presbyterian Church in the U.S.A. What historical factors led to these changes? Were the amendments justified? Should The Presbyterian Church of America, at its assembly in November, adopt the Confession of Faith with or without these additions?

### *For Young People*

*A series of studies on The Shorter Catechism*—designed especially for Young People's Societies as a program for the coming winter, and prepared by the Rev. John H. Skilton of Portland, Maine. Begins in October.

### *Other Regular Features*

*Book Reviews*—on some of the most important books of our time.

*The Sunday School Lesson*—helpful discussions designed particularly for the teacher and serious student.

*Meditations* —a series of meditations on the Psalms.

*News*—a world-wide news coverage of the most significant events on the religious horizon.

Use the card in the binding of this copy to send gift subscriptions to your Christian friends. No stamp is necessary, and we will gladly charge the subscriptions to your account.

## *The Presbyterian Guardian*

1212 Commonwealth Building

Philadelphia, Penna.