



**A Brief History of the
BIBLE PRESBYTERIAN CHURCH
AND ITS AGENCIES**

FOR THE WORD OF GOD AND FOR THE TESTIMONY OF JESUS CHRIST



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Dr. Carl McIntire, Moderator of the 29th General Synod

DEDICATION

This book was prepared at the request of the Rev. Carl McIntire, D.D., Litt.D., F.R.G.S., moderator of the 29th General Synod of the Bible Presbyterian Church. Dr. McIntire has been thrice honored with the moderatorship of the Church he helped to found—in 1946, 1956, and 1965.

Dr. McIntire was first ordained to the Christian ministry by the Presbyterian Church in the U.S.A. (now the United Presbyterian Church) in 1931. After serving as pastor of the Chelsea Presbyterian Church, Atlantic City, N. J., for two years, he was called to the Collingswood Presbyterian Church, succeeding the Rev. Harold S. Laird, D.D.

In 1933, the Woman's Missionary Society of this church protested the use of a modernistic mission study book to the Board of Foreign Missions of the Presbyterian Church, U.S.A.

In 1934, Dr. McIntire became a member of the Independent Board for Presbyterian Foreign Missions and has continued as such to this day. In 1935-36, he was tried by West Jersey Presbytery, New Jersey Synod, and the General Assembly, and was closely linked with the champion of the faith, Dr. J. Gresham Machen. They, with seven others, were suspended from the ministry of the Presbyterian Church, U.S.A. Immediately a true testimony was begun by 33 ministers. In 1936, Dr. McIntire started by faith the religious paper, the *Christian Beacon*, whose circulation now goes to 87 foreign countries, every state in the U.S.A., and every province of Canada.

Since these historic days, Dr. McIntire has had an active part in helping to found and continue almost every one of the independent agencies endorsed by the Synod. As president of the International Council of Christian Churches and as editor of the *Christian Beacon*, Dr. McIntire has carried the testimony "for the word of God, and for the testimony of Jesus Christ" into every part of the world. He has circled the globe eleven times and made numerous other trips to carry out faithfully his ministerial vows to protect the Gospel of the Lord Jesus Christ.

The Bible Presbyterian Church exists today, in large measure, because of the faith and vision and tireless activity of this one of its ministers, Carl McIntire, pastor of the Bible Presbyterian Church of Collingswood, N. J.

A BRIEF HISTORY OF THE BIBLE PRESBYTERIAN CHURCH AND ITS AGENCIES

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THE CHURCH

The church is “the pillar and ground of the truth” (1 Tim. 3:15). The church is not the truth; there is no truth in the church as such. The church is not the light; there is no light in the church. Paul explained to young Timothy what he meant by the church. He used the figure of a column and a foundation, and on that column there was to rest the truth. The one message and mission of the church is to hold before men the Word of God, the Bible, nothing more, nothing less—the whole counsel of God.

The Bible is to be our guide, not the church, but a church true to the Bible may be a help to us.

In a beautiful park in central New Jersey, U.S.A., in memory of Thomas A. Edison, who gave to the world the incandescent light bulb, there has been erected a large column, rising from a wide base on the very top of which is an immense electric light bulb. This bulb is lighted. At night it can be seen from a great distance. The purpose of that column and foundation is to hold high that light bulb that men may see the light and see by the light. The purpose of the church is to hold high the Scriptures that men may see the light that God has revealed there and see by the light. Even the church itself, its nature, its structure, is revealed in that Book; and God has outlined there the nature and pattern of the very column that He desires to use to hold up the light.

—From *Modern Tower of Babel*, p. 83.

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into Heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

HISTORICAL BACKGROUND

The Bible Presbyterian Church was constituted as a branch of the true Church of Jesus Christ, September 6, 1938, in the new tabernacle building of the Bible Presbyterian Church of Collingswood, New Jersey, and declared its firm intention to maintain “until our Lord appears in glory” the true spiritual succession and witness of the Presbyterian Church in the U.S.A., which body the Bible Presbyterian Synod believed to have abandoned its true and lawful spiritual succession as a church of the Protestant Reformation. It was the universal conviction of those original commissioners that the Presbyterian Church in the U.S.A. had apostatized from the faith to such a degree that no longer were the historic requirements for evidence which identify a branch of the true Church being practiced in that body.

This “true and lawful spiritual succession” was interpreted as including faithfulness in doctrine and life, in government and worship, to the Standards of American Presbyterianism.

The Reasons for the Existence of the Bible Presbyterian Church

This purpose and the historic events which preceded it were traced in the first resolution passed by the Bible Presbyterian Synod as follows:

WHEREAS, as believing Christians God has commanded us to preserve a constant and clear witness to His truth and to proclaim it free from all surrender to, or compromise with, unbelief in any form; and

WHEREAS, the body known as the Presbyterian Church in the United States of America, which for generations maintained a true witness to the revelation given by God in His Word, has now become dominated by that form of unbelief commonly known as “modernism,” so that believers are unequally yoked together with unbelievers (contrary to God’s command and to the peril of souls), and so that those who deny the necessity of doctrines which lie at the heart of the faith of the Church Universal are honored by being placed increasingly in positions of honor and power, while those who love the historic Christian faith have become an impotent remnant within it; and

WHEREAS, the General Assembly of that body has, by solemn and final judicial action, required submission of men’s consciences to its own orders, and has in so doing denied that right of appeal to the Word of God which is the inalienable refuge and defense of all true Protestants, thus placing obedience to its own command above and contrary to that of obedience to God’s Word as a condition and test of remaining within its communion; and

WHEREAS, such action is a sinful usurpation of the Crown and Covenant rights of our Lord Jesus Christ, the only true Head and King of the Church, setting the servant above his Lord, and is an attempt to bring into intolerable bondage the souls of those who hold dearer than life itself the precious doctrine that “God alone is lord of the conscience” as the essence of spiritual freedom; and

WHEREAS, we view with inexpressible sorrow this action of a once-faithful Church as nothing less than official and judicially confirmed apostasy from the great Scriptural principle of the Reformation that the Bible and the Bible alone is the supreme and only infallible rule of faith and practice, from which high doctrine the whole doctrinal fabric of our faith derives its authority;

Therefore be it resolved, that this General Synod, conscious of human frailty and weakness, but in humble dependence upon God alone, declares its firm intention to maintain until our Lord appears in glory the spiritual succession and witness which has been so tragically abandoned. To that end we earnestly pray the great Head of the Church to give grace and strength for this task which is inescapably laid upon us by simple loyalty, and by love for Him.

And be it further resolved, that we invite all Christians who find themselves unequally yoked together with unbelievers to join with us in testimony to the Gospel.

Founded Upon the Word of God

True Presbyterians have always believed that the Bible is God's holy Word. Bible Presbyterians believe the Bible to be the Word of God upon the authority of God Himself.

When the Bible Presbyterian Church was formed, the word "Bible" was placed in front of the name "Presbyterian" because the great fundamentalist-modernist controversy which brought the church into existence had centered around the Bible. The name, therefore, "Bible Presbyterian," has taken on a definite connotation in America. It is both loved and hated; honored and scorned. It is a good name. Bible Presbyterians like it, thank God for it, and praise God for the history which He has given to it.

Without the Bible, true and holy and infallible, there is no basis for Protestantism and no basis for Christianity. Chapter I of the great Westminster Confession of Faith is devoted to this testimony.

True Presbyterian churches, by their constitutions, are officially committed to holding the Bible to be "the only infallible rule of faith and practice," utterly supreme over the word of man. This is true in faith and practice, in doctrine and administration.

The CONFESSION OF FAITH of the ASSEMBLY OF DIVINES at Westminster

CHAPTER I.

OF THE HOLY SCRIPTURE.

I. ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

OF THE OLD TESTAMENT

Genesis.	II. Chronicles.	Daniel.
Exodus.	Ezra.	Hosea.
Leviticus.	Nehemiah.	Joel.
Numbers.	Esther.	Amos.
Deuteronomy.	Job.	Obadiah.
Joshua.	Psalms.	Jonah.
Judges.	Proverbs.	Micah.
Ruth.	Ecclesiastes.	Nahum.
I. Samuel.	The Song of Songs.	Habakkuk.
II. Samuel.	Isaiah.	Zephaniah.
I. Kings.	Jeremiah.	Haggai.
II. Kings.	Lamentations.	Zechariah.
I. Chronicles.	Ezekiel.	Malachi.

OF THE NEW TESTAMENT

The Gospels according to	I. Thessalonians.
Matthew.	II. Thessalonians.
Mark.	I. Timothy.
Luke.	II. Timothy.
John.	Titus.
The Acts of the Apostles.	Philemon.
Paul's Epistles:	The Epistle to the Hebrews.
Romans.	The Epistle of James.
I. Corinthians.	The first and second
II. Corinthians.	Epistles of Peter.
Galatians.	The first, second, and
Ephesians.	third Epistles of John.
Philippians.	The Epistle of Jude.
Colossians.	The Revelation.



Westminster Abbey

All which are given by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from

the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and there are some circumstances concerning the worship of God and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall; so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one,) it may be searched and known by other places that speak more clearly.

X. The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

A Confessional Church

The Bible Presbyterian Church is a confessional church, standing without apology and reservation for the historic Christian faith and for that great body of doctrine on which the Presbyterian Church in the U.S.A. stood consistently from its inception in colonial times until the destruction of the witness in 1936 by judicial decision. The Bible Presbyterian Church is prominently and pronouncedly a doctrinal church, and finds that doctrine most purely and adequately expressed in the great Confession of Faith issued by the Westminster Assembly of 1647.

The Westminster Confession of Faith was born out of loyalty to the Bible. It is not the sole possession of any one church group but it has been since its birth the operating standard of the historic Presbyterian Church. From olden days the Presbyterian Church recognized the Confession to be a faithful summary of the great doctrines of the Bible.

Presbyterian doctrinal standards include the Westminster Confession of Faith, and the Larger and Shorter Catechisms. These are three statements, varying in form, fullness, and purpose, of the same creed. They are known as the Westminster standards because the famous Assembly of divines that framed them held their sessions in England's great Abbey of Westminster. "The Westminster Assembly was a representative body, called by the English Parliament, made up of one hundred and twenty-one divines, eleven lords, twenty commoners, from all the counties of England and the Universities of Oxford and Cambridge with seven Commissioners from Scotland. Many of them jeopardized their livings by accepting the Parliament's appointment, and after the Restoration cheerfully sacrificed their earthly all for conscience' sake" (Smith, E. W., *The Creed of Presbyterians*, The Westminster Press, 1902, p. 16). The Assembly was a select assembly composed of scholars, theologians, orators, statesmen—men well qualified to voice the deepest religious convictions.

In addition to their character and learning, three other characteristics commend the Westminster Assembly to our confidence. The care and thoroughness with which they performed their work is evidenced by the fact that they labored for five years on the catechisms, appointing various committees, constantly reviewing and examining. Equal thought and care were bestowed upon the Confession. Every statement, every al-

teration suggested on the Confession of Faith was carefully examined through years of concentrated study until the entire Assembly was of one mind and fully agreed as to both doctrine and expression. During this time, 1643-1649, they held nearly 1200 sessions.

Their prayerful dependence upon God for light and guidance is a second characteristic of the Westminster Assembly. Not only were the daily sessions opened and closed with prayer, but regularly every month throughout the five and a half years of its unhurried labors all business was suspended that an entire day might be given to fasting and prayer.

The most striking characteristic of the Assembly was their loyalty to the Scriptures. The first topic treated by the Confession of Faith is the divine inspiration, authority, and sufficiency of the Word of God. Every member was required to vow fidelity to the Scriptures, to "maintain nothing in the point of doctrine but what I believe to be most agreeable to the Word of God" (*Idem*, pp. 32, 33).

The work before the Assembly was not the creation of a new creed, but the formulation of doctrines already familiar to give to the Bible system of truth a complete, impregnable statement, to serve as a bulwark against error, as a basis of ecclesiastical fellowship and co-operation, and as a safe and effective instrument for the religious instruction of the people of God and their children.

The Confession was built entirely upon "the word of God, which liveth and abideth for ever," and is, like the Bible, permanent. The chief glory and value of the Standards is that they are built on the Bible, and for this reason will need radical change only when the Bible needs it.

All through the history of the church of Christ there has been a ceaseless struggle to maintain the truth. God has given us a marvelous deposit of soul-saving truth, but Satan is very active. He is always trying to find his way into the professing church. He seeks to get control of it, in order that he may bring its testimony to an end.

The result has been that at times apostasy has won so strong a hold on the organization of some great denomination that Christian people have found it necessary to leave it, if they would be true to their faith in Christ. They have had to form new organizations, young in form but old in teaching, maintaining what God has revealed in His Word and declaring His soul-saving truth to the hungry multitudes.

This process was what made necessary the great Reformation of the sixteenth century, and in these days it is making necessary a great Twentieth Century Reformation.

Maintaining the True Spiritual Succession in Doctrine and Life, in Government and Worship

In 1729, the Synod of Philadelphia, the original synod and the supreme court of the church of that day, adopted the Confession of Faith and the Larger and Shorter Catechisms of the Westminster Assembly, and agreed that all its members, present and future, should declare their agreement in and approbation of these standards, "as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine," and should also adopt them as the confession of their faith.

The same synod further declared that "they judge the 'Directory for Worship, Discipline and Government of the Church,' commonly annexed to the Westminster Confession, to be agreeable in substance to the Word of God, and founded thereon, and therefore do earnestly recommend the same to all their members, to be by them observed as near as circumstances will allow and Christian prudence direct."

The Synod also stated: "We believe the general platform of our government to be agreeable to the Sacred Scriptures; but we do not believe that God has been pleased so to reveal and enjoin every minute circumstance of ecclesiastical government and discipline as not to leave room for orthodox churches of Christ, in these minutiae, to differ with charity from one another."

Later, a committee was appointed to digest a system of discipline and government adapted to the state of the country in America. This amended "Form of Government and Discipline" was adopted in 1788 as the constitution of the Presbyterian Church in the U.S.A. and "unalterable unless two-thirds of the Presbyteries under the care of the General Assembly shall propose alterations or amendments and such alterations or amendments shall be agreed upon by the General Assembly." At the same time the Directory of Worship was revised, approved, and ratified.

The Westminster Confession of Faith, the Catechisms, the Form of Government, and Discipline, and Directory of Worship were then declared to be the constitution of the Presbyterian Church in the U.S.A.

The Presbyterian Church, in setting forth the Form of Government which it maintained as being founded upon and agreeable to the Word of God, reiterated, by way of introduction, several great principles that are basic to and regulative of the Form of Church Government. The first of these principles was a quotation of a part of a statement from the Westminster Confession of Faith, Chapter XX, entitled, "Of Christian Liberty, and Liberty of Conscience," Section II:

God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship.

It is in accord with this first principle that all church government is to be regulated.

The Church is a divine society and as such must be orderly and Scriptural. The form of church government is to achieve these ends. The Bible sets forth great principles concerning the life of the people of God. No mandatory form of government is given. Government is an instrument, not an end.

Presbyterian government is based on apostolic practice and Biblical principles. The apostolic practice shows a simple Presbyterianism, government by courts composed of elders elected by the people. These courts are so related as to preserve the unity of the church. The people of Christ were governed and ministered to by pastors and officers elected by themselves. Calvin taught that every national church was to determine its own policy.

A truly Protestant church is constitutional and democratic. It is a free church for Christian free men whose liberty consists in perfect subjection to God's Word coupled with freedom from anything contrary to it. It is a church in which Christ has all authority, makes all laws; in which His regenerated people simply obey Him and minister and declare His commands.

Historically, Presbyterians have not allowed their type of government to be exalted to the point where it is regarded as of equal rank with the system of doctrine revealed in the Word of God. The two are not inextricably tied up with each other and are not of equal importance.

As a branch of the church universal, the Bible Presbyterian Synod maintains that its Presbyterianism was founded upon and agreeable to the Word, but its members believe that God looks with more approval upon a church which is sound in doctrine and life, but which is independent or governed by bishops, than He does upon a church whose government is strictly Presbyterian but

which lies in error or in spiritual deadness. Bible Presbyterians realize that the great system of the Bible is not inseparably tied to the Presbyterian form of government.

"FOR GENERATIONS A FAITHFUL WITNESS" — 1614-1900

Presbyterianism came to America with the Puritans. Although organized Presbyterianism in America dates from the establishment of the first Presbytery in Philadelphia, in March, 1706, isolated congregations are reported to have been in existence from 1614. New England Puritans founded Presbyterianism on Long Island in the 1640's. The Presbytery of Philadelphia was the only Presbytery in America from 1706 to 1716 when the first Synod was constituted. The period of the General Synod lasted until the first General Assembly convened in Philadelphia in 1789.

The formal relation of American Presbyterianism to the Westminster Confession of Faith began in 1729 when the Synod passed the Adopting Acts, by which Acts the Westminster Confession and the Catechisms became the Standards of the church. Prior to 1729, ministers entering the church from abroad were asked to subscribe to the Westminster Confession in order to avoid taking into the newly organized church any pastors who might doubt the Confession. The Adopting Acts of 1729 required all ministers to accept the Westminster Confession and the Larger and the Shorter Catechisms as a basis for ordination to the Presbyterian ministry. By this Act the theology of the Presbyterian Church became formally tied to the Westminster Standards.

For generations the Presbyterian Church in the U.S.A. maintained a true witness to the revelation given by God in His Word. This church had been, throughout its history, a staunch upholder of the teachings of the Bible. For 300 years, from John Knox to Charles Hodge, the corporate testimony of the Presbyterian Church was undeviating.

However, about the middle of the 19th century, a slow and subtle change began to emerge.

With the publication of Darwin's *Origin of the Species* in 1859, the theory of evolution began to become popular and to infiltrate the churches. The theory of evolution, when applied as a universal principle, substitutes change for fixity as the law of all things. All absolutes, including religious and ethical absolutes, become reduced to relativity. Along with this is noted the tendency to reinter-

pret theology. The teaching of evolution through the years laid the foundation of doubt in the accuracy of the Bible in many minds.

In 1878, brilliant scholars in Germany formulated a series of theories known as the "higher criticism." These theories divided the Bible into many different parts alleged to have been written in different centuries and put together long after the time of the events recorded. The Bible was robbed of its claim to be an authoritative declaration of God's will and became instead a mere record of the fallible thoughts of sinful human beings. Gradually these ideas permeated the theological institutions of Germany, of Great Britain, and of the United States. Textbooks advocating the higher critical view of the Bible were used in American seminaries. Ministers thus trained did not accept the Bible as God's infallible Word.

Dr. Lefferts A. Loetscher, in his book, *The Broadening Church*, p. 28, writes: "It was the case of W. Robertson Smith in the Free Church of Scotland which brought the issue of Biblical criticism vividly to the attention of American Presbyterianism. In 1875 there appeared in the *Encyclopaedia Britannica* an article, 'Bible,' together with other articles by William Robertson Smith, professor in the Scottish Free Church College of Aberdeen. The article took an advanced position on Biblical criticism, which caused increasing tension in General Assemblies of the Free Church from 1876 to 1880." Dr. Smith was expelled from his professorship by 1881, but continued in the Scottish Church.

In 1882, the General Assembly felt constrained to express itself clearly and decidedly on the rationalistic treatment of the Holy Scriptures by Protestant teachers in Europe, whose works were introduced into America, and whose evil influence was felt in American churches. The Assembly warned all pastors and teachers of the danger to young and inexperienced minds in the free use of crude theories and unproved speculations on the part of religious instructors, and reminded them of the paramount importance of sustaining in positive doctrine the authenticity, integrity, truthfulness, and inspiration of the Holy Scriptures against the unsanctified learning by which an unbelieving world, through nominally Christian channels, assaults the church of God.

Among American Presbyterian theological students who received information concerning the Robertson Smith case in Scotland was Dr. Charles A. Briggs, the most conspicuous champion of Bib-

lical criticism and the recognized leader of Presbyterians favoring larger theological freedom.

In 1891, the first important heresy trial in the Presbyterian Church attacked the doctrine of the inspiration of the Scriptures. Professor Charles A. Briggs, on the occasion of his inauguration as professor of Biblical Theology in Union Theological Seminary of New York, then a Presbyterian Seminary, gave an address, "The Authority of Holy Scripture," in which he noted three great fountains of divine authority: the Bible, the Church, and Reason. In this address Dr. Briggs assailed a basic doctrine of historic Christianity, the doctrine of the infallibility of the Scriptures. Dr. Briggs, who had studied in Germany shortly after the Civil War, denied the verbal inspiration of the Bible, saying that the Bible had serious mistakes in it, and claiming that the Scriptures were not the only authority for faith. He put the authority of the Scriptures on the same level with the church and human reason. He also said that Moses did not write the books attributed to him and that Isaiah was divided into two parts, that there were two Isaiahs instead of one as the Bible says. These sayings were contrary to the creed and the confession of the Presbyterian Church.

Professor Briggs was brought to trial first in 1891 by the Presbytery of New York, which dismissed the case. In 1892, the case was appealed to the General Assembly which reversed the decision of the Presbytery and ordered Dr. Briggs tried on eight counts. Further, the General Assembly of 1892 in session in Portland, Oregon, in referring to the Briggs case, adopted the Portland Deliverance, a high and lofty concept of the doctrine of the inspiration of the Scriptures. This deliverance aroused opposition in the denomination.

In 1893, the General Assembly, in session in Washington, D.C., tried and suspended Dr. Briggs from the Presbyterian ministry, and issued the following statement: "The Presbyterian Church in the U.S.A. finds said Charles A. Briggs has uttered, taught and propagated views, doctrines and teachings as set forth in the charges, which are contrary to the Holy Scriptures and to the Standards of the Presbyterian Church, U.S.A., and in violation of the ordination vows of said appellee, which said erroneous teaching, views and doctrines strike at the vitals of religion." The General Assembly

also declared its belief: "That the Bible as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God and consequently wholly without error." The Presbyterian Church was faithful to its creed.

Thereupon, Union Theological Seminary in New York withdrew from Presbyterian jurisdiction, declared itself independent, and retained the liberal Dr. Briggs as professor. Graduates of this seminary continued to be received into the Presbyterian Church as ministers. Thus we have the beginning of the infiltration into the life of the church of what is called modernism—the denial of the Christian faith.

From this time on, the struggle through the years has been over the unbelief represented by Dr. Briggs and the effort to bring the church to the place where its official pronouncements would permit men with heretical views to stay in the church and preach in its pulpits. This is the "inclusive church"—including in the church men who do not believe or subscribe to the essential doctrines of the church, but are still presented as approved ministers.

Before the year 1900, the Presbyterian Church tried two other cases of heresy dealing with the inerrancy and the infallibility of the Bible—the case of the Rev. Henry Preserved Smith, D.D., and the Rev. A. C. McGiffert, D.D. In both cases the heretics were suspended and put out of the church, and the General Assembly continued to declare the full truthfulness of the Bible to be a fundamental doctrine of the Presbyterian Church.

The General Assembly of 1899 declared the full truthfulness of the Bible to be a fundamental doctrine of the Presbyterian Church and this pronouncement was repeated by a number of subsequent Assemblies. Nevertheless, the struggle to maintain a faithful witness to the Bible and to the Westminster Confession increased so that in a relatively short time those who had been only a small minority, denying the historic stand of the church, had gained such control that they were able to determine the policies of its boards and agencies and even to expel from its ministry men who desired to uphold the truth of the Word of God.

THE STRUGGLE WITHIN THE PRESBYTERIAN CHURCH IN THE U.S.A.

Early Revisions of the Presbyterian Standards

The agitation for the revision of its Standards, which began in 1889 and culminated in 1903, found the church still sound. Even the 1903 amendments brought no fundamental change in the doctrinal witness of the church. The revision committees of 1890 and 1900 brought in proposed changes which were very slight, involving no reconstruction of the confessional system of doctrine. The changes touched on minor points and did not undermine the doctrine of the infallibility of the Scriptures. In 1889, at the request of 14 or 15 presbyteries, the General Assembly appointed a committee to revise the Confession of Faith but required the committee "not to propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system taught in the Confession of Faith."

The Assembly decided to ask the presbyteries their opinion. Dr. Briggs soon took his stand as a leader for a new creed. Many saw, in this, possibilities for church union which signified a more important contrast between conservatives and progressives by cutting across denominational lines. At this time the majority of the presbyteries wished revision. The strength of Presbyterian liberalism lay in New York and in the Middle West. The opposition to revision lay in Pennsylvania and the South. The suggested revisions which were minor in nature were rejected in 1893 by the presbyteries—lacked a two-thirds majority.

In 1903, the General Assembly adopted certain amendments to the Confession of Faith, consisting of a few alterations in the Confession which did not seriously change its basic Calvinism. At the

turn of the century, there was strong conservative influence in the church.

During the years 1904 to 1922 the church was confronted with the theological issue of licensing candidates for the ministry in New York Presbytery. Many Presbyterian theological students attended Union Seminary in New York City. Some members of the New York Presbytery, believing that their presbytery was licensing candidates of insufficient orthodoxy, appealed to the higher courts of the church concerning these cases. The church's future theological character was at stake.

The General Assembly of 1910 received a complaint against New York Presbytery's licensing of two candidates who refused to affirm their faith in the virgin birth of Christ. The cases were dismissed for lack of evidence, but the inroads of liberal theology, especially among the younger clergymen, prompted them to issue a five-point doctrinal deliverance declaring that the Adopting Act of 1729 called upon the church judicatory to decide what articles of Presbyterian faith are "essential and necessary." The Assembly then affirmed belief in five doctrines as being essential even to common Christianity, and decided that Presbyterian ministerial candidates were to be examined on the inerrancy of the Scriptures, the virgin birth, the vicarious atonement, the bodily resurrection of Jesus Christ, and the reality of the miracles. The Assembly stated, "These five articles of faith are essential and necessary. Others are equally so."

From 1910 to 1916, this fundamentalist-modernist controversy continued to develop. In spite of the declarations of the General Assembly, Union Seminary continued to be a source of modernism

and its influence infiltrated other seminaries. The General Assembly of 1916 received the same complaint concerning able candidates for the Presbyterian ministry, and reaffirmed faith in the same five doctrines of fundamental Christianity found in the Word of God and the Westminster Confession of Faith.

In 1918, Dr. Harry Emerson Fosdick, popular spokesman for the liberals, and a Baptist, became assistant minister of the First Presbyterian Church of New York City. In May, 1922, Dr. Fosdick preached a sermon in this church entitled, "Shall the Fundamentalists Win?" in which he made a ringing plea that Christian churches of that day accept the more liberal theological views and insisted that the Presbyterian and Baptist denominations ordain the "liberal" candidates from Union Seminary. On a recent visit to China, Dr. Fosdick had observed the opposition of the newly formed Bible Union of China to the liberalism on the foreign field. His sermon was designed to protect the liberal candidates and to open the way for their unopposed ordination.

This sermon, which was given wide publicity, brought on a crisis in the Presbyterian Church. The 1923 General Assembly, in Indianapolis, received twelve overtures on "the public proclamation of the word in the Pulpit of the First Presbyterian Church of New York City" and other related overtures. "Overture No. 1," the first of eleven overtures favoring loyalty to doctrines in all pulpits, was from the Presbytery of Philadelphia.

Answering the overtures, the General Assembly reaffirmed the belief that the "famous five points" were essential to the Christian faith and to Presbyterian doctrine. The elders swayed the vote of the Assembly in favor of the declaration, but the clergy and most of those connected with any of the boards or offices of the church opposed the reaffirmation of faith. The liberal minority was becoming stronger as a result of the "inclusivist policy."

As a result, Dr. Fosdick, the most celebrated champion of the modernist cause, was forced to leave the First Presbyterian Church of New York City. However, he became pastor of the well-known Riverside Church, financed by the Rockefellers and adorned by the likenesses of sixteen of the world's greatest scientists, including Darwin. There, on Riverside Drive, very close to Union Seminary, he continued to teach his liberal views.

Famous Five Doctrines

The minutes of the 1923 General Assembly, page 253, contains the following report:

The 135th General Assembly of the Presbyterian Church in the United States of America in answer to the Petition of the Overture presented by the Presbytery of Philadelphia regarding the public proclamation of the word in the Pulpit of the First Presbyterian Church of New York City, expresses its profound sorrow that doctrines contrary to the standards of the Presbyterian Church, proclaimed in said Pulpit have been the cause of controversy and division in our Church and therefore would direct the Presbytery of New York to take such action (either through its present Committee or by the appointment of a special commission) as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrines taught in the Confession of Faith; and that said Presbytery report its action in a full transcript of its records to the 136th General Assembly of 1924.

Furthermore, the General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910, which deliverance is hereby reaffirmed, and which is as follows:

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.
2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.
3. "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.
4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.
5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The General Assembly, the highest court in the Presbyterian Church, declared that these doctrines were essential to Presbyterian faith and that men who came into the church to preach had to subscribe to them if they were going to be promoted to preach or labor in the Presbyterian Church. These doctrines were declared essential because the Bible declares them to be essential. The General Assembly was adhering to the Bible and the Westminster Confession of Faith.

This was the last time that such a declaration was made by the General Assembly of the Presbyterian Church in the U.S.A. This declaration of 1923 in connection with the "Fosdick Case" led directly to the Auburn Affirmation's denial of the necessity of these five doctrines.

The Auburn Affirmation

The General Assembly of 1924, meeting in Grand Rapids, was confronted with many important overtures and judicial cases, revealing the increasing intensity of the controversy. Seven judicial cases were directly related to the doctrinal controversy; certain conservatives in New York Presbytery complained against the licensing of two liberal candidates; certain members of Binghamton Presbytery complained against the licensing of still another candidate; certain liberal members of New York Presbytery complained against the actions taken in the matter relating to the First Presbyterian Church of New York City.

Two overtures dealing with doctrinal matters contrasted strikingly. Overture No. 42 from the Philadelphia Presbytery concerned "Affirmation of Faith in the Standards of the Church" and was protested by certain liberal members of the Presbytery. Overture No. 60 from the Presbytery of Cincinnati was entitled, "On the Affirmation designed to safeguard the Unity and Liberty of the Church." This overture came to be known as the "Auburn Affirmation" because it was framed in Auburn, New York, and was designed to protect the liberal candidates for ordination in cases in which they were attacked in presbyterial licensure or ordination for not accepting one or all five of the doctrines which the Assembly of 1923 had declared to be essential to Presbyterian faith. The uppermost thought in the mind of the Affirmationists was unity, toleration, and compromise—to have unity and liberty. Knowing the disagreement concerning "essential" doctrines among Presbyterian ministers, the Affirmation suggested

a compromise, an inclusive policy. The acceptance of the Affirmation would allow believers to be unequally yoked together with unbelievers, contrary to God's command and to the peril of souls.

The Auburn Affirmation was a protest against the assembly's doctrinal deliverances of 1910, 1916, and directed specifically against the Assembly's declaration of 1923, and asserted that the doctrine of Biblical inerrancy is not only false but harmful and that the other four doctrines need not be held by Presbyterian ministers. It stated that the "famous five points" were theories and that they were not the only theories allowed by the Standards of the church and that ministerial candidates, regardless of what theories they might hold in these fields were worthy of full confidence and fellowship within the church. Not only did the Affirmation deny five essential doctrines of the Word of God but stated further that the General Assemblies of 1910, 1916, and 1923 erred in declaring them essential to the Christian faith. This heretical Affirmation was a menace to the true peace and purity of the Presbyterian Church. It expressed a new attitude to the Christian faith and offered the substance of a new creed. By advocating freedom of interpretation of the creed, it actually changed the creedal character of the church. The signers considered the Assembly's deliverances "unconstitutional"! without the concurrence of the presbyteries.

The Affirmation, although it was of a revolutionary character, had impressive endorsements. Signed originally by 150 ministers, it came, in time, to have 1293 clerical signatures and soon proved to be a powerful influence in the Assembly and in the denominational life. The signers were men influential in the church's life and work. They became a symbol of a new Presbyterianism and in increasing numbers were placed in positions of authority. Not one of the men who signed this document was ever disciplined. In fact, some of them subsequently held the highest offices in the Presbyterian Church.

The Auburn Affirmation was not an isolated document standing all by itself, but was rather the bold and defiant climax in a long and bitter struggle between Bible-believing orthodoxy and liberals. It can only be understood in its true meaning and purpose when it is compared with the doctrinal statements in the Westminster Confession of Faith and the five doctrines adopted by the General Assembly of 1923. It was the high-water mark of the struggle, undramatic, unnoticed, but final.

A conservative was elected to the high office of moderator of the 1924 Assembly by a narrow margin. The conservatives were so elated over this victory that when the Auburn Affirmation was brought to a vote, no action was taken. This signified that the Affirmation had the sanction of the Assembly itself. The conservatives were satisfied with the appearance of the Assembly, the moderatorship, and let go the substance, the doctrinal challenge of the Auburn Affirmation. The conservatives hoped that the Auburn Affirmation would be adjudicated, but instead it was very quietly pushed aside and nothing was done about it. This is where the battle was lost. Had the Assembly of 1924 taken action against the Auburn Affirmation, the church in all probability would have been split then and there. The modernist party was awake to the danger and knew that at all costs it must prevent any action on the overture. Most of the conservatives had not even heard of the overture. It was not until years later that the real significance of the Affirmation became apparent.

The General Assembly of 1925 also received a number of protests and appeals against the actions of the Presbytery of New York in licensing candidates who did not accept the doctrine of the virgin birth of Christ and other essential Presbyterian doctrines. In a case involving two of these licentiates the Assembly ruled that these men ought not to have been licensed since they could not accept the plain statements of fact on the virgin birth as given in Matthew and Luke (Minutes, p. 86). In this manner, the General Assembly tried to reverse the position of the Auburn Affirmation and their decision was a severe blow to the proponents of inclusive churchmanship. Certain gentlemen from New York Presbytery threatened to withdraw from the church. Other Affirmationists made protests, and such an uproar ensued that peace was restored only by a promise from the moderator to compromise the case.

The moderator appointed a special commission of fifteen, hand picked for the purpose of securing a report that would be acceptable to the Affirmationists and to New York Presbytery and thus prevent a split in the church. After studying the Affirmation for a year, the Commission reported to the Assembly of 1926 that the protests of the Auburn Affirmation were well founded. Their report was adopted almost unanimously by the 1926 Assembly. This Commission of Fifteen also smoothed over the case in such a way that the

decision against the New York Presbytery was not enforced. The church not only tolerated these candidates but chose one of them to be its official delegate at an international gathering in Madras.

The hearings before the Commission were secret; the Auburn Affirmation was not mentioned in the report and was alluded to only in the most vague and misleading way; the decision regarding the virgin birth remained a dead letter; the facts about the state of the church were concealed.

The General Assembly, since 1925, was no longer able to maintain the doctrine of the virgin birth of Christ as essential for ministerial ordination.

In this way two great assemblies of the church prepared the way for an area of toleration in the interpretation of the great fundamental doctrines of the Presbyterian Church, U.S.A.

Before the publication of the Auburn Affirmation in January, 1924, there was no widespread departure from the faith in the Presbyterian Church in the U.S.A. The reaction of the church to the Briggs, Smith, and McGiffert cases indicated that during the closing decades of the 19th century the Presbyterian Church was still sound in the faith.

THE STRUGGLE WITHIN THE CHURCH

In 1923, the Christian position was represented by a strong evangelical pronouncement of the General Assembly. This pronouncement, considered "illegal" by the liberals in the church, caused unrest. In 1923 and 1924 the battle between Christianity and liberalism entered its last and most acute phase in the Presbyterian Church in the U.S.A. After 1924, the union of the modernist party and the bureaucracy became a solid one. No man was elected to the moderatorship who was not acceptable to the Affirmationists. The Affirmationists affected the church's corporate testimony through its agencies which are the church's voice. By 1926, nothing could be done about it.

The years from 1924 to 1936 form the most important part of the struggle which led to the formation of the Bible Presbyterian Church. These were the years of struggle within the denomination when the conservatives worked hard to reform the church from within. Although they were fighting a losing battle, they recognized that the church had never formally assented to the Affirmation in

any legal way, or otherwise become officially apostate. In 1936, the General Assembly in session in Syracuse, New York, rendered the church officially apostate and adjudicated the Auburn Affirmation.

The Reorganization of Princeton Theological Seminary

The rise of the apostasy in the 20th century is the result of an educational process which has been going on for over one hundred years and which has reached tremendous proportions in the last forty or fifty years. It is the seminary today that determines what the church will be tomorrow. As go the seminaries today, so go the churches in the next generation.

The need for trained men in the ministry was an early concern of the Presbyterian Church in the U.S.A. In 1812, Princeton Theological Seminary was organized by the General Assembly. Auburn Seminary was begun in 1819 by certain presbyteries in the Synod of New York. Union Theological Seminary in the city of New York was founded by Presbyterian individuals in 1836, and not under an ecclesiastical control.

In 1885, the Assembly pronounced, "Our theological seminaries stand related to the defense of the truth as our military schools to the defense of the country."

In 1870, Union proposed a plan by which it and other seminaries should be under the supervision and approval of the General Assembly. This plan was accepted. But when the General Assembly of 1893, under the leadership of Princeton men, convicted Professor Briggs and suspended him from the ministry of the Presbyterian Church for his refusal to accept the doctrine of the inerrancy of the Scriptures, Union declared the plan illegal and itself independent. Union Seminary withdrew from the Presbyterian Church and continued to teach heresy. Since that time, Union has championed the position of men who, like Professor Briggs, hold liberal views concerning the Word of God. Graduates of this institution continued to be received into the Presbyterian Church and the onrush of unbelief added momentum to the increase of modernism within the church.

When Union Seminary withdrew from the jurisdiction of the Presbyterian Church, the Assembly deemed it inexpedient to enter any contest in the matter of endowment and property of Union Seminary, choosing rather to leave the

whole matter to the honor and stewardship of those in charge of the Seminary.

In 1897, a graduate of Union Seminary (class of 1885) who had studied in Europe, Dr. A. C. McGiffert, created a furor by his book, *A History of Christianity in the Apostolic Age*, and in 1899 was condemned by the General Assembly for heresy. Dr. McGiffert withdrew from the Presbyterian Church and became a Congregationalist. Dr. McGiffert, who had served as professor of church history in Union Seminary since 1893, became president of the Seminary in 1917 and served in that capacity until 1926. His book, *A History of Christian Thought*, published in 1932, reveals hostility to "outworn dogmas" and "superstitious creeds." Both hostilities rest upon a hostility to the Christ of the New Testament, the Lord's Anointed.

Dr. Henry Sloan Coffin succeeded Dr. McGiffert as president of Union Seminary and in May, 1936, preached the centennial sermon. Dr. Coffin, a well-known liberal leader and signer of the Auburn Affirmation, said: "Our founders were middle-of-the-road men. They lived in a disturbed time and were annoyed at agitators on the right and on the left who seemed to them to distract followers of Christ from concentrating on the main task of making Christ the Lord of the world's life. At a time when partisans were attempting divisive measures, they started this seminary as an inclusive institution."

When Dr. Henry Van Dusen, chairman of the foreign committee of the Board, accepted the presidency of Union Theological Seminary in 1936, the Board highly commended him. Dr. Van Dusen refused to affirm belief in the virgin birth of Christ. Nevertheless, the Presbytery of New York ordained him. Dr. Van Dusen wrote, "To the logical mind the statements in the Chalcedonian Creed regarding the deity of Christ are distilled nonsense."

In 1937, Professor Harry F. Ward of Union Theological Seminary was called "the outstanding purveyor of Communist doctrines and philosophies" in higher educational institutions of America, according to a statement made by Mr. R. K. Hayes of Middleboro, Mass., as he testified before a legislative commission in Boston, investigating Nazi, Fascist, Communist, and Ku Klux Klan activities.

Auburn Theological Seminary, the second oldest theological institution of the Presbyterian Church, had long been notable in the fight to liberalize the church doctrinally. Auburn, quite appropriately, was the point of origin of the

Auburn Affirmation. In 1940, when Auburn failed to open, following a merger with Union Seminary in New York in 1939, the U.S. Government leased the buildings of Auburn Seminary for the establishment of the largest National Youth Administration training center. The buildings for more than 100 years (since 1819) had served as a religious institution. Newspapers carried headlines such as "TRANSITION—FROM THEOLOGY TO MACHINE."

Auburn was allowed to join its resources with the more famed Union Theological Seminary, independent since 1893, thus removing more than one and a half million dollars in assets from the jurisdiction of the General Assembly. The Assembly agreed to the alienation of property from the church that it might be used to promote New York modernism.

Defender of the Faith

"There is no such thing as presenting truth without attacking error."—MACHEN

J. GRESHAM MACHEN
1881 — 1937



In the brave fight to keep the Presbyterian Church, U.S.A., true to its early standards, J. Gresham Machen, D.D., stands out as the champion of the fundamentalist cause in the 1920's and 30's, and as the greatest defender of the Christian faith in the early twentieth century. It was Dr. Machen who bore the brunt of the terrific attack of unbelief and apostasy which gripped the Presbyterian Church. Dr. Machen stood up in this great battle as a scholar and devoted Christian, as a soldier tried and true, unashamed and ready to be "put out of the synagogue" for the sake of his Master.

Born in Baltimore, Maryland, in 1881, he received the A.B. degree from John Hopkins University in 1901 and the B.D. from Princeton Theological Seminary in 1905. In 1921, Hampden-Sydney College in Virginia honored him with the D.D. degree and in 1928 Wheaton College in Illinois conferred upon him the degree Litt.D.

Upon his graduation from Princeton Seminary he spent a year in Europe studying in Germany at the universities of Marburg and Gettingen, and in 1906 he became a member of the teaching staff of Princeton Seminary, first as instructor and later as assistant professor of New Testament literature and exegesis, which position he occupied until the reorganization of Princeton Seminary in 1929.

In the field of New Testament scholarship, Dr. Machen was without an equal and was recognized not only in America, but also in Europe and around the world. His contributions to the Christian world will endure for years. His scholarly productions were a part of his battle-line activity. No one has ever surpassed and very few, if any, have equalled the brilliant defense of the Scriptures that Dr. Machen produced. His first work, *The Origin of Paul's Religion* (1921), dealt with the origin of Christianity and was a critique of the view of modern liberalism. The book was reviewed in countries around the globe and established his reputation as a scholarly defender of historic Christianity. It remains a great book, whether measured in terms of learning or logic, and with *The Virgin Birth of Christ* (1931) forms Machen's two great scholarly productions. His epochal work on *The Virgin Birth of Christ* is truly monumental, the greatest work on the subject produced in the history of the Christian Church. *Christianity and Liberalism* (1923) and *What Is Faith?* (1925) dealt with the issue of apostasy and as polemical writings are unanswerable. The purpose of *What Is Faith?* was to combat the anti-intellectualism of contemporaneous mod-

ernism with its false separation of faith and knowledge. On the positive side, it aimed to expound the nature of Christian faith in terms of the teachings of the Bible. *Christianity and Liberalism*, an immensely popular and influential book, gave to Machen a conspicuous role as one of the most effective spokesmen for the conservative side and placed him into the broader controversy between Christianity and modernism, a world-wide struggle.

All of his books gave him an unequalled recognition in the Christian world as one who stood intelligently and fearlessly for the historic Christian faith. He was a Christian scholar and an active soldier in the battle for the faith. Because of his scholarship, his monumental works, his directness, his simplicity, his sincerity, no man could gainsay him. His arguments could not be answered. The only answer that anyone had was a personal attack. Men could not impugn his doctrine or his sincerity, so they talked of his method.

Dr. Machen was brought to the front of the battle for the faith in 1920 when, for the first time, he attended the General Assembly as a commissioner. At this time, the issue of church union brought Dr. Machen into conflict with Dr. J. Ross Stevenson, president of Princeton Seminary since 1914, and one of the leading members of the 1910 Edinburgh Missionary Conference which inaugurated the modern ecumenical movement. The same conflict included a close friend of Dr. Stevenson's, Dr. Charles R. Erdman, a professor in Princeton Seminary from 1906 to 1936. Dr. Erdman was also present in Edinburgh and a member of the Foreign Missions Board from 1906 to 1942. The significance of this was that from 1920, the beginning of the fundamentalist-modernist controversy, the issues of church union, the re-organization of Princeton Seminary, and modernism in the Foreign Board—all doctrinal issues in the Church—were inextricably bound together.

The General Assembly of 1920 handed down to the presbyteries for their ratification a "Plan of Organic Union" with about twenty other church bodies. This plan of union contained positive evidence of the Presbyterian Church's infection with naturalistic liberalism to an alarming degree and attacked doctrines basic to the Christian faith. This liberalism was not Christianity but another religion. Had the plan of union been ratified, the Presbyterian Church would have given up its corporate testimony to the truth. Dr. Machen recognized as early as 1920 that there was a

noticeable drift away from the Standards of the church, but the extent of the corruption of the church came as a distinct shock.

The plan pointed up a profound doctrinal difference within the faculty of Princeton Seminary, for Dr. Stevenson, the president, presented the majority report favoring the plan. Dr. Erdman also favored the plan. The General Assembly refused to allow debate on the plan which undermined the faith of the church at its roots and sought to unite the Presbyterian Church with other bodies on the basis of a vague preamble.

Dr. Machen, in *The Presbyterian*, criticized the plan, a phase of the modern ecumenical movement, on doctrinal grounds. Due to his effective campaign, the plan was defeated in the 1921 General Assembly by a vote of 100 presbyteries voicing approval of the plan, and 150 opposing it. This vote accentuated the disunity in the church as a whole and also within the faculty of Princeton Seminary. According to Dr. Machen, liberalism had no rightful place in the church. His attitude toward doctrine ruled out inclusivism. Dr. Stevenson wanted to have liberals in the church on the ground of trying to win them. The reorganization of Princeton Seminary in 1929 was a long-range result of the influences of Dr. Stevenson and Dr. Erdman.

The victory of the five-point doctrinal declaration of the 1923 Assembly was a hollow one. New York Presbytery ignored the doctrinal mandate and minimized the liberalism of the presbytery. It licensed Henry P. Van Dusen and another candidate for the ministry who refused to affirm belief in the virgin birth of Christ. The Auburn Affirmation, a denial of the doctrinal deliverance of 1923, was presented to the 1924 Assembly and was not acted upon, opening the door wider for the inclusivist policy.

In 1925, a controversy arose in Princeton over the Middle Atlantic Association of Seminaries, a branch of the Student Christian Movement. Student delegates from Princeton found this association to be dominated by modernism and recommended that Princeton withdraw. There was much argument about the situation. The president of the Seminary threw his influence in favor of the Association. Dr. Machen, professor of New Testament literature and evangelism, and others urged a complete break with any association that favored modernism.

The students by an overwhelming majority voted to withdraw from the Association. This situation involved the position of the faculty ad-

visor of the undergraduates which had been filled by Dr. Charles R. Erdman for 18 years. The situation became more and more acute as professors and students took sides and the two governing bodies of the Seminary disagreed. The result was that Dr. Erdman failed to be re-elected as faculty advisor and the League of Evangelical Students was formed, giving expression to Princeton's warm and vital type of Christianity.

The year 1925 was famous for the Scopes trial, the last stand of fundamentalism against the more liberal or modernist belief. The General Assembly refused to reaffirm the five-point deliverance of 1910, 1916, and 1923. The moderator, Dr. Erdman, adroitly avoided a split in the church and did not enforce the 1923 doctrinal deliverance upon New York Presbytery. Thereby an important part of the Auburn Affirmationists' theological arguments became the official position of the church. The Auburn Affirmation was firmly established. This was a turning point in the theological history of the church. The modernist-indifferentist coalition machine took control and tightened its control with every successive year thereafter.

The Assembly of 1926 made a major decision when it appointed the Princeton Investigating Committee at the request of the trustees and a minority of the directors of the Seminary. This constituted an attack upon Princeton Seminary. What was at stake was the Calvinism of the Confession of Faith.

Princeton Seminary, organized in 1812, stood for more than a century a bulwark in the defense of Biblical inerrancy. Princeton theology guaranteed an inerrant Bible and presupposed it as the foundation of its theological method and structure. The implications of this theology were uncompromisingly hostile to the negative conclusions of higher criticism. It was under the leadership of Princeton men that in 1893 the Presbyterian Church expelled from its fellowship a professor in Union Seminary who denied the inerrancy of the Scriptures. Princeton, until the spring of 1929, stood at the very height of its influence—honored by all who cherished Presbyterian liberty and the glories of the Reformed Faith.

Princeton Seminary, the last bulwark against liberalism, had to be destroyed. The church leaders who wanted the inclusivist church decided that the voice of Princeton had to be silenced. A move was made to reorganize the Seminary. The Committee appointed by the 1926 Assembly investigated the problem at Princeton for three years, reporting its progress to the Assemblies of 1927 and

1928. Their recommendation, made in 1929, was that the Seminary be reorganized under one governing Board to make it conform to the drift of the times.

A brilliant scholar and a beloved professor in Princeton Seminary, Dr. J. Gresham Machen, led the fight to preserve Princeton Seminary. With a profound sense of a commitment to a great cause, he wanted to save Princeton for the Reformed Faith. He prepared a full statement in a 48-page printed booklet entitled, "The Attack Upon Princeton Seminary, a Plea for Fair Play," and circulated more than 20,000 copies at his own expense.

In the midst of this controversy there was need for information and facts. Dr. Machen felt that a cause without an official organ was dumb. Since he considered the official organ to be more indispensable than anything else, he gave vigorous and generous support to the magazine, *The Presbyterian*, which came into being to protect Princeton Seminary with full information. Princeton was safe for three years in the debates of 1926, 1927, and 1928. Victory for the conservatives was in sight when the Assembly voted in 1928 in Tulsa to postpone action on Princeton for another year, asking Presbyterian papers to withhold comment on Princeton during the intervening twelve months. This was the defeat of the attempt to hold Princeton true to its historic position as to the infallibility of the Word of God. The editor of *The Presbyterian*, Dr. Samuel G. Craig, held the position that the General Assembly could not bind privately owned papers, and considered himself free to print whatever news would promote the welfare of the church. Shortly before the twelve-month period was over, Dr. Craig published several reports, but the pledge of secrecy had done its work.

The General Assembly of 1929, meeting in St. Paul, voted to reorganize Princeton Seminary in the interest of theological liberalism. Debate on the subject was perfunctory. No fair hearing was granted to those against Princeton's reorganization. The plan of reorganization was illegal and desired only by the minority on the Board of Directors.

The General Assembly took the control of Princeton Seminary out of the hand of a Board of Directors, the majority of whom were openly opposed to the Auburn Affirmation, and placed it in the hands of a Board of Control acceptable to the Auburn Affirmationists. Two members of the new Princeton Board were Affirmationists and the Board as a whole commended the Affirmation

to the confidence of the church. Princeton Seminary, the last institution in the church to stand up against inclusivism, fell, and a new institution of a radically different type took its place. Princeton's glorious testimony was silenced.

When Princeton Seminary fell into the hands of the inclusivists, the entire church, then, was in the hands of the liberal inclusivists, so far as the stream of supply of leadership was concerned. Succeeding years have demonstrated that the Seminary has conformed.

The 1930 Assembly in Cincinnati was very peaceful. Nearly forty Union graduates as commissioners caused no trouble. Dr. Henry Sloan Coffin, liberal president of Union Theological Seminary and a signer of the Auburn Affirmation, reported on his visit to the reunion of Scottish churches and was given a salvo of applause.

In June, 1930, Dr. Samuel G. Craig was removed as editor of *The Presbyterian*. In 1931, *The Presbyterian* underwent a further change of policy which resulted in having no paper in the Presbyterian Church committed to a militant defense of its faith against its enemies. In 1933, the Affirmationists succeeded in discontinuing the magazine altogether.

At first the changes were slight, but Princeton veered farther and farther from the Word of God. The Seminary harbored for a while Dr. Josef L. Hromadka, the greatest apologist for Russian Communism that the Kremlin has in the church today. The Rev. Dr. John A. Mackay was elected third president of Princeton Seminary in 1936. He succeeded the Rev. Dr. J. Ross Stevenson, retiring under the age rule. Dr. Mackay had written a number of articles in 1933 praising the "Oxford Group Movement" or "Buchmanism" and "Barthianism," and presented them both as Christian movements. In 1937, Dr. E. G. Homrighausen joined the Princeton faculty as professor of Christian Education. His book, *Christianity in America: A Crisis*, states, "The old idea of an infallible Bible, inspired in every jot and tittle, which is often associated with preaching, has run its course" (p. 105). "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book" (p. 118).

The late Emil Brunner, a Barthian, was invited to be guest professor of Systematic Theology for 1938-39. Professor Otto Piper of the New Testament Department rejected outright the plenary and verbal inspiration of the Bible as outlined by Dr. Benjamin B. Warfield.

In 1941, Princeton made its peace with the

pioneer modernistic Union Seminary of New York. Princeton has now gone the way of Union and Briggs. Today Princeton Seminary is a citadel of neo-orthodoxy, rejecting the inerrancy of the Scriptures. The Confession of 1967 of the United Presbyterian Church was prepared by a committee chaired by Edward A. Dowey, Jr., of Princeton Seminary. Princeton Seminary is taking the lead in denying the Word of God and Presbyterian Standards.

The end of the old Princeton marked the end of an epoch in the history of the modern church and the beginning of a new era in which new evangelical agencies had to be formed.

Westminster Theological Seminary

When the battle to preserve the old Princeton's testimony was lost, the faith and conviction of Dr. J. Gresham Machen and those associated with him manifested itself in action. They immediately established Westminster Theological Seminary to continue the true witness of the old Princeton. The only wise thing to do when Princeton was lost was to continue the true testimony in a new seminary.

In June, 1929, Dr. Machen with others left Princeton Seminary and formed Westminster Theological Seminary in Philadelphia. Four Princeton professors volunteered to start its faculty and a fifth soon joined. The late Dr. Robert Dick Wilson, D.D., Ph.D., LL.D., was one of the founders of Westminster. Four months after Princeton was reorganized, 29 young men left the two upper classes at Princeton to become the nucleus of the Westminster student body.

In 1906, Dr. Machen had become instructor and assistant professor of New Testament Literature and Evangelism at Princeton Theological Seminary. He served Princeton faithfully until 1929 when he became professor of New Testament in Westminster Theological Seminary where he remained until his death on January 1, 1937.

Westminster Seminary was independent and free of any ecclesiastical control. It was founded on the Bible and the Westminster Confession of Faith to carry on and perpetuate the policies and traditions of Princeton as it existed prior to its reorganization. But it was not to be tolerated. A whispering campaign began to be noted against the Seminary suggesting that its president, professors, trustees, supporters, and students be treated as rebels. This campaign spread to include Presbyterians of all institutions independent of

Presbyterian ecclesiastical control. By 1932, in its fourth year of operation, Westminster had 26 graduates serving in Presbyterian churches.

In the fall of 1933, New Brunswick Presbytery required ministerial candidates from Westminster Seminary to pledge written support of the authorized boards and agencies of the church.

In 1934, after six years, Westminster had 112 graduates in 19 states and nine foreign countries. Sixteen graduates were serving on foreign fields.

By October, 1935, Westminster graduates were called "centers of dissension" before Synod by an Auburn Affirmationist and a Union Seminary graduate.

Official opposition to Westminster graduates was evidenced in April, 1936, in Waterloo, Iowa, in a resolution requiring the Committee on Vacancy and Supply not to employ any man as supply for this field who was identified with Westminster Seminary.

The New Jersey Presbytery, in session at Woodbury, N. J., June 30, 1936, proclaimed that it would not receive into its membership any graduate of Westminster Seminary nor any candidate for the ministry who proposed to attend Westminster Seminary.

The division continued to the Foreign Board.

Modernism and the Board of Foreign Missions

The same virus, the same idea that all believers and unbelievers could live together and have different "viewpoints" concerning Jesus Christ found its way into the mission fields. Graduates from liberal seminaries were accepted as missionaries on the same footing as conservatives. As early as 1921, many missionaries in China, including some Presbyterians, were much affected by Biblical higher criticism, with the result that there were two distinct parties among the missionaries. The fundamental issue in China was the same as in America—that of the trustworthiness and divine authority of the Word of God.

In 1927, eight presbyteries of the Presbyterian Church in China, with Congregationalists, English Baptists, Methodists, and others formed the inclusive "Church of Christ in China" wherein evangelicals and modernists attempted to work together on a doctrinal basis broad enough for all.

But there was also a strong continuing Presbyterian Church in China with 20,000 mem-

bers and a theological seminary. This Presbyterian Church reorganized its General Assembly and in 1929 joined the thoroughly fundamental "Chinese League of Christian Churches," organized as a protest against liberalism. Later the adjective "Chinese" was dropped in order to open the movement to all Christians. Five nationalities attended the third anniversary in 1932.

In 1930, a commission of laymen went out to the mission fields to make an appraisal. When they came back they said that Christianity had much to learn from heathen religions and that Christianity is not the only true religion. The Laymen's Foreign Mission Inquiry, a self-appointed group, was largely financed by John D. Rockefeller, Jr., chairman and trustee of the Riverside Church pastored by the well-known liberal, Dr. Harry Emerson Fosdick. No member of the Laymen's Commission had any real sympathy for Biblical Christianity. The Commission did not approve the mission of the church and recommended far-reaching changes in missionary methods and aims.

The report of this Commission, published in 1932 in a book entitled *Re-Thinking Missions*, attacked Christian missions at the most vital point since it said that other religions are sufficient to give knowledge of God. It stated: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

The League of Christian Churches in China issued a statement protesting the proposals of the Laymen's Missionary Inquiry and urged all churches, mission boards, and individual believers to repudiate the report. The Bible Union of China also repudiated it.

In January, 1933, Dr. Robert E. Speer, senior secretary of the Board of Foreign Missions, answered the report in a pamphlet, "Re-Thinking Missions' Examined," which purported to be "An Attempt at a Just Review of the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry." This was sent to all Presbyterian ministers. Dr. Speer disagreed with the two major recommendations but suggested a compromise endorsed by the Board. The Board took no action on the report but dodged the issue. Two members of the Foreign Board were also members of the original Laymen's Foreign Mission Inquiry which appointed the appraisal commission.

This report focused the attention of the world on foreign missions, so that the Foreign Board bore the brunt of the controversy concerning modern-

ism. However, the two other great teaching Boards of the Church, the Board of National Missions and the Board of Christian Education, were deeply implicated in the controversy. The Board of Foreign Missions of the Presbyterian Church in the U.S.A., organized in 1837 by the General Assembly, was responsible for all the work of the Church in foreign fields, including the education of children and the training of a native ministry. When the Foreign Board became tainted with modernism, the whole foreign missionary enterprise of the Church was radically affected.

In 1926, only two years after the signing of the Auburn Affirmation, five out of fifteen ministerial members of the Board of Foreign Missions were signers of the Affirmation. Eight foreign missionaries had signed the Affirmation and by 1929 two other signers were sent to the foreign field. Later, another signer became candidate secretary, one of the most important positions on the Board, where he engaged in anti-evangelical propaganda. Fundamental missionaries were sent to the field only if they promised to work in harmony with Affirmationists. No militant fundamentalist needed to apply to the Foreign Board. The Board's attitude toward the Christian Gospel, its secretaries, and the agencies with which the Board co-operated was extremely unsatisfactory. The conservatives in the Church felt that the signers of such a heretical document as the Auburn Affirmation were not fit persons to be missionaries or members of any of the Church's official boards.

Soon after the publication of *Re-Thinking Missions*, one of the missionaries of the Board and a well-known author, Pearl S. Buck, in articles published in *The Christian Century* and *Harpers Magazine*, endorsed the report. In these and other articles Mrs. Buck rejected directly the Bible doctrine of sin and agreed fully with *Re-Thinking Missions* in belittling preaching as over against living the Christian life. In the face of outspoken liberalism, the Board did not dismiss Mrs. Buck or even call her to order, but rather tolerated her and thereby become deeply involved in her destructive views. When she resigned, the Board accepted her resignation "with deep regret" and with no word of disagreement as to her views, and thereby represented a fundamentally dishonest policy. The Board appealed for funds from modernists on the ground that it tolerated modernism and also appealed to Bible-believing Christians on the ground that it is true to the Bible and to the Confession of Faith.

On July 15, 1932, the candidate secretary of the Foreign Board sent to over one thousand students preparing for foreign missionary service a letter in which he recommended a list of devotional books for spiritual growth. This list included books written by Dr. Harry Emerson Fosdick and Dr. Daniel J. Fleming, a signer of the heretical Auburn Affirmation and professor of Missions in Union Seminary. Both of these authors were hostile to Christianity. Both were connected with Union Seminary and reflected the unscriptural viewpoint of that institution.

As the compromise and modernism grew and developed, no one lifted a voice against it. No one objected to the outspoken unbelief of Pearl S. Buck. It was the voice of Dr. J. Gresham Machen, a scholar and a professor, that led the movement to reform the Board of Foreign Missions and make it conform to the Bible and to Presbyterian Standards.

The attention of Dr. Machen and his associates was directed to the fact that young men who desired to do foreign missionary work in line with the historic position of their denomination were often looked upon with suspicion by the Board of Foreign Missions, while graduates of modernistic seminaries were accepted without difficulty. Abundant evidence came into Dr. Machen's hands that missionaries of the Presbyterian Church in the U.S.A. were in some cases even denying Biblical truth instead of proclaiming it. It was seen that something positive must be done to advance the Gospel in foreign lands.

On January 20, 1933, Dr. Machen introduced an overture in the Presbytery of New Brunswick concerning modernism in the Foreign Board, its members, its candidate secretary, its officers, its literature, and its union enterprises. The overture was presented in January and made the order of the day for the meeting on April 11, 1933. Dr. Robert E. Speer, senior secretary of the Board, was invited to be present in April for the argument of the overture, since he represented the most eloquent advocate of the optimistic view regarding the state of the Board.

The overture asked the Assembly to elect to positions on the Board of Foreign Missions only those who accepted the Word of God and the Standards of the Church, including the five doctrines declared essential to Christianity in the declaration of the Assembly of 1923.

Dr. Machen's 110-page booklet, *Modernism and the Board of Foreign Missions*, supporting the overture, documented his evidence and attacked

Pearl Buck who had fully endorsed *Re-Thinking Missions*. Many, including Dr. Machen, had lost confidence in the Board, believing it was not preaching a clear-cut Gospel.

Dr. Machen contended in his booklet that the policies of the Board of Foreign Missions had become so vitiated by modernism as to call for reform. This charge was proved in such a way as to be convincing to all intelligent and fair-minded men. The documented evidence began with the attitude of the Board of Foreign Missions toward the book, *Re-Thinking Missions*, the unbelief of Pearl S. Buck, the positions on the Board of Auburn Affirmationists, the modernist propaganda carried on by the Candidate Department, the agencies with which the Board co-operated, and concluded with evidence of modernism in China. The evidence was cumulative and overwhelming.

Before the meeting of Presbytery, this evidence was sent to the members of the Presbytery, to the members and secretaries of the Foreign Board, and to the Rev. Daniel Johnson Fleming, Ph.D., D.D., of the Presbytery of New York. Dr. Fleming was author of one of the study books recommended to young people preparing for foreign service, a typically modernist book which was exposed by Dr. Machen in his brief.

Dr. Speer accepted the invitation of the Presbytery of New Brunswick to be present and to take part in the debate in Trenton, N. J.

Historic Debate

For the first time the outstanding militant conservative scholar, Dr. J. Gresham Machen, stood on the same platform with the foremost representative of religious pacifism, Dr. Robert E. Speer, to discuss the missionary policies of the Board.

Dr. Speer, a leader of wide administrative experience for 40 years, was one of the most distinguished, eloquent and popular representatives of the middle-of-the-road policy. In 1930, his book, *Some Living Issues*, set forth in comprehensive form his position with regard to the issues of the day. In a day of uncertainty and transition, Dr. Speer was a mediator of issues. In 1932, he had signed a report of the Committee on Co-operation in Latin America which mentioned among "the outstanding accomplishments of the Book Department" the securing of the publication in Spanish of "several books by Dr. Harry Emerson Fosdick and other American authors" although the divergence of Dr. Fosdick's teaching from the

Bible and from the Presbyterian Standards was well known. Dr. Speer stood for an evasive policy. He did not desire to engage in any controversy.

New Brunswick Presbytery was dominated by professors of Princeton Seminary, signers of the Auburn Affirmation, and opponents of the cause Machen represented. Dr. Speer was in the presence of friends and supporters.

The Fourth Presbyterian Church of Trenton, N. J., where the debate was held, was crowded with ministers, laymen from several Eastern states, professors, and students from Princeton, and some from Westminster. Dr. Machen appealed to the Bible and completely captured the attention of the audience with an eloquence born of deep moral earnestness. He presented facts and evidence that could not be denied. He wanted honesty in the missionary policy of the Presbyterian Church. Dr. Speer had a weak case in defense of the Board and failed to reply to Dr. Machen's specified charges. He constantly appealed to the past decisions of the General Assembly. In order not to be drawn into controversy, he read a statement of facts and principles which he had previously prepared. A motion of confidence in the Board was put and carried. Three commissioners asked that their vote of dissent be recorded. The Presbytery of New Brunswick overwhelmingly rejected the overture.

But the Presbytery of Philadelphia, the oldest Presbytery in the Church, passed the resolution rejected by the Presbytery of New Brunswick and presented it to the General Assembly in 1933 in Columbus, Ohio. Other presbyteries passed similar overtures. These overtures were referred by the General Assembly to the Standing Committee on Foreign Missions which recommended no action on any of them. The Committee of 45 members dismissed the overture and affirmed full confidence in the Board of Foreign Missions. The Assembly also received three overtures expressing confidence in the Foreign Board.

The Standing Committee on Foreign Missions had among its members one member of the appraisal commission that produced *Re-Thinking Missions*, and one member of the committee that wrote the Auburn Affirmation. It was logical that these two agreed with the majority report. The Affirmationists approved the Foreign Board.

The minority report of the Foreign Mission Committee declared that the Board in appealing to both Bible-believing Christians and modernists for funds had been guilty of conduct that was "ethically indefensible and unworthy of a great church

that bears the sacred name of Christ." The minority was not allowed to print its report and distribute it. There was no discussion of these reports on the floor of the Assembly. The 1933 Assembly did nothing to remedy the evils in the Church that cried for reform. Instead, the Assembly voted that the work of the Board of Foreign Missions "deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the church at large."

Communications from Dr. Albert B. Dodd, veteran fundamental missionary of the Board of Foreign Missions, and from the late Chancellor Arie Kok of the Netherlands Legation in Peiping, gave abundant evidence to Dr. Machen's last charge that the Foreign Board co-operated with union enterprises in China which were implicated in anti-Christian activities.

The Board of Foreign Missions supported with its missionary funds the inclusive Church of Christ in China, the National Christian Council in China, the Christian Literature Society, Yenching University, and the North China Union Language School. The National Christian Council of China, co-operating with the Y.M.C.A., sponsored an "evangelistic" campaign by Dr. Sherwood Eddy, modernist, advocate of birth control, and a socialist. Missionary institutions placed their students under his influence. The Christian Literature Society included modernistic books among those published with funds from the Board. Chancellor Kok gave evidence based on more than 20 years of observation and personal knowledge of the "inclusive policy" in China where modernistic missionaries were sent to the field on the same footing as conservative missionaries. Although conservatives were in the majority, militant modernists, working in strategic places, were having a marked effect both on conservatives and on the churches. All missionaries spent their first year of language study in the deadening atmosphere of a modernistic Union Language School. Modernist missionaries preached and propagated liberalism in Chinese churches. And Chinese evangelists were trained in union institutions with modernists on the staff.

The Independent Board for Presbyterian Foreign Missions

"In view of the action of the General Assembly of the Presbyterian Church in the U.S.A. resisting the movement for reform of the Board of Foreign

Missions, a new Board will be organized by Bible-believing Christians to promote truly Biblical and truly Presbyterian work."

These words, pronounced at the close of the 1933 General Assembly, meeting in Columbus, Ohio, heralded the formation of The Independent Board for Presbyterian Foreign Missions. Presbyterians who could no longer conscientiously support the official Presbyterian Board of Foreign Missions because of its modernism were the founders of this Board. There had developed within the Church a very widespread lack of faith in the doctrinal integrity of some of the members of the Board of Foreign Missions, as evidenced by the well-known Pearl Buck case, and the presence on the field of others supported by that Board who had not hesitated to declare their unbelief in the full integrity of the Holy Scriptures. The situation had developed to such an extent that it had to be remedied if Presbyterian missions were to continue to command the financial support of evangelical Presbyterians, and be true to the Word of God, and obey the commands of Christ. Many had withdrawn their contributions from the official Board long before the Independent Board was ever conceived. The new Board was constituted to provide an agency to which sincere Christians holding to the Reformed Faith could give their missionary contributions, knowing that those contributions would be used to preach the Gospel.

The organization of The Independent Board for Presbyterian Foreign Missions was necessary. The only way to have made it unnecessary would have been for the Church as a church to declare her position, to enforce her Standards, and to return to the faith which she was leaving. Efforts were made to that end, but all failed.

The reorganization of Princeton Seminary according to the inclusive policy affected the missionary program of the Church and the type of missionaries who were being trained. The organization of The Independent Board for Presbyterian Foreign Missions was the first determined effort in Presbyterian circles to stop the avalanche of unbelief that was descending upon Presbyterian missions which, for 160 years previous to that time, had had an overwhelmingly Christian testimony in almost every part of the world. The Independent Board for Presbyterian Foreign Missions was born in one of the greatest theological crises that the Christian world has experienced since the sixteenth century Reformation. When the General Assembly of 1933 pronounced its own Foreign Board worthy of full confidence

and trust, in spite of proved liberalism, Dr. Machen and his associates turned aside from the control that the denomination had over the agencies of the Church and seminaries, all of which had been brought into conformity with the inclusive pattern of the Church, and he said, "A new era has begun," and started the independent agency. There was nothing left to do but to form a new foreign board, a new agency independent of ecclesiastical control and outside of the Presbyterian Church, U.S.A., to which Bible-believing Christians could give their gifts, knowing that the true Reformed Faith which they loved would be maintained. Thus, in necessity and wisdom, the Independent Board of Presbyterian Foreign Missions was born.

The Independent Board for Presbyterian Foreign Missions was organized June 27, 1933, in Philadelphia, Pa., and incorporated under the laws of Pennsylvania in January, 1934. Its charter keeps it free and independent of all ecclesiastical control. This truly Presbyterian board is committed to "Truly Biblical Missions," a distinctive phrase signifying that the board is Biblical in theological belief and in methods of work upon the field.

The Mandate of 1934

Immediately, the constitutionality of the new board was challenged by the General Council of the Presbyterian Church in the U.S.A. which prepared "Studies of the Constitution" and introduced it, together with a "Mandate," in its report to the 1934 Assembly. The "Studies of the Constitution" was a lengthy report occupying 46 pages in the minutes of the Assembly (pp. 69-116). The introduction quoted from the Form of Government one of the duties of the General Council which was "to consider between annual meetings of the General Assembly cases of *serious embarrassment* or emergency concerning the benevolent and missionary work of the Church and to provide direct methods of relief." The "Studies" also reviewed the history of missionary operations at various stages of the Church's development with a summary at the end of each stage. The final conclusion was that it was *impossible* for any independent agency or board to carry on missionary operations *within* the Presbyterian Church. The "Studies of the Constitution" interpreted the constitution of the Church in such a way as to change the form of government from a democratic

government to a tight and centralized form of government.

Excerpts From the "Studies of the Constitution"

"The synods, presbyteries and churches of the denomination can sustain and countenance only such missionary agencies within their respective areas as the General Assembly authorizes and designates under the Constitution of the Church" (*Minutes*, p. 96).

"It is, therefore, obligatory upon all churches, presbyteries, and synods to employ these Boards that are sanctioned and under the control of the General Assembly as their agents in the prosecution of their missionary work" (p. 98).

"A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper or any other of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government" (p. 110).

The Independent Board was charged with diverting funds from the official Board of the General Assembly, when, as a matter of fact, it received funds which never would have reached the official Board. The Independent Board made no appeal for funds, but relied entirely in faith upon the support of Christian people in sympathy with the Board's objectives.

As a result, the Cleveland Assembly of 1934 performed a double action; it emphatically reaffirmed its confidence in the official Board of Foreign Missions, especially in Dr. Robert E. Speer, the secretary, and it issued the "Mandate."

The "Mandate of 1934" was the concluding section of the "Studies of the Constitution" and was composed of the actions recommended by the General Council with reference to The Independent Board for Presbyterian Foreign Missions. The "Mandate," addressed to the members of The Independent Board for Presbyterian Foreign Missions and to the churches, ordered the members of the board to resign within 90 days, and, if they refused to resign from the board, their presbyteries were to institute trials, judicial trials. They were

to be disciplined as “disorderly and disloyal” for disobeying the General Assembly. The Mandate declared that church members were under the same obligation to support the officially approved denominational program of missions as they were to take the Communion and obey the commandments of Christ. Excerpts from the “Mandate of 1934” follow:

Excerpts From the Mandate of 1934

“Therefore, when the General Assembly, in accordance with specific provisions of the Constitution of the Church which empower it so to do, declares that it is the purpose of the Presbyterian Church to secure the proclamation of the Gospel in a prescribed way, by means of the Boards and Agencies, which are created, controlled and maintained by it, then it is the definite obligation and the sacred duty of each individual who is affiliated with any of its churches or judicatories to support those Boards and Agencies to the utmost of his ability” (pp. 113, 114).

“In view of the principles herein set forth, the General Assembly would issue the following directions to its officers and judicatories:

1. That “The Independent Board of Presbyterian Foreign Missions” be and is hereby directed to desist forthwith from exercising any ecclesiastical or administrative functions, including the soliciting of funds, within the Synods, the Presbyteries, the particular churches and the mission stations of the Presbyterian Church in the United States of America.
2. That all ministers and laymen affiliated with the Presbyterian Church in the United States of America, who are officers, trustees or members of “The Independent Board of Presbyterian Foreign Missions,” be officially notified by this General Assembly through its Stated Clerk, that they must immediately upon receipt of such notification sever their connection with this Board, and that refusal to do so and a continuance of their relationship to the said Independent Board for Presbyterian Foreign Missions, exercising ecclesiastical and administrative functions in contravention of the authority of the General Assembly, will be considered a disorderly and disloyal act on their part and subject them to the discipline of the Church.
3. That Presbyterians having in their membership ministers or laymen who are officers, trustees or members of “The Independent Board for

Presbyterian Foreign Missions,” be officially notified and directed by this General Assembly through its Stated Clerk to ascertain from said ministers and laymen within ninety days of the receipt of such notice as to whether they have complied with the above direction of the General Assembly, and in case of refusal, failure to respond or non-compliance on the part of these persons, to institute, or cause to be instituted, promptly such disciplinary action as is set forth in the Book of Discipline.

4. That each Presbytery be and hereby is instructed to inform the ministers and sessions of the particular churches under its jurisdiction that it is the primary responsibility and privilege of all those affiliated with the Presbyterian Church in the United States of America to sustain to the full measure of their ability those Boards and Agencies which the General Assembly under its Constitutional authority has established and approved for the extension of the Kingdom of Christ at home and abroad (pp. 115, 116).

Dr. Machen and the members of the Independent Board declared that the Mandate of the General Assembly was neither in accordance with the constitution of the Presbyterian Church nor with the Word of God. Furthermore, the Mandate violated the whole Protestant character of the Church by placing the word of man, in the order of the General Assembly, above the Word of God, which commands a Christian to obey Christ and His Word. The members of the Independent Board were attempting to obey the command of Christ to send the true Gospel into all the world. They asserted that their membership on the Board did not conflict with church law. “The action of the General Assembly, involving as it does, the substitution of human authority for the Word of God, is contrary to the express provisions of the Presbyterian Church, U.S.A., and the entire tenor of that Constitution from beginning to end.” “To obey the so-called ‘mandate’ of the 1934 General Assembly of the Presbyterian Church in the U.S.A. would be equivalent to obeying men rather than God. It would be obeying human councils acting contrary to the Bible.”

This conclusion of the members of the Independent Board was based on Section 7 of Chapter I of the “Form of Government,” which states: “That all church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; this is to say, that the Holy Scriptures

are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God.”

Support of boards and agencies down through the ages of history had always been voluntary. Presbyterian ministers had served and still serve on advisory councils of other independent mission agencies, in full exercise of their freedom. The organizers of the Independent Board did not violate the law of the Church. Nothing in the constitution forbade the organization of another mission agency within the Church. But the Church leaders became tyrannical. The constitution of the Church was reinterpreted and changed.

To Dr. Machen and his associates, the Mandate was not constitutional and therefore not binding. They considered the Mandate to be a mere deliverance of a casual majority at the General Assembly meeting in a legislative capacity. This was the attitude taken by the signers of the Auburn Affirmation toward the doctrinal deliverances of the General Assemblies of 1910, 1916, and 1923. And they said as much in the Auburn Affirmation of 1924, that the General Assembly could not determine for them what were “essential” Presbyterian doctrines. But these same Affirmationists, without obtaining the required approval of the presbyteries and upon the recommendation of the General Council, attempted to bind the consciences of faithful ministers in the discharge of Christ’s last command.

The issue at stake centered upon the authority of the Bible versus the authority of the General Assembly and the freedom and liberty of the consciences of Christ’s ministers. The issue was whether to obey the Word of God and the commandments which forbid a man to support another Gospel, even if an angel preached it (Gal. 1:8), or to obey the authority of an earthly ecclesiastical power. The decision to obey or not to obey the Mandate involved a great Protestant principle—that only the Bible itself, God’s Word, is to bind the consciences of those for whom Christ shed His blood.

The men on the Independent Board refused to resign from the Board, declaring they must obey God rather than men. They felt that they were more truly Presbyterian than those who were prosecuting them. No true Christian could place the order of a church above the commands of Jesus Christ. Faithful pastors could not support a mission agency which they knew to be unfaithful to

the Gospel and cease to support the Independent Board which they knew was true to the Gospel. No church has the power, though it may presume to exercise it, to place its commands above the commands of God’s Word.

The members of the Independent Board for Presbyterian Foreign Missions believed that it was no sin to belong to that Board. Resolved to obey God rather than men, they stood by their intention. Ecclesiastical persecution and discipline followed. They were brought to trial. The eyes of the Christian public were centered upon the trials which continued until June, 1936, when the General Assembly ordered eight of the Independent Board members suspended from the ministry of the Presbyterian Church in the U.S.A. for their refusal to obey its Mandate.

In 1893, a famous professor was suspended from the ministry of the Presbyterian Church for denying the inerrancy of God’s Word. Only 40 years later, in 1934, faithful ministers of the Word, anxious to uphold the truth of the Scriptures, were ordered to desist from their efforts to send the Gospel to the lost.

The same year that the Assembly ordered the members of The Independent Board for Presbyterian Foreign Missions to resign and to support only the Board approved by the Assembly, and in the same month that the various members were notified of the so-called “Mandate,” two Presbyterian missionaries in China were openly espousing the Communist cause. An editorial in the *Chinese Recorder* (published in Shanghai) for June, 1934, headed, “Beyond Communism,” stated, “Communism attempts to meet the secular needs of the masses in a fair and essentially Christian way.” This was the view reflected by missionary members of the editorial board who were supported in full by the official Board of Foreign Missions. And Dr. L. C. Wu of Yenching University, with 13 Presbyterian missionaries on the staff, was saying that Jesus favored the abolishing of private property, and that He was opposed to the family system. In 1934 all Presbyterian ministers were ordered to support these doctrines and to desist from independently sending faithful missionaries all over the world!

Form of Government Changed

There was no foundation in the Church’s constitution for the issuance of the Mandate of 1934. It was only possible to issue the Mandate because the form of government of the Presbyterian

Church in the U.S.A. had been changed before 1934.

In 1923, when the doctrinal dispute was increasing in intensity, an attack was launched upon the form of government. The General Assembly of 1923 changed the form of government from a true democracy to a bureaucracy, which became an ecclesiastical machine. The democratic notion of government by the entire membership underlies Presbyterian government. The Presbytery, the officers, and commissioners to the General Assembly are servants of the people, and the people have a right to know what its servants plan to do. Measures proposed to the General Assembly should be discussed by the church at large. In 1923, the General Assembly changed in such a way that the real business of the Church could be conducted in committee rooms or around board tables and the people had little real power. A spirit of concealment began to show itself. Secrecy and the discouragement of open and free discussion at the General Assembly were the methods used for the destruction of Presbyterian liberties and of the evangelical witness of the Presbyterian churches. Ecclesiastical expediency and tyranny became increasingly dominant in the Church.

The General Assembly of 1922 had sent down six overtures to the presbyteries for their approval, and appointed a "Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church." This committee was to report to the Assembly of 1923. Under the plan for reorganization, the stated clerk was to become the executive head of the Church; several committees became departments; all boards and agencies were consolidated under four boards. Beginning with the General Assembly itself, five departments were consolidated into the office of the General Assembly under the control and supervision of the stated clerk. The clerk was given control of press releases and could prevent the publication of any reports in any papers except those favored by the ecclesiastical machinery. The Committee on Vacancy and Supply became the Department of Vacancy and Supply with power to control all the pulpits in the Church. The Committee on Co-operation and Church Union became the Department on Co-operation and Church Union.

The Board of National Missions consolidated six boards under its control, including the Board of Publications. The Board of Foreign Missions brought under its control the Women's Board of

Foreign Missions, which in 1921 had incorporated six agencies within its framework. The Board of Christian Education effected the consolidation and administrative functions of six agencies. The purpose of this reorganization was "to take charge of management of funds." By the time of the 1923 Assembly, most of the boards were ready to work as reorganized.

The 1923 Assembly also established the General Council, a powerful agency of centralization and a serious menace to ancient liberties. This Council, working through the General Assembly, without debate sent down overtures whose effect was to tighten the control of the central ecclesiastical machine. It won the General Council that originated the action against the Independent Board by recommending the Mandate of 1934 in its report.

In 1931 the General Assembly sent down to the Presbyteries an entirely new Book of Discipline prepared by the stated clerk. The new Book of Discipline made it possible for the ecclesiastical machine to do many things not in accord with the time-honored principles of Presbyterian government. Such changes were not in accord with a thoroughly representative form of government. The new Book of Discipline expressly provided that "in all cases of judicial proceedings the judicatory shall sit with closed doors . . ." Under the old Book of Discipline, a judicatory *may* sit with closed doors by a two-thirds vote. But the new book made the closed-door policy mandatory even where the most elemental consideration of fair play demanded that open court should be held, and even when the accused person is convinced that by being deprived of an open trial he is being deprived of an inalienable right. The abolition of open court was most unfair and put the plain man in the church at the mercy of the men who controlled the ecclesiastical machinery. There was no hearing for the plain man. In addition, the accused was given a limited choice of counsel.

The tendency to check open discussion was operative in the destruction of old Princeton, the last important stronghold of a genuine and vigorous evangelicalism among theological seminaries controlled by the Church, so that there was not fair play for the rank and file of men. No fair hearing was granted to those against the Princeton reorganization. As the Assembly initiated judicial proceedings against the members of The Independent Board for Presbyterian For-

eign Missions, this tendency became more and more apparent.

In 1931, the General Assembly entirely reconstituted the Permanent Judicial Commission with largely increased powers. This commission became practically the supreme doctrinal as well as the disciplinary authority of the Church. It is in the Judicial Commission that secrecy is most clearly opposed both to the general principle of ethics and to the whole spirit of the New Testament. As constituted in 1931, the Judicial Commission gave no assurance that a real believer in the Bible and in the Confession of Faith would receive a sympathetic hearing from a majority of the commission. The Judicial Commission consisted of 15 members—eight ministers and seven elders. Of the eight ministers elected to the commission, four were signers of the Auburn Affirmation, including the secretary of the committee that issued the Affirmation. (Elders were not invited to sign the Affirmation.) These four signers had already expressed themselves upon the most important questions that had come or were likely to come before the Judicial Commission upon which they sat, and expressed themselves in a way derogatory to the central verities of the Christian faith. This was the same as a “packed jury” for judicial cases involving doctrine.

In 1928, a petition was presented to the General Assembly which defended the virgin birth of Jesus Christ, signed by 1,700 ministers and more than 4,000 elders. Not one of the 1,700 ministers was placed on the Permanent Judicial Commission.

Other boards and agencies were constituted in the same way. Two of the three ministers elected as members of the Board of Foreign Missions were Affirmationists. Seven out of 16 members on the Board of National Missions were Affirmationists.

By 1932, all the machinery of the Church was dominated by a modernist-indifferentist tendency in striking contradiction to the Bible and to the Church's Confession of Faith. A supermachine, the great arbiter of position, place, and income, had been substituted for the purest form of government. Overtures, innocent in appearance, were introduced through measures designed to control every pulpit in the Church. True Presbyterian liberties were taken away. One change effected did away with the office of “local evangelist” and substituted the order of “missioners.” This was a change in the fundamental laws of the Church. Presbyteries are composed of presbyters with equality or parity of dignity and function. Ministers share in the government of the Church upon

an equal basis with each other and with the ruling elders. The two sacraments of Christ are to be administered only by ministers lawfully ordained. “Missioners,” a new order, were given a right that in a well-ordered Presbyterianism is reserved for the minister alone. The unordained “missioner” was given a share in the government of the Church.

In 1933, the new Book of Discipline came before the presbyteries from the General Assembly of 1933. The tendency was toward a more centralized government, and the control of the Church was taken from the presbyteries and synods to the General Assembly.

The 1933 Assembly attacked two fundamental Presbyterian papers and made radical changes in their organizational setup. There was proposed a consolidation of church papers so as to have not more than two papers which would be made vital and adequate, and subsidized by the Assembly. All church papers were to be controlled by the church machinery. Under such a regime it was most difficult to get a hearing for the evangelical party. The policy of the church organization as a whole was made exactly that which would effectively serve the cause of unbelief in all of the churches. This policy was the discouragement of controversy, tolerance of anti-Christian propaganda, bitter intolerance of any effort to make the true conditions of the church known, emphasis on organization at the expense of doctrine, neglect of the deep things of the Word of God.

1935 — YEAR OF TRIALS

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter” (Isa. 59:14).

The ecclesiastical trials of the members of the Independent Board for Presbyterian Foreign Missions revealed a tyrannical policy and the use of secrecy as a method in church government. Solemn constitutional guarantees were treated as though they meant nothing. Bureaucracy was substituted for democracy in Presbyterian church government. The issue was fundamentally doctrinal; genuine Christianity was at stake. The fundamentalists were spoken of as “fundamentalists who discount all the findings of science in the past 100 years and whose theology is medieval,” although their only purpose was to maintain and defend the Word of God and the constitution of the Presbyterian Church.

The method of secrecy proceeded from modernism under a smoke screen of verbiage and an

attack focused on the particular grounds of the Mandate of 1934. The Lordship of Jesus Christ was attacked.

Not only were members of the Independent Board under fire, but all ministers became involved in an attempt to crush all Christian liberty. The presbyteries attempted to set up such conditions for entrance into the ministry that no real minister of Jesus Christ could be received. The Presbytery of New Brunswick, where Princeton Theological Seminary is situated, resolved that all who sought entrance into the presbytery by licensure, ordination, or transfer, should take a pledge of allegiance to support the regularly authorized Boards of the Church. This resolution violated the constitution of the Church, for the overture was not sent to all the presbyteries for their decision, but was carried out in New Brunswick Presbytery by its own individual and arbitrary act. Such a pledge or vow would cause the candidate to commit an offense to Jesus Christ, constituting, as it did, a promise of blind allegiance to human courts and councils.

Trials and Irregularities

In accordance with the Mandate of 1934, the stated clerk of the General Assembly notified the members of the Independent Board for Presbyterian Foreign Missions that they must sever their connection with said Board within ninety days or be subject to the discipline of the Church. The clerk also instructed the presbyteries to ascertain whether or not these members, both ministers and laymen, had complied. In case they refused to resign from the Board, the presbyteries were to institute prompt disciplinary action.

However, the Mandate was not so quickly nor so simply implemented. Several of the presbyteries involved considered the Mandate unconstitutional. The Presbyteries of Chester, North Philadelphia, and New York, in 1934, refused to prosecute the Independent Board members. Also the Presbytery of Philadelphia, the oldest and for many years the most conservative presbytery in the Church, did not institute proceedings against the Board members in that presbytery. However, the Presbytery of New Brunswick assumed jurisdiction over Dr. J. Gresham Machen and the Presbytery of West Jersey charged the Rev. Carl McIntire.

In November of 1934, the Presbytery of Olympia, in the Synod of Washington, began proceedings against the Rev. Roy Talmage Brum-

baugh. Dr. Brumbaugh considered the Mandate a proclamation only, and not a law of the church, and saw no reason why he should resign from an organization whose aim was to proclaim the Gospel to the unsaved. From his viewpoint, had he resigned in obedience to the order of the Church, he would have been unfaithful to the command of Christ to preach the Gospel in all the world. The Presbytery of Olympia referred his case to the General Assembly's Judicial Commission taking it out of the jurisdiction of the Presbytery. However, in January, 1935, the Presbytery brought up the case again, an irregular and illegal act. In July, 1935, the case was referred to the special judicial commission of the Synod of Washington. In the meantime, Dr. Brumbaugh and his church desired to continue their active, aggressive ministry of soul-winning without harassment. On August 20, 1935, the local church adopted a resolution to withdraw from the Presbyterian Church, U.S.A., for conscience's sake, and by August 22 had formed the First Independent Church of Tacoma, in a new location. The new church retained its Presbyterian policy and purposed to continue the true spiritual succession of Presbyterianism in America. Four months later, after he had voluntarily withdrawn from the privileges and jurisdiction of the Presbyterian Church, U.S.A., with most of his active flock, the judicial commission of the Synod of Washington decided to go through with a trial *in absentia*. Dr. Brumbaugh was found guilty of disobedience. The Presbytery declared him unfrocked and deposed.

The General Assembly of 1935, meeting in Cincinnati, Ohio, received many overtures and resolutions asking that the Mandate of 1934 be rescinded on the ground that the action was hasty and unconstitutional. The General Assembly refused to consider these petitions, but instead reaffirmed the action of the 1934 Assembly relating to The Independent Board for Presbyterian Foreign Missions and upheld the Mandate, and at the same time gave its full approval and endorsement to its own official Foreign Board in spite of proven liberalism.

There were renewed attempts to bring the Foreign Board into conformity with the standards of the Church. New evidence of liberalism had been uncovered. Neither the Assembly nor the Board had proved the criticisms invalid. Conservatives within the Church felt that the action of the 1933 Assembly had been inadequate and that the criticisms would continue until the Foreign Board

should prove itself loyal without qualification to the doctrinal standards of the Church.

The censure of the 1934 Mandate directed first at the members of the Independent Board passed to the licensing of ministerial candidates. Candidates to the ministry were asked concerning their intention to give financial support to the Independent Board, and if they proposed to support the official Board of Foreign Missions at this time. When the Presbytery of Chester licensed two ministerial candidates in spite of the fact that they did not promise blind allegiance to the Boards of the Church, the complaint of the minority was upheld by the Judicial Commission and the act of ordination was called an act of insubordination to the General Assembly.

Three members of the Independent Board were elected by their presbyteries to be commissioners to the 1935 Assembly, but their enrollment as members was protested on the ground that they had not obeyed the 1934 Mandate. The Standing Committee on Polity, after investigation, reported that the Rev. Carl McIntire and two others "openly and unequivocally declared that they had not complied with the directions of the 1934 General Assembly as forwarded to them by the stated clerk and which they admitted receiving, and that they are still members of The Independent Board for Presbyterian Foreign Missions." Upon the recommendation of the committee, the three Independent Board members were not enrolled, although they enjoyed full fellowship in their respective presbyteries which had not instituted proceedings against them.

Machen's Reasons for "Disobedience"

The historic statement by Dr. J. Gresham Machen in 1934, in answer to the preliminary inquiries made by the Presbytery of New Brunswick, setting forth in simple terms the reason why he could not obey the so-called Mandate of the 1934 General Assembly, is as follows:

Brief Statement of My Position

Having been ordered by the General Assembly of the Presbyterian Church in the U.S.A. to sever my connection with The Independent Board for Presbyterian Foreign Missions, I desire to say, very respectfully:

I. I CANNOT OBEY THE ORDER.

A. Obedience to the order in the way demanded by the General Assembly would

involve support of a propaganda that is contrary to the Gospel of Christ.

B. Obedience to the order in the way demanded by the General Assembly would involve substitution of human authority for the authority of the Word of God.

C. Obedience to the order in the way demanded by the General Assembly would mean acquiescence in the principle that support of the benevolences of the Church is not a matter of free will, but the payment of a tax enforced by penalties.

D. All three of the above-mentioned courses of conduct are forbidden by the Bible, and therefore I cannot engage in any of them. I cannot, no matter what any human authority bids me do, support a propaganda that is contrary to the gospel of Christ; I cannot substitute a human authority for the authority of the Word of God; and I cannot regard support of the benevolences of the Church as a tax enforced by penalties, but must continue to regard it as a matter of free-will and a thing with regard to which a man is responsible to God alone.

II. Though disobeying an order of the General Assembly, I have a full right to remain in the Presbyterian Church in the U.S.A. because I am in accord with the Constitution of that Church and can appeal from the General Assembly to the Constitution.

Machen's Trial

On December 20, 1934, the Presbytery of New Brunswick convened at Trenton and appointed a Judicial Commission of seven men to try Machen on a formidable list of charges which had in view only a single alleged offense—disobedience to the order of the General Assembly.

The trial itself took place at a series of sessions during February and March, 1935. The accused was denied the right of seeking to establish the conviction that the order of an Assembly was contrary to the Word of Christ. No argument was allowed concerning the Auburn Affirmation, modernism in the Foreign Board, or the reorganization of Princeton Seminary. No opportunity of defense was given to Dr. Machen. It was called an "amazing trial"! He was pronounced "guilty" on March 29, 1935, in an atmosphere of complete tyranny.

From the Presbytery's verdict Dr. Machen

appealed to the Synod of New Jersey. The Special Judicial Commission of the Synod of New Jersey on March 20, 1936, handed down a decision on the appeal of Dr. Machen, from his conviction by the Presbytery of New Brunswick's Judicial Commission. The chairman of the Commission was a signer of the Auburn Affirmation. As expected, the appeal was dismissed.

The Trial of the Rev. Carl McIntire

Closely associated with the trial of Dr. Machen was the trial of the Rev. Carl McIntire, a former pupil and staunch admirer of Machen's faith, personality, and methods. He was among the students from Princeton Seminary who left with Dr. Machen to form Westminster Theological Seminary in Philadelphia. Mr. McIntire had studied under Dr. Machen at Princeton in 1928-29 and accompanied Dr. Machen when he established an independent, separated seminary. The Rev. Mr. McIntire is a graduate of Westminster Seminary.

After a short pastorate in Atlantic City, New

Jersey, Mr. McIntire became pastor of the Collingswood Presbyterian Church on September 28, 1933. He was only 27 years of age when Dr. Machen invited him to become a member of The Independent Board for Presbyterian Foreign Missions. He was elected to that Board on April 10, 1934. Therefore, Mr. McIntire was included in the Mandate of 1934.

Although the General Assembly of 1933 had declared the official Board of Foreign Missions worthy of confidence and support, that Board continued its modernistic work and testimony. The Woman's Missionary Society of the Collingswood Presbyterian Church was one of the first women's groups in the country to raise this question with the Board. The women questioned whether they could support the official Board because it was recommending devotional literature which was against the Word of God. In October, 1933, the Woman's Missionary Society of the Collingswood Presbyterian Church, with the approval of the session, wrote a letter to the Board of Foreign Missions in New York City pointing out evidences of modernism in the mission study book, *The Never*

Collingswood Presbyterian Church



Failing Light, written by James E. Franklin, foreign secretary of the American Baptist Foreign Missionary Society, and endorsed, recommended, and sold by the Board of Christian Education of the Presbyterian Church, U.S.A. The Society called attention to flagrant, modernistic quotations from the book.

When the Presbytery of West Jersey met on January 15, 1935, the Rev. Carl McIntire, pastor of the Collingswood Presbyterian Church, presented an overture to the General Assembly concerning modernism in the Board of Foreign Missions. He presented this evidence because he loved the hundreds of missionaries who believed and proclaimed the Word of God. The overture, adopted by the Presbytery of West Jersey, never reached the General Assembly.

The evidence supporting the overture was documented in a booklet and presented additional evidence to that which Dr. Machen had presented in 1933. This documented evidence of modernism as shown in the Board of Foreign Missions was under four charges: (1) modernism was taught in the literature recommended by the Board of Foreign Missions for devotional reading; (2) union and co-operative work of the Board was implicated in modernistic enterprises; (3) missionaries under the Board of Foreign Missions were modernistic; and (4) members of the Board of Foreign Missions who were elected by the General Assembly were modernistic.

Dr. Robert E. Speer, senior secretary of the Board of Foreign Missions, answered the overture in a memorandum which was in reality no answer at all. Dr. Speer denied that any evidence of modernism had been presented in the brief and maintained a yes-and-no position. In defending the Board, Dr. Speer hid behind the Assembly's approval of 1933, attempted to obscure the facts, and introduced and dwelt upon matters designed to distract attention from the facts. Dr. Speer flattered the Presbytery by declaring it to be "a body of fair and just and open-minded men," but when the Presbytery adopted the overture with only one dissenting vote after the evidence was presented, Dr. Speer attacked Mr. McIntire openly. He then admonished the brethren to be loyal to that which the General Assembly approved, forgetting that true loyalty which men must have to their Church is that loyalty to the great Head of the Church, Jesus Christ, and to the Book upon which the Church is built.

Dr. Speer objected to Mr. McIntire's first arguments to support his overture and prepared a

memorandum to deal with each of the sections of the overture and with the specifications advanced by Mr. McIntire in support of each charge. Dr. Speer claimed that the charges were not true and the arguments advanced were inadequate, misrepresentative, and untrue.

The Rev. Carl McIntire then further modified and enlarged the previous documentation in a larger booklet published April 11, 1935, entitled, *Dr. Robert E. Speer, The Board of Foreign Missions of the Presbyterian Church in the U.S.A. and Modernism.*" This reply was fuller and more explicit and contained a fifth section calling upon the Board to give to the laymen answers to the evidence of modernism which had been found in the Board.

The Presbytery of West Jersey adopted six charges against Mr. McIntire. They were: (1) disapproval of the government and discipline of the Church; (2) not being zealous and faithful in maintaining the peace of the Church; (3) contempt and rebellion against his brethren in the Church; (4) conduct unbecoming a minister of the Gospel; (5) advocating rebellion against the constituted authorities of the Church; (6) violation of ordination vows. The Presbytery found Mr. McIntire guilty of charges 2 and 6; he was not judged as to the first charge; he was found "not guilty" of 3, 4, and 5. Presbytery reserved the right to execute its sentence of suspension at any time, if, in its judgment, the honor of religion and the peace of the Presbytery required it. This was appealed. The Special Judicial Commission of the Synod of New Jersey announced to the press that it upheld the judgment of the Presbytery of West Jersey suspending Mr. McIntire from the ministry and the Communion of the church. This decision was appealed to the General Assembly, the court of last resort.

No Presbytery had the courage to pass on the constitutionality of the Mandate of 1934. The defense said: "This seems more like 'Alice in Wonderland' than anything in rational, real life."

The Special Judicial Commission of the Synod of New Jersey heard the appeals in the Machen-McIntire cases. Mr. McIntire had appealed his conviction from the Presbytery of West Jersey and Dr. Machen had appealed his conviction from the Presbytery of New Brunswick. The Commission affirmed both convictions. Both cases received the verdict of suspension. Dr. Machen's appeal was denied by Synod.

From the Synod of New Jersey, the Machen-McIntire cases appealed to the General Assembly.



Dr. J. Gresham Machen

Machen's Overture

THE PROPOSED OVERTURE

The Presbytery of New Brunswick respectfully overtures the General Assembly of 1933,

1. To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim,
2. To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary,
3. To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unswerving faithfulness in the proclamation of the gospel as it is contained in the Word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not,
4. To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day.



Rev. Carl McIntire

McIntire's Overture

OVERTURE

The Presbytery of West Jersey respectfully overtures the General Assembly of 1935,

1. To instruct the Board of Foreign Missions that all literature published by or in the name of the Board be thoroughly evangelical and loyal to the doctrinal standards of our Church.
2. To instruct the Board of Foreign Missions to refuse to sanction policies or to cooperate in union enterprises in which the essential doctrinal teachings of the Christian Faith, and of our Standards, such as, the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy divine justice, His bodily resurrection and His miracles, are not maintained.
3. To instruct the Board of Foreign Missions to take care to send out as missionaries only those individuals who believe the doctrinal teaching of our Church without mental reservation, and to remove from the mission field any missionaries under its control who have given up their belief in the doctrinal teaching of our Church.
4. To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim.
5. To give to the laymen of our Church to whom our Church appeals for funds answers to the evidence of modernism in our Board of Foreign Missions which has been brought forth.

The presbyteries began to oust pastors who would not desist from "criticizing the Boards." Four ministerial candidates were refused ordination because they would not pledge blind allegiance to the church, even after the Permanent Judicial Commission ruled that such a requirement was unconstitutional. Other ministers were warned. One pastor was disciplined because he had helped to found and conduct an independent, evangelistic summer camp and because he refused to resign from the camp when ordered to do so by the presbytery. When even the liberty to express an opinion as to the faithfulness of the church's agencies was taken away, the last vestige of any ordinary liberty was removed in the church.

Although a majority of the members of The Independent Board for Presbyterian Foreign Missions were members of the Philadelphia Presbytery, the Presbytery took no official action until January, 1935, when it elected a Special Judicial Commission to consider the cases. The Commission recommended judicial action to be taken against the ministers in accordance with the direction of the Assembly of 1934. The Presbytery of Philadelphia did not, however, try the cases, but adopted a resolution admitting that "in consequence of the deep-seated factional spirit manifest in Philadelphia Presbytery rendering a just decision doubtful, and because the issue involved one of great delicacy and importance to the whole denomination, the trial of the cases in Philadelphia Presbytery would jeopardize the work of Christ in the churches that would be involved." Presbytery decided to remove the matter from the jurisdiction of the Presbytery of Philadelphia to that of the Synod of Pennsylvania. Synod transmitted the cases to the Permanent Judicial Commission and hearings began in November, 1935. Two of the prosecutors were Auburn Affirmationists.

The Permanent Judicial Commission of the Synod of Pennsylvania, on January 14, 1936, found five Independent Board members guilty of insubordination. These five were the Rev. Merrill T. MacPherson, outstanding radio preacher and pastor of the Central North Broad Street Presbyterian Church in Philadelphia; the Rev. H. McAllister Griffiths, editor of *The Presbyterian Guardian*, the Rev. Charles J. Woodbridge, former missionary to Africa and at that time the general secretary of the Independent Board for Presbyterian Foreign Missions; the Rev. Edwin H. Rian, field secretary of Westminster Theological Seminary; and the Rev. Paul Woolley, professor at

Westminster Theological Seminary. The all-Auburn Affirmationist trio of prosecutors objected to the argument that the Mandate of 1934 was unconstitutional on the grounds that a lower judicatory, the Presbytery, cannot review the decision of a higher, the General Assembly. In a short and swift trial the five Independent Board members were pronounced guilty. The verdict was suspension from the ministry of Jesus Christ, not to begin until affirmed by the General Assembly sitting as a court.

In the meantime, Philadelphia Presbytery instructed the Holland Memorial Church in Philadelphia to try two lay members of that church. Since the lay members were not members of Presbytery but only members of a local church, it fell to the local church to try them. The judicatory sat in closed sessions. No information was to be given to the public press or to any other parties not entitled to sit in the session. The defendants were threatened with penalties and immediate discipline and possible suspension from the Communion of the Presbyterian Church if they disobeyed this order. They were deprived of the right of an open hearing that is accorded even criminals under civil law and were found guilty of disobedience of the order of the General Assembly and ordered to resign from the Independent Board within 90 days. The penalty was admonition. Ecclesiastical business was conducted on a lower ethical plane than that which prevailed in the world.

At the petition of the modernists and their allies in the Presbytery of Chester and Philadelphia, the General Assembly of 1935 appointed a Special Commission of nine to visit and investigate the conditions prevalent in the two presbyteries. In October, 1935, this Commission visited Chester and Philadelphia Presbyteries, ostensibly to attempt to compose the deep-seated doctrinal differences which divided them, but which was another step in the campaign to obliterate the two Presbyteries whose usually consistent conservatism irked the church leaders. When the members of the Independent Board attempted to present their case to the Commission, showing why there were doctrinal differences in the Presbytery, they were not heard and the paper which they had prepared was not read because they refused to promise secrecy but wished to testify openly. The defendants wished to point out that the doctrinal issues ran deep into the very core and substance of all thought and action and that this difference was a part of the world-wide

conflict from which Philadelphia Presbytery could not escape. The only remedy was to remove the cause—to eliminate unbelief and modernism from the church. But such was not possible. Philadelphia Presbytery, the oldest Presbytery in the church and a stronghold of constitutional government, needed to become a part of the ecclesiastical machine which was already well-developed.

The report of the Commission was calculated to destroy the century-long liberty of the oldest Presbytery. The Commission overlooked the serious doctrinal problem in the Presbytery and reported “no evidence of modernism.” They further endorsed the ten Affirmationist members and their place of leadership in the Presbytery; enjoined secrecy as an over-all policy and suggested that all accounts of sessions be kept out of the public press under penalty of discipline; and recommended changes in the standing rules of Presbytery which would create a “Presbyterial Council” patterned after the Assembly’s General Council and which would perform the important functions of the business committee. The Affirmationist chairman called all graduates of Westminster Seminary “centers of division.” They directed Chester Presbytery to try the members of the Independent Board in that Presbytery.

At a meeting on March 2, 1936, Philadelphia Presbytery, formerly characterized by zeal for sound doctrine, approved in principle the report of the Special Commission. The tendency in the church was toward government by small groups in the Presbytery, in the Synod, and in the General Assembly. These small groups had many extensive powers.

A spirit of tyranny was manifested in the suggestion of a new rule which stated that all information relating to the proceedings of Presbytery would be given out only by the stated clerk and by the creation of a new Committee on Vacancy and Supply which was constituted in an obvious effort to bring all vacant pulpits under organizational control, a departure from Presbyterian democratic principles.

Dr. Machen himself gave an analysis of the report of the Assembly’s Commission in five words. He said, “What does the Report of the Commission, thus approved by the presbytery, really stand for? . . . Five ugly words give the answer. I do not like to use ugly words, but ugly words must be used to describe an ugly thing. Those ugly words are Misrepresentation, Unbelief, Secrecy, Tyranny, and Lawlessness.” According to Dr. Machen, the Commission created the general im-

pression that during its sessions it gave an adequate hearing to all points of view, and did not mention the fact that no member of the Independent Board for Presbyterian Foreign Missions was heard. The Commission endorsed the unbelief of the Affirmationists, which was itself unbelief. The Commission stood for secrecy by seeking to deprive the rank and file of the church of their right to know what its representatives in Presbytery do. To deny the right of assembly and the right of free speech constituted tyranny. Since the law of the church has at the heart of it the principle of representative government, the Commission’s discouragement of representative government constituted lawlessness.

At the meeting on April 6, 1936, Philadelphia Presbytery, long a strong citadel of the faith, gave evidence that it was at last dominated by the modernist-indifferentist coalition in the church by electing an outstanding modernist as moderator. This was the first time that an Auburn Affirmationist had been elected moderator of Philadelphia Presbytery. At this meeting, the Presbytery amended its standing rules based upon the report of the Assembly’s Commission of Nine. However, the rule on publicity was not passed and the motion to create the “Presbyterial Council” was tabled. Moreover, the moderator ruled out of order a proposed overture regarding modernism in the Board of Christian Education similar to the overture concerning the Foreign Board. The rule “out of order” was a denial of constitutional rights. The Presbytery also refused by a majority vote to promise that in licensing and ordaining candidates it would abide by the constitution. Instead, the Presbytery further departed from constitutional government by a decision to ask ministerial candidates to pledge loyalty to official boards and obedience to future Assembly deliverances. This decision had already been taken in other presbyteries. As far back as September, 1933, the Presbytery of New Brunswick, where Princeton Seminary is located, placed in its “Manual” a provision that all candidates who seek entrance into the Presbytery by licensure, ordination, or transfer, shall support the regularly authorized boards and agencies of the church. This blind pledge of allegiance violated not only the constitution of the church but committed the offense of substituting the word of man for the Word of God. Under such conditions, it became increasingly difficult for any real minister to be received into the Presbyterian Church.

Truth knows no comity with error.

MODERNISM IN OTHER BOARDS OF THE CHURCH

Although the full implication of the Mandate of 1934 was not immediately apparent, the breadth of its extent into all boards and agencies of the church soon began to be felt. The terms of the mandate were broad enough to include all boards of the church since it required all ministers and churches to support all boards and agencies of the church. Judged by the mandate, the promoters of Westminster Seminary were as guilty of not supporting the program of the church as were the organizers of the Independent Board for Presbyterian Foreign Missions.

The Foreign Board was not the only board involved in the support of modernism. The two other great teaching boards of the church, the Board of National Missions and the Board of Christian Education, were perhaps even more implicated than the Foreign Board.

The Board of National Missions

The Board of National Missions developed practices similar to those of the Foreign Board and evidenced equally undeniable proof of teaching that was untrue to the Bible. Evidence that the Board of National Missions favored modernism in its policies and capitulated to modernism is shown in the composition of the board itself, in the literature approved by the board, in its co-operative enterprises, and in the "Manual for National Missions Churches."

The board was composed of forty-nine members, seventeen of whom were ministers. Seven of the seventeen ministerial members of the Board signed the Auburn Affirmation. These seven important modernists constituted almost a majority of the ministerial members and occupied important positions in the church. Dr. Henry Sloane Coffin, president of Union Theological Seminary, a liberal with un-Presbyterian views, was nevertheless a member of the Board of National Missions. His book, *Some Christian Convictions*, showed anti-Christian convictions and contradictions of the Westminster Confession and the Bible. The general secretary of the board signed the Affirmation before he was made general secretary so that his views were well known. Other outspoken modernists were members of the administration staff of the board. All other members of the board were guilty of tolerating this unbelief without protest.

The literature approved by the board and recommended to the churches, particularly that dealing with evangelism, was thoroughly modernistic. In 1934, *Home Missions Today and Tomorrow* was the report by a joint committee in a five-year program of survey and adjustment to Home Mission councils which included representatives of different Protestant denominations and recognized affiliates of the modernist Federal Council of Churches. The unit of Evangelism, for 1936-37, recommended books by Henry Sloane Coffin, George A. Buttrick, the Rev. J. Valdemar Moldenhawer, all gifted modernists and all signers of the Auburn Affirmation, and therefore unable to stress the pure Gospel.

Important ministers with large churches were members of the National Committee of the Modern Missions Movement. One of these committee members, Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church in New York City, wrote a book, *The Christian Fact and Modern Doubt*, which was recommended reading by the Board of National Missions. This book contained many contradictions and un-Presbyterian views.

The 1932 General Assembly chose a committee from the Boards of National Missions and Christian Education to devise standards of efficiency for National Missions churches to be complied with if churches were to receive mission aid money. These standards were published in the "Manual for National Missions Churches" which was approved by the board in April, 1934. The 1934 General Assembly adopted the manual with no debate and decreed that no minister of an aid-receiving church could obtain aid unless his church promised to comply with some thirty-eight injunctions of the manual. The new manual substituted the word of man for the Word of God when it compelled aid-receiving churches to promise implicit support of shifting human programs, and also violated the constitution. The 1935 Assembly questioned the constitutionality and practical effect of the manual and appointed a committee to study the manual and to report back to the General Assembly in 1936.

At the 1936 Assembly the majority report approved the policies of the board in all things and the secretaries delivered their prepared eulogies of the board's work. The minority report was given by a pastor who received aid from the board but who nevertheless spoke with courage: "I have greatly appreciated the aid and counsel supplied by the Board in my ministry. . . ."

Nevertheless, I look with alarm at the growing centralization of power in the Board and the using of this power to impose upon the church a modernistic educational or missionary program based on the ability of man to bring in the Kingdom of God by his showing and sharing the spirit of Christ." He then pointed out evidences of this charge with specific proofs from the literature, comity arrangements, and personnel of the board who were Auburn Affirmationists.

The true spiritual succession of the Presbyterian Church, U.S.A., is the exact opposite of all that was so solemnly legalized and declared in the Syracuse Assembly.

The Board of Christian Education

The Board of Christian Education, like the Boards of Foreign and National Missions, was so organized as to render the spreading of modernism an inevitable consequence. Efforts to reform this board came from only a small portion of the church. Deaf ears were turned to pleas for reform. Those who showed zeal for the purity of the church were condemned. There was sufficient evidence to prove that the Board of Christian Education was unfaithful to the standards of the church.

The attitude of the Board of Christian Education to the Auburn Affirmation, like that of Princeton Seminary and the Foreign Board, was one of endorsement. The 1934-35 report showed that signers of the Auburn Affirmation participated in the work of the board in at least four different ways: two were members of the board; one was in charge of the Department of Colleges, Theological Seminaries, and Training Schools; five were field representatives; and ten were pastors of local churches in university centers which co-operated with the board in maintaining centers of Christian influence for Presbyterian students.

The Board of Christian Education had as its concern "to lead the Church into a deeper experience of Christian worship." It is in the realm of Christian worship that Bible doctrine is most important because worship is the most religious of man's activities. Even so, the entire program of the board most clearly responsible for the worship of the entire church became pervaded with disloyalty to the Bible and to the historic witness of the Presbyterian Church, U.S.A. "Follow Me," a daily devotional guide for young people, in the

December, 1935, issue presented "a new approach to Christmas." This guide, recommended by the board's staff, presented Jesus as human only, the ideal for every life, and not as the divine Son of God worthy of all worship.

Hymns and hymn singing constitute an important part of the worship of the people of God. Next to the Bible, the hymnal is probably the greatest factor in forming the beliefs and assessing the enthusiasm of Christian people. The new hymnal published by the Board of Christian Education in 1933 stressed social service and eliminated about four hundred hymns dealing with Christian doctrine. The president of the Board of Foreign Missions, a secretary of the same board, and a member of the Laymen's Inquiry into Foreign Missions helped to prepare the new hymnal. There was a close connection between the Laymen's Inquiry, the Board of Foreign Missions, and the new hymnal.

Books recommended by the board were liberal. Devotional books for adults on prayer showed mysticism and an attack on all that is distinctive in historic Christianity. The board recommended *The Meaning of Prayer* by Harry Emerson Fosdick, a prominent liberal. Without the redemptive work of Christ, which modernists deny, man can have no communion with God, or prayer. Mysticism wipes out any clear distinction between God and man; the life of the Spirit is presented as a result of the evolution of the natural man, not the result of a supernatural work of the Holy Spirit. These books were not a safe guide to worship. A church whose General Assembly passed the Philadelphia Overture of 1923, affirming belief in Biblical doctrine, by 1936 supported a Board of Christian Education which recommended Fosdick's books to its young people.

Literature for the home presented a pantheistic and naturalistic concept of religion. Literature for the Sunday school complimented man on what he was and told him to live at his best.

The board gave financial aid to several Presbyterian colleges which taught modernism in their departments of religion. The money was not promoting a truly Christian witness. Signers of the Auburn Affirmation were on the boards of trustees of colleges receiving aid from the board, and the board co-operated with the pastors of churches who were signers of the Affirmation.

The Department of Missionary Education fostered the work of Home and Foreign Missions, responsible to the Board of Christian Education. The board was involved in propaganda for un-

belief through the textbooks of the Missionary Education Movement which the board had helped to prepare and publish. A recommended book, *So This Is Missions*, in 1933, eradicated all distinction between saved and lost. The aim of missions was presented as a social revolution. *The Challenge of Change*, in 1931, stated: "Christ's gospel is the gospel of brotherliness among men. It is the good news of a social order including all men, separated now by whatever barriers, national, cultural, social, lingual, creedal, or class" (p. 64). Of fourteen books recommended, six were examined and found to be written from the same viewpoint. Not one gave the Bible imperative of missions; none called on men to be saved.

Efforts to stop the increasing spread and growth of modernism within the church were made in 1930 and 1935, but proved ineffectual.

Presbyterian League of Faith

The Presbyterian League of Faith, organized in 1930 as a countertestimony to the Auburn Affirmation, was signed by 150 ministers of the Presbyterian Church in the U.S.A., including some of the best known names in the church. Its purpose was to maintain the system of doctrine of the Westminster Confession and to oppose "all plans of church union which would either break down that system or relegate it to a secondary place." The league aimed to be an effective instrument for drawing all real conservatives in the church together for the maintenance of the faith.

However, it soon became evident that many of the leaders proposed to fight from within the denomination. In 1933, Dr. Clarence Edward Macartney, pastor of the First Presbyterian Church of Pittsburgh, once the champion of the defenders of the faith, called upon the members of his former charge in Philadelphia to remain in the apostasy. His sermon bore the title, "Don't Give Up the Ship!" He ended with the words of John Paul Jones, "I have just begun to fight!" His thesis at this time was that there had been no attempt on the part of the denomination to change the creedal confessional position of the church to a sub-Biblical and sub-Christian level.

June 16, 1936, the League of Faith elected Dr. Macartney as president. With him was the editor of *The Presbyterian* who sat on the Judicial Commission of the Synod of New Jersey and who joined in the unanimous condemnation of J. Gresham Machen and Carl McIntire. They could only

stay in to fight at the expense of ignoring what the Syracuse Assembly did to the Lordship of Christ.

Presbyterian Constitutional Covenant Union

On June 27, 1935, in the midst of the compromise and tyranny of the visible organization of the Presbyterian Church in the U.S.A., there was organized the Presbyterian Constitutional Covenant Union. It stated its purpose thus:

"The purpose of this Covenant Union shall be to defend and maintain the Constitution of the Presbyterian Church in the U.S.A.—that is, to defend (1) the Word of God upon which the Constitution is based, (2) the full, glorious system of revealed truth contained in the Confession of Faith and Catechisms, commonly called the 'Reformed Faith,' and (3) the truly Scriptural principles of Presbyterian Church government guaranteeing the Christian's freedom from implicit obedience to any human councils and courts and recognizing instead, in the high Biblical sense, the authority of God."

In the covenant to which the members subscribed the Union declared:

"We, the members of this Covenant Union, are resolved, in accordance with God's Word, and in humble reliance upon His grace, to maintain the Constitution of the Presbyterian Church in the U.S.A., (1) making every effort to bring about a reform of the existing church organization, and to restore the Church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, holding ourselves ready to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

The Presbyterian Constitutional Covenant Union had but one short year of existence. On June 11, 1936, in Philadelphia, the Union formally dissolved itself. Delegates had come from twenty-four chapters. The dissolution was taken in accordance with the intent of the pledge of the Covenant Union to "perpetuate the true Presbyterian Church in the U.S.A., regardless of cost." All efforts to reform the existing Presbyterian Church had failed. The present majority of that church had triumphed. The members of the Covenant Union were declared free to carry on the true spiritual succession of the Presbyterian Church, U.S.A., in the manner they deemed best.

Independency

The existence of numerous independent churches scattered throughout the country testifies to a great loyalty to Jesus Christ as the only Head of the Church. These independent churches have been formed in protest against the modern paganism dominant in most of the denominations. They stand for the fundamentals of the faith and are characterized by spiritual life and activity.

Independency has advantages and dangers. Two dangers connected with the creeds of independent churches are most obvious; one relates to the present condition of these churches' creedal statements, the other relates to the probable future status of those creeds. Independent churches usually adopt an abbreviated creed. The first danger is the adoption of a creed that omits important sections of the historic creeds and often includes other material that never commended itself to the great Reformers.

Independency also has its dangers in the form of government adopted by independent churches. When there is trouble in an independent church, there is no appeal to anyone. There are no brethren in the church of the fellowship who can come with tender arms about the opposing parties and help solve the difficulty. There must be constitutional guarantees and prerogatives. The Presbyterian form of government through representatives, with constitutional guarantees, works better than any other and has proved itself in the experience of American Christianity to have lasted longer in maintaining itself.

After experiences with corrupt ecclesiastical inquisitions, there comes the reaction to establish churches independent of any ecclesiastical control. This, at times, may be a good temporary device, depending upon the formation of other congregations and their unification into a great and glorious church. But if independency is regarded as a permanent insurance against the inroads of modernism, it may be just another reliance on human depravity instead of upon the arm of the Lord.

At the time of the break with the Presbyterian Church in the U.S.A., the presence of modernism in the Presbyterian organization condemned the whole Presbyterian idea in the minds of some people as they considered the matter hastily. The failure to deal effectively with the modernism in the church was not the failure of the Presbyterian form of government, but rather the failure of the men who were in the Presbyterian Church to use

the form of government to oust and discipline the unbelievers. The instrument was there, but the men who should have used it did not do so. No matter how good a form of government may be, if the leaders ignore it or refuse to use it, lawlessness of the most serious order results.

No organization in itself is a permanent safeguard against modernism, but the Presbyterian form of government has proved to be a powerful deterrent.

1936

AUBURN AFFIRMATION VICTORIOUS

The Great Betrayal

Immediately preceding the General Assembly of 1936, events began to occur with breath-taking rapidity. The Presbyterian Church of Duryea withdrew from the denomination in April, 1936, due to modernism and tyranny.

"A Testimony of Ruling Elders of the Presbyterian Church in the U.S.A.," signed by 1,656 elders from churches in 35 states recorded the convictions of the subscribing ruling elders bearing upon certain trends in the Presbyterian Church in the U.S.A. The signers vowed to adhere to their creedal profession and earnestly oppose modernism in the church. The testimony pointed out the errors in the Mandate of 1934. It came too late.

In *The Presbyterian Guardian* of May 18, 1936, Dr. Machen published an article, "What Should True Presbyterians Do at the 1936 General Assembly?" addressed to commissioners to that Assembly who represented the evangelical minority. After warning the evangelical commissioners not to be deceived, he advised all to pray, to read about the issues, to speak about them, to bring in minority reports, and to vote. After fulfilling these duties, he asked them to "proceed to perpetuate the true Presbyterian Church in the U.S.A. regardless of cost."

The final decision in all cases was given June 1, 1936, when the Permanent Judicial Commission of the General Assembly brought in its report concerning the appeals from Presbyteries to Synods to General Assembly. The issue in all cases was the same: human councils with their frailty and weakness vs. the Word of God, final and infallible. Just as Luther before the papal legate and the Diet of Worms refused to recant,

the issue was the same, whether to obey the voice of the church or the voice of God speaking in the Bible. In this decision, the organized church was attempting to usurp the authority which belonged to God and to bind the conscience of men by virtue of its own authority. The great doctrinal issue was the same as that of the Reformation.

Auburn Affirmationists wielded a wide official influence in the church, disproportionate to their total number. Although only ten per cent of the ministers of the Presbyterian Church signed the Affirmation, that ten per cent was represented on the church's most powerful body by fifty per cent of the number of ministers who could be elected to it. The moderatorship of the Judicial Commission was more powerful than any in the church save that of stated clerk. Four of the acting seven ministers on the Permanent Judicial Commission were Affirmationists.

The cases heard by the Permanent Judicial Commission prior to the meeting of the General Assembly included the cases of the Rev. Carl McIntire and Dr. J. Gresham Machen from the Synod of New Jersey, and five ministers from the Synod of Pennsylvania. A secular newspaper reported:

Probably the most debatable subject to come before the General Assembly in Syracuse will be the appeal of Dr. J. Gresham Machen, founder of Westminster Theological Seminary, Philadelphia, Pa., erstwhile Princeton assistant professor and champion of fundamental doctrines.

Presbyterian authorities claim that the Machen case and allied cases are not doctrinal but judicial cases. They contend that Dr. Machen and his colleagues are not being disciplined for their beliefs but for refusal to obey an order of the General Assembly.

Dr. Machen and his counsel, the Rev. H. McAllister Griffiths, Philadelphia, Pa., editor of *The Presbyterian Guardian* and general secretary of the Presbyterian Constitutional Covenant Union, contend in opposition that the order of the General Assembly conflicts with their beliefs and with the doctrines of the Presbyterian Church. They argue that to obey the order would be to place more importance on the order of a group of men than on the command of God.

The Great Betrayal took place on the morning of June 1, 1936, at which time the General Assembly's Permanent Judicial Commission shattered Protestant principles and led the General Assembly into a new era. The foundations of the church were shaken as the General Assembly in the name of "constitutionalism" and "law" trampled upon the supreme law of the church—God's holy Word. The fundamentalists lost on every point.

Two opposing views of the church were expressed. The Presbyterian view upheld constitutional government, liberty of conscience under Christ Jesus, the great Head of the Church, in



accordance with the Word of God. This idea found full and clear expression in the constitution of the Presbyterian Church in the U.S.A. The opposing view considered the power of the church absolute, denied the right to challenge a majority, and held that the General Assembly was the supreme court and final authority, not the Word of God. This is the Roman Catholic argument.

The future course of a vast religious body was determined as the report of the Judicial Commission was solemnly given. Case No. 1 concerned the five ministers from Philadelphia connected with the Independent Board for Presbyterian Foreign Missions. Case No. 2 dealt with the Rev. Carl McIntire. In the opinion of an eye-witness and a participant, "At this point the Church by action of its highest court, in clear and unequivocal language, took a position that dethroned the Lord Jesus Christ as the only Head and King of His Church." Case No. 3 pronounced judgment upon the great champion of the faith, Dr. J. Gresham Machen.

All convictions were solemnly affirmed.

The eyewitness reported of those convicted: "When the convictions were affirmed, they simply took it from His hand, thanking Him for His grace, and knowing that He is able to make the wrath of man to praise Him. And they knew from that hour that they would have to continue their witness to the full truth of God apart from a body that rejected it . . ."

The moderator said, banging his gavel, "The case is ended . . ."

The penalty given to the members of the Independent Board for Presbyterian Foreign Missions was suspension from the ministry of the Presbyterian Church and from the privilege of partaking of the holy Communion. (*Minutes of the General As-*

sembly, 1936, pp. 91-95.) These judicial decisions were made by the General Assembly in the name "and by the authority" of the Lord Jesus Christ. This constituted official judicial apostasy.

One of the most astounding actions of the General Assembly of 1936 was taken on the last day of its sessions when it refused to receive whole protests which had been filed, and proceeded further to edit other protests. One of the difficulties in the long battle through presbyteries and synods was the refusal to tolerate the minority's right to enter its opinion upon the record. This sacred right of protest was guaranteed in the Book of Discipline, Chapter X, Section 3: "Every member of the church has the right of access to any church court by petition or memorial. He has direct access to the session of the congregation to which he belongs, but a petition or memorial to a higher court must, in the first place, be presented to the session, with a request for its transmission."

Never again has there been any concerted effort to drive the modernist party from its seat of power. Modernism grew for a generation accompanied by a centralizing process which transformed the church from a great democratic body to a tightly knit organization which could be controlled by a few individuals. Modernism grew hand in hand with the growth of centralization.

When the General Assembly of 1936, meeting in Syracuse, N. Y., upheld the Mandate of 1934 and handed down the judicial decisions in the Independent Board cases, the Assembly made the most momentous decision in the history of the Presbyterian Church in the U.S.A. The 1936 judgments were a part of the great process of change which has continued into the present year of 1966-1967.



FAITH THEOLOGICAL SEMINARY

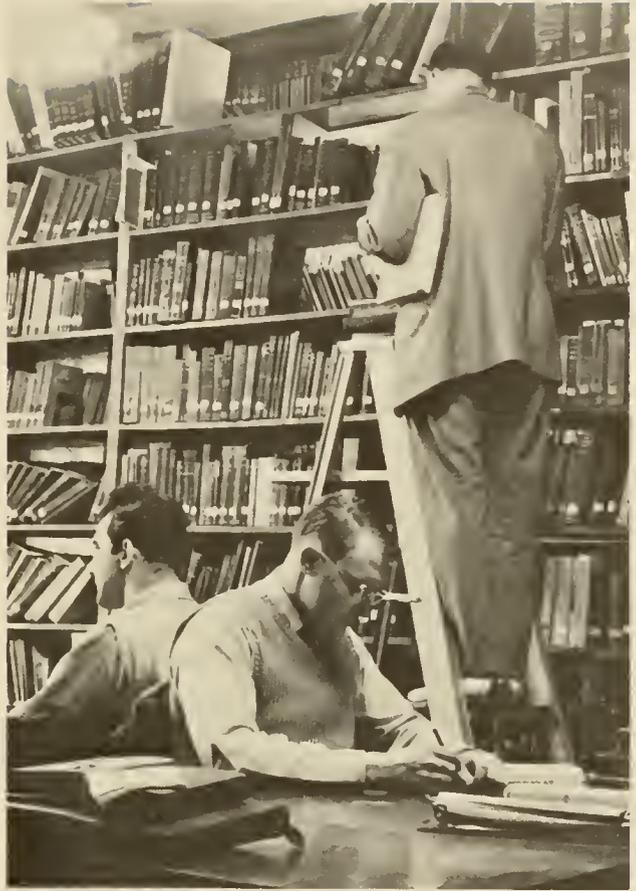
The founders of the Bible Presbyterian Church realized that the principal source of the apostasy of many old-line denominations was the defection of theological seminaries. In the summer of 1937, men of God, led by Dr. Carl McIntire, formed a new seminary which should be honoring to the Lord in its doctrine and position—a witness to the faith once for all delivered to the saints, ever exalting the infallible Word of God as the only rule of faith and practice. God gave these men Faith, and classes began that fall with twenty-six stu-

dents, all of whom were college graduates. Thus was founded Faith Theological Seminary, an institution which seeks to combine the highest scholarship with constant emphasis on vital spiritual life.

In 1953, when the Seminary found it necessary to expand its facilities, God made it possible for the famous Widener Estate, 920 Spring Avenue, Elkins Park, on the northern outskirts of Philadelphia, Pennsylvania, to become the home of Faith Theological Seminary. The buildings and grounds are ideally suited for the needs of a theological seminary.

Under the leadership of Dr. Allan A. MacRae, recognized Old Testament scholar, and a consecrated faculty, students at Faith receive personal attention, as they are taught the Word of God and as they carefully examine critical views of the Scriptures—"that the man of God may be perfect, throughly furnished unto all good works."

Faith Theological Seminary is independent and not under the ecclesiastical control of any denomination. It presents the great system of doctrine set forth in the historic Westminster Confession of Faith and Catechisms. It is closely identified with the American Council of Christian Churches and the world-wide testimony of the International Council of Christian Churches.



Faith Seminary's Library
at Wilmington, Del.



Faith Theological Seminary
at Wilmington, Del.
September, 1941, to
May, 1952

THE EVER-DEEPENING APOSTASY IN “THE OLD CHURCH”

The complacent acceptance of the judicial decisions of 1936 by the Presbyterian Church in the U.S.A. was at that time, and is still, a blot upon the history of that church. Both the boards and the church have followed a downward course ever since. In the case of the Board of Foreign Missions, it soon became very evident that that board was complacent even toward idolatry in Japan and in Korea. When Japan was determined that all her subjects should worship the sun goddess, the Foreign Board ruled that every missionary would have to work within the thought pattern of any country to which he might go.

The most important steps in the continuous apostasy may be traced through the resolutions passed by the Bible Presbyterian Church concerning distinct trends and actions in the Presbyterian Church, U.S.A., now the United Presbyterian Church in the United States of America.

Resolution adopted by the 13th Synod in 1950:

Deepening Apostasy

The Thirteenth General Synod of the Bible Presbyterian Church in witness to the fact that this church was declared to be at the time of its constitution, and still is, the true spiritual succession of the Presbyterian Church, U.S.A., hereby calls attention to the fact that the apostasy in the Presbyterian Church, U.S.A., has, since our separation from that denomination, been progressively deepened.

The action of the recent General Assembly of the Presbyterian Church, U.S.A., in expressing its willingness to unite with all and any other

churches, regardless of Presbyterian and Reformed heritage or witness, constitutes an abandonment of the Presbyterian faith and system of government. The anti-Presbyterian and even anti-Protestant propaganda which has been increasingly presented to the people has led a sufficient number no longer to desire to be Presbyterian. The general idea that denominations are sinful and that the Presbyterian denomination itself is an affront to the unity of the church are all a product of modernism and a departure from the demands of the Scriptures.

The glory of Protestantism has been that men have been free to maintain their separate witness and also to separate when sin remains unjudged and to preserve a true church.

We hereby call upon all Presbyterians in the Northern Assembly who desire to remain Presbyterian and to preserve our Presbyterian heritage in the faith, to renounce this further abandonment of the Presbyterian heritage and to come into the Bible Presbyterian Church.

A letter of the 20th Synod of the Bible Presbyterian Church, 1956:

To Our Christian Brethren in the United Presbyterian Church

Beloved in the Lord:

We greet you in the name of our Lord and Saviour Jesus Christ and we delight in His grace, mercy, and peace, given to us by His Holy Spirit.

The question of the union of the United Presbyterian Church with the Presbyterian Church in the U.S.A. which is now before you for

your consideration involves matters in which we are in a position to testify. Our Bible Presbyterian Church, formed in 1938, includes ministers and churches who were formerly connected with the northern Presbyterian Church. Before considering a marriage it is imperative to learn the reasons for a previous divorce.

It is therefore in a spirit of genuine Christian affection and out of deep tribulations that we come to you. The Bible, which is the supreme standard of our churches, must be our guide in this matter as always. May we list the following:

1. *The Auburn Affirmation.* This document, signed by more than 1200 ministers back in 1924, denied outright the plenary inspiration of the Scriptures and it rejected as "theories" such glorious facts as the virgin birth of Christ, the bodily resurrection of our Lord, His miracles, and the blood atonement. This poison in the life of the church has permeated all fields of its endeavor and led to the general acceptance of what is called the "inclusive church"—that is, that belief and unbelief can fellowship together in the broad circle of the church.

2. *The Mandate of 1934 and the Judicial Decisions of 1936.* By these actions the General Assembly of the Presbyterian Church in the U.S.A. established an authority and power in the denomination contrary to our Protestant position and heritage. By them the position of the papists over the consciences of men was established and the foundations laid for what is called "the coming great church."

Ministers of the Presbyterian Church, faithful to the doctrines of the church, were given a severe penalty of deposition from the ministry and suspension from the Communion of the church because they maintained membership in the Independent Board for Presbyterian Foreign Missions, while men who denied fundamental doctrines of the faith were not disciplined but honored in high positions.

3. *The Church Properties.* Local church property built by the members of local churches has been claimed by the Presbyterian Church, U.S.A., and the people have been denied the use of the property which they built. The denomination has taken local churches to court when they have renounced the jurisdiction of the denomination and sought to continue their testimony faithful to Presbyterian doctrine and polity. Once churches of the United Presbyterian Church become a part of the Presbyterian Church in the U.S.A. there will never be any right to withdraw or to own

local church property. A church with its property may enter the Presbyterian Church, U.S.A., but it can never get out with its property. The "property club," as it is frequently called, is one of the forces being used to keep people in the denomination and also to make it possible for the denomination to take all into any forthcoming church union.

4. *The Church Union Movement.* The present emphasis on church union is a part of the major emphasis of this century to unite all churches into one visible, organic, "Holy Catholic Church." Leaders in this movement on its broadest level are among prominent clergy of the Presbyterian Church in the U.S.A., including Dr. John A. Mackay, president of Princeton Seminary, who is also the president of the International Missionary Council and the World Presbyterian Alliance.

5. *Schools and Seminaries.* Princeton Theological Seminary, called "the seminary of the Presbyterian Church in the U.S.A.," has departed from the position of plenary inspiration of the Scriptures as set forth in the Westminster Confession of Faith and Catechisms. Princeton's president, Dr. John A. Mackay, has become a disciple of Karl Barth and as recently as October, 1956, writing in *Theology Today*, affirms the Barthian denial of verbal inspiration by declaring that "Biblical authority is not bound up with the genetic or historical problem of the composition of the books"! We know of no seminary or school under the direction and control of the Presbyterian Church in the U.S.A. which any longer holds to the historic Presbyterian position that the Bible is the Word of God.

6. *The Presbyterian Letter.* The General Council of the Presbyterian Church in the U.S.A. adopted a letter, November 2, 1953, written by Dr. John A. Mackay, and addressed, "Dear Fellow Presbyterians," calling Communism a secular religious faith, pleading for a soft and tolerant attitude toward Russia, and advocating the principles of peaceful coexistence. The United Nations, with atheistic Russia, was said to be "in harmony with the principles of God's moral government."

7. *The New Curriculum.* The Presbyterian Church in the U.S.A. has initiated an entire new program of Sunday school literature which presents the new theology to the church. This has caused much controversy. Outstanding leaders who deny the faith have been featured. Even attacks upon the Scriptures have been contained in articles supposed to commend the Bible.

These significant conditions and features of the Presbyterian Church in the U.S.A. are a part of a general pattern which has established itself. Those of us who believe the Bible to be the Word of God and desire to see our children trained in the faith of our fathers must resist these deflections, and, in obedience to Scripture, "earnestly contend for the faith." We therefore in bearing this witness appeal to you not to go into the Presbyterian Church, U.S.A., and, if the United Presbyterian Church does organically submerge itself, then that you continue as a faithful remnant. To this end we would encourage you. Jesus Christ is the Head of the Church and He is the Christ of the Scriptures not the Christ of modern reconstruction or the Christ whose kingdom is a Marxian social order.

Our heritage as Presbyterians is a glorious one. Our forebears have repeatedly forsaken all and worshiped in the hills and in open barges floating at sea. Many of our brethren have died rather than compromise the faith, and our Saviour has said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:37, 38).

Rest assured we are not alone. God is faithful. He is leading in an increasing movement of separation and there has been formed for co-operation among the Bible-believing remnants the American Council of Christian Churches which functions in our country and the International Council of Christian Churches standing on the world level.

Finally, in the lessons which God has taught us, we have been determined to preserve our Presbyterian faith in great freedom. We have seen the denominations grow in centralized and bureaucratic powers with development of ecclesiastical machines. We are seeking to preserve a free church with a free people. God has been a Father unto us as He promised and our joy is in Him and in His Son who is our life. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life" (Matt. 19:29).

Faithfully in Christ,

TWENTIETH SYNOD
BIBLE PRESBYTERIAN CHURCH

Resolution adopted by the 21st Synod, 1957:

The United Presbyterian Church in the U.S.A.

The Bible Presbyterian Church notes with deep regret the merger of the United Presbyterian Church with the Presbyterian Church in the U.S.A. Because of the unfortunate experience of some of our ministers, churches, and members with that particular church in times past, the Twenty-first Synod of the Bible Presbyterian Church feels led of our Lord to sound this note of warning to you who are now to be brought into intimate fellowship with and under the jurisdiction of men whose concept of Christianity is far from that which is given us in the Bible and summarized in their statement of faith. The Presbyterian Church in the U.S.A. is officially apostate. In the official mandate of the General Assembly of 1934, it was ruled that full support of the boards and agencies of the denomination was just as binding an obligation as the taking of Communion, or believing in Jesus Christ. This put the word of man above the Word of God. It is therefore with this thought in mind and with genuine concern for the brethren in the United Presbyterian Church that we offer the following resolution:

WHEREAS, as far back as 1924, 1200 ministers of that church signed a statement, now commonly known as the Auburn Affirmation, in which the essential doctrines of Christianity previously affirmed by the General Assembly were declared to be a mere theory; and

WHEREAS, that church has never raised its voice against that vicious document nor questioned the theology of any of its writers or signers in connection with this document, which in relation to that church's statement of faith is clearly heretical; and

WHEREAS, ministers who were faithful to the name of Jesus Christ and who have stood against the apostasy of our day have been suspended from the church because they could not participate in the unbelieving policies of the modernists; and

WHEREAS, congregations of that denomination which have felt it their duty to God to separate from that denomination, that they might serve God according to His commands, have been deprived of all their property, in some cases through suit in civil court; and

WHEREAS, through their membership in the National Council of Churches and the World Council of Churches, that denomination is helping to build a world church, of which there are many

indications that it will include religions which make no pretense of being Christian; and

WHEREAS, in the theological seminaries of that denomination verbal inspiration of the Bible is denied, as typified by a quotation of Dr. John A. Mackay, president of Princeton Theological Seminary, writing in *Theology Today*, October, 1956, which follows, "Biblical authority is not bound up with the genetic or historical problem of the composition of the books"; and

WHEREAS, in a letter written by Dr. John A. Mackay as moderator of the General Assembly of the Presbyterian Church, U.S.A., and later adopted by the General Assembly, addressed, "Dear Fellow Presbyterians," under date of November 2, 1953, which is without precedent in that church, Communism is called a secular religious faith of great vitality, and the United Nations, which includes atheistic Russia, is made to be "in harmony with the principles of God's moral government"; and

WHEREAS, that denomination has instituted an entire new program of Sunday school literature commonly known as the "New Curriculum," in which outstanding leaders who deny the faith have been featured and in which it is quite clear that many writers of the lessons do not believe in the deity of Jesus Christ or in the inspiration of the Bible as the Word of God;

Therefore, be it resolved, that the Twenty-first General Synod of the Bible Presbyterian Church, assembled in Collingswood, New Jersey, strongly urges churches and presbyteries of the United Presbyterian Church to refuse to enter the merger with the Presbyterian Church, U.S.A., and form a continuing United Presbyterian Church, in which God's holy Word may be preached without fear or favor, and maintain the glorious heritage of that church to the glory of God and the saving of lost souls for which there is so great a need today.

Resolution adopted by the 22nd Synod, 1958:

Dr. John A. Mackay, President of Princeton Theological Seminary

With the feature article in *Presbyterian Life* (Sept. 15) honoring Dr. John A. Mackay's administration of 23 years as president of Princeton Theological Seminary, we deem it vital and necessary to call to the attention of Presbyterians everywhere the tragic developments which have taken place under his regime that concern the Word of God and the historic Christian faith.

Under Dr. Mackay's administration there has been a definite shift away from Princeton's historic allegiance to the Bible and the Westminster Confession of Faith and toward liberalism, thus completely vindicating the charges of Dr. J. Gresham Machen in the 30's over Princeton's reorganization.

The charter of Princeton Theological Seminary adopted by the General Assembly of 1811 contains the following pledge required of all professors (Article 3, Section 3): "I do solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear to be to contradict or contravene, either directly or impliedly, anything taught in the Confession of Faith or Catechisms . . . while I shall continue as professor in this seminary."

That this charter has been violated and Dr. Machen justified can be illustrated in Dr. Elmer Homrighausen's published statement, "Few intelligent Protestants can still hold to the idea that the Bible is an infallible book . . .," and Dr. Mackay's neo-orthodox view that "we must discern the Word of God in the Bible." The Confession of Faith states the Bible to be the Word of God. The General Assembly of 1892 asserted: "The General Assembly would remind all under its care that it is a fundamental doctrine that the Old and New Testaments are the inspired and infallible Word of God. Our church holds that the inspired Word as it came from God is without error. If they (ministers, professors) change their belief *on this point*, Christian honor demands that they should withdraw from our ministry. They have no right to use the pulpit *or the chair of the professor* for the dissemination of their errors until they are dealt with by the slow process of discipline. But if any do so act, their Presbyteries should *speedily interpose* and deal with them *for violation of ordination vows*" (p. 179, *Minutes*, 1892). Instead of being thus honored, Dr. Mackay and others ought to face charges of violation of these ordination vows.

As president of Princeton Seminary, Dr. Mackay has done additional disservice to the cause of Christ by the great encouragement he has given the atheistic and tyrannical Communist cause. He has long advocated the entrance of Red China into the United Nations, which, if accomplished, could only be done in violation of the U. N. Charter. He has brought to Princeton as visiting professors, Dr. Josef L. Hromadka of Czechoslovakia, who, according to Dr. Matthew Spinka of Hartford Seminary, is the world's Number One Protestant *defender* of Communism.

Dr. Mackay sits with Hromadka, who not only has capitulated to Communism but is openly propagandizing for it, in the World Presbyterian Alliance. Dr. Mackay also received a Communist honorary degree from Budapest Theological Academy, just before the Hungarian freedom fighters ousted these traitorous church leaders in their brief days of freedom.

Nowhere can the deterioration under Dr. Mackay's leadership of Princeton, from the convictions of Archibald Alexander, Charles Hodge, Benjamin Warfield, Robert Dick Wilson, and J. Gresham Machen, be more clearly seen than in Dr. Mackay's complete devotion to the ecumenical dream of a one-world church and a one-world government. His famous phrase at the Oxford Conference of 1937, "Let the Church be the Church," cannot be understood except that it means for him a church in which its foundation, "the infallible and inspired Word of God," is thrown aside and an alien and unscriptural concept of a church which includes men who deny the person and work of Christ, such as Henry P. Van Dusen, George A. Buttrick, etc., are included.

This same Oxford Conference cleverly undermined our present private enterprise society in which the church is free, by stating, "It must be the ceaseless concern (of the Church of Christ) to rid herself from all subjugation to a prevailing culture, an economic system, a social type, or a political order" (*Presbyterian Life*, Sept. 15, 1958, p. 11).

This weakening of our religious, social, and economic life is evidenced in the famous Presbyterian letter of 1953 in which the Communist doctrine of "peaceful coexistence" is advocated, as well as the ridiculing of our Congressional investigating committees. These attacks by the president of Princeton Seminary serve to indicate how far Princeton has gone in denying the faith which for over 100 years she so stalwartly defended.

Answer to the "First Message of the United Presbyterian Church in the U.S.A. to the 9,462 Congregations," adopted by the 22nd Synod, 1958:

WHEREAS, the First Message of the United Presbyterian Church in the U.S.A. to its 9,462 congregations, adopted by the First General Assembly of the merged body, is a definite "state-

ment of intent," clearly revealing a departure from the Bible and the historic Christian faith as summarized by the Westminster Confession of Faith and Catechisms; and

WHEREAS, this "First Message" promotes and espouses the dangerous, pro-Communist line of "peaceful coexistence," stating that "we today must coexist with Communist nations. In this nuclear age, the only alternative to coexistence is co-extinction." This is clever propaganda to promote an already dangerous policy of Red appeasement, leading to a summit conference with Khrushchev, and the eventual reception of Red China into the U.N. These Communist nations are the very same gangster-nations who have demonstrated conclusively their complete lack of common decency and morality in international affairs; and

WHEREAS, this "First Message" demonstrates a clear endorsement and espousal of the neo-orthodox heresy, which rejects the full authority of the Holy Scriptures as the inerrant and infallible Word of God; and

WHEREAS, this "Message" presents a way of salvation which is church-centered rather than Christ-centered, and completely devoid of any resemblance of Scriptural evangelism, where the necessity of the blood atonement is emphasized; and

WHEREAS, this letter represents a departure from the historic Presbyterian belief in the total depravity of all mankind, suggesting instead that real wisdom demands that "estranged people must meet one another; . . . they must overcome enmity and distrust by the sharing of goods, knowledge, and human resources for the welfare of mankind. . . . We as a people should, therefore, be ready to admit our faults to other nations as a prelude to seeking a basis of understanding. Contrition for our own sins will do more to create an atmosphere conducive to peace than press releases denouncing the sins of others." Biblical, God-fearing, Christ-honoring wisdom could not fail to recognize that such actions on our part would be an immediate victory for the Communists, because in their atheistic philosophy there is no recognition of sin, and there is no moral law to break. This pronouncement demonstrates just how far this new Presbyterian body has gone from the historic church as established by John Knox, John Calvin, and other Reformers.

Therefore, be it resolved, that we once again remind our nation that coexistence is not compatible with Christian principles, and that it is an act of disobedience to God to do evil that good

may come. The evil of Communism cannot be neutralized by pious platitudes, but it must be faced by a strong, powerful and determined people who are willing to fight for their heritage.

Be it further resolved, that we inform the 9,462 Presbyterian churches and their people that such a pronouncement as this "First Message" demonstrates just how far the present Presbyterian Church has departed from the historic faith of our fathers who wrote and lived the Westminster Confession of Faith.

Be it further resolved, that we urge all God-fearing, Bible-believing Presbyterians to leave their present associations with unbelief and compromise, in obedience to the Scriptures, and join with those churches of the Twentieth Century Reformation which are separate from the National Council of Churches and the World Council of Churches and have united in an aggressive stand to uphold "the faith which was once delivered unto the saints."

Statement adopted at the 25th Synod, 1961:

The Blake-Pike Proposal

The Twenty-fifth General Synod of the Bible Presbyterian Church declares that the "Blake-Pike Proposal," calling for the union of four major Protestant denominations, should be rejected and vigorously opposed by all Bible-believing Christians. All who desire to preserve the historic Christian faith and the churches of our Lord as His candlesticks have a solemn duty to join in the Twentieth Century Reformation struggle, which includes resisting the building of these united churches on principles which violate the Word of God.

1. Dr. Blake in his proposal announces his willingness to abandon "*sola scriptura*." No longer must it be "only Scripture, only grace, only faith." Blake declared, "So long as the wording '*sola scriptura*' is required, no bridge can be made between catholic and evangelical." Further, he emphasized, ". . . the Bible is not a law book or a collection of proof texts . . ."

2. Dr. Blake would make the church an authority along with the Scriptures, and the church of the twentieth century will present an "authentic word of God on a political issue." He employs the arguments that Rome has used through the centuries but rejected by the Protestant Reformation: (1) the need of one voice; (2) the sectarian confusion; (3) the duplication of organization; (4)

and the value of tradition. The proposed union points the way to a return to the fold of the Roman Catholic Church.

3. According to Dr. Blake's proposal the voice and power of the church also replaces the independence and freedom of the individual. The church is to speak its voice and each man must accept and adjust himself to this voice. The responsibility of each individual to follow the voice of the Scripture as he is guided by the Holy Spirit is replaced by the Holy Spirit speaking through the church and the ecumenical leaders.

4. Dr. Blake's proposal pronounces the genius of Protestantism as a sin. The "pluraformity" of the church must give way to the united church whose ultimate goal, according to Dr. Blake, is a one-world church with Protestants, Anglicans, Greek Orthodox, and Roman Catholics.

This Twenty-fifth General Synod calls upon all Presbyterians to resist, and summons them to help preserve a Presbyterian heritage in this country which will be truly Biblical, truly Protestant, and truly free.

Statement adopted at the 28th Synod, 1964:

Unbelief in Presbyterian "Crossroads" Magazine

The Twenty-eighth General Synod of the Bible Presbyterian Church recalls the fact that many of its founders left what is now the United Presbyterian Church in the U.S.A. when Dr. Machen was rebuffed in his efforts to raise a protest within that body against increasing departure from the doctrinal standards of its founders. The Presbyterian churches were founded by men who firmly believed in the Bible as God's infallible Word, free from all human error and entirely dependable. Dr. Machen pointed out the unbelief of men in prominent positions in seminaries and mission boards, and for this activity the denomination rebuked him and drove him from its ministry. Subsequent events have shown how right was Dr. Machen's judgment as to the power of unbelief and modernism in the denomination. New evidence of this declension from God's truth are constantly arising. A particularly glaring instance is to be seen in the current issue of *Crossroads*, an official publication of the United Presbyterian Church in the U.S.A. This issue of *Crossroads* (Oct.-Dec., 1964) contains a series of Sunday school lessons, based on the Book of Deuteronomy, and presenting as established truth the unbiblical and unscientific theories of the higher

criticism which originated in Germany nearly a century ago. No factual evidence for these anti-Scriptural theories was then known, nor has any been discovered since. On the contrary, during the past century archaeologists have brought to light many new evidences of the facts of ancient history, and these facts fit with the Bible as it stands, not with the Bible as torn asunder and rearranged by the baseless theories of the Wellhausen hypothesis, with their claim that the Pentateuch came into existence through the combination of documents J, E, D, and P, documents supposed to have been written long after the time of Moses. These documents are referred to in the Sunday school lessons as fact, although no proof that such documents ever existed has been produced. We cannot but view with horror the inevitable destruction of the faith of young people that is bound to follow from the use of such Sunday school material in Presbyterian churches.

In view of this new and unanswerable evidence of the rise of unbelievers to positions of authority in the United Presbyterian Church, we call upon all true Christians who still belong to the membership of that church seriously to consider and ponder the commands of God to separate from unbelief and not to touch the unclean thing. We urge such people to consider the effect upon their children of the anti-Christian propaganda to which such teaching, found also in the young people's quarterlies, subjects them. We invite all true Presbyterians to separate from denominations that have fallen under the sway of unbelief and to unite with us in raising a testimony to God's truth that shall be uncompromising in its loyalty to His holy Word, and in its determination to make known to a dying world the only means of salvation from sin, provided by the atoning death of the Lord Jesus Christ on Calvary's cross.

The New Confession of 1967

In 1958 with the merger between the old United Presbyterian Church and the Presbyterian Church in the U.S.A., it was hoped that there might be a new infusion of conservative theology and evangelistic zeal, but the actual outcome has quickly made a mockery of such hopes.

The climax of apostasy is expressed in the new Confession of 1967. If there had been any extensive doubt in 1938 that the course they were following was a valid one, it was completely and totally dissipated by the publication of the pro-

posed Confession of 1967 of the United Presbyterian Church in the U.S.A. The new confession disqualifies the church from using the name Presbyterian. The United Presbyterian Church in the U.S.A. no longer meets the requirements of a true Church of Christ. It denies, in creed and practice, the historic Christian faith and thus ceases to be a Christian church.

When the break came and the exodus from the Presbyterian Church in the U.S.A. began, Dr. Harry Emerson Fosdick exulted: "The future of the Presbyterian Church rests in the hands of the liberals. It remains to be seen what they will do with it." What the liberals did with the Presbyterian Church comprises the history of the church and its apostasy in the next 30 years.

The new confession is separated from the Bible and actually separates Jesus Christ Himself from the Bible. The new confession gives a different kind of religion and actually declares the position and idea of the Auburn Affirmation of 1924. They have taken the principles of the Auburn Affirmation and the teachings of the Auburn Affirmation and have incorporated them into a new confession of faith which involves a change in the church's confession, not their position. The key words of the Great Commission are no longer power, preaching, and presence, but race, war, and poverty. The emphasis is upon social and civil rights. After 1967, the mission of the church will be to reconcile society, eradicating the three major evils that divide men—race, war, and poverty.

In reality the new creed stigmatizes those who offer it, for they have perjured themselves to gain admission into a confessional church and now work to change the doctrines they professed when they took the oath to maintain and defend those doctrines. The Barthian basis of the new confession is subtle enough to deceive the conservatives in the church and vague enough in its generalities to cover, by interpretation, the most radical revolutionary tactics.

Christianity Today of December 3, 1965, said: "In many respects the present controversy in the United Presbyterian Church assumes an importance far beyond the bounds of that one great denomination. For Presbyterianism in the United States has exercised a theological influence outside its own ecclesiastical borders."

The Confession of 1967 is the rejection of the teaching of this Confession that the Bible is the "Word of God" and "the infallible truth."

Statement by Dr. Carl McIntire

The Confession of 1967 demotes Jesus Christ to the level of a social reformer and makes Him a creature of His time, subject to the error of His day. It leaves out Heaven and hell.

It rejects the Bible as the infallible Word of God and declares its words to be "the words of men" of the "time at which they were written."

Its theme is "reconciliation," which means that opposing parties to social disputes get together by each side conceding certain points. This is the strategy for social revolution, not the reconciling of man to God, in which God provided the full sacrifice for man's sin in the death of His only begotten Son, and the individual accepts it by faith alone.

It is a Magna Charta to support Martin Luther King and the National Council of Churches' drive to change the social structure of the U.S.A. from freedom to socialism.

It seeks a new message for our present needs as God continues "to speak to men in a changing world and in every form of human culture" — which includes the Communist culture, too.

"An Open Letter to All Christians," adopted by unanimous action of the Synod of the Bible Presbyterian Church, meeting in Columbus, Ohio, 1965:

Columbus, Ohio
May 25, 1965

An Open Letter to All Christians

To Our Brethren in Christ, Beloved in the Lord:

Developments have taken place in Columbus, Ohio, which we believe are of the highest significance to all Christians. In more than 300 years nothing like this has happened and the consequences of it will reach into many, many churches and, we believe, into all sections of the world.

A new confession of faith, called The Confession of 1967, was received here this week by 177th General Assembly of the United Presbyterian Church in the U.S.A. This is the largest Presbyterian body in the world and under the leadership of Dr. Eugene Carson Blake, the chief executive officer, its influence in what is called the ecumenical movement is far-reaching. In fact, this new confession of faith actually lays the groundwork and is a pattern for the development of the one world church. The emphasis upon what they

call Christian unity is so great, the demand so pressing, that the most radical changes are being recommended so the denominations may be prepared to unite organically. Their goal is an ultimate reunion with the Roman Catholic Church.



COMMISSION COMMITTEEMEN — Explaining provisions of the proposed Confession of 1967, members of the committee which drafted it face newsmen after a session of the United Presbyterian General Assembly. From left to right are: Mrs. Janet Harbison, associate editor of *Presbyterian Life*; John Meister, Fort Wayne, Ind., pastor; and Prof. Edward A. Dowey, Jr., Princeton Theological Seminary, chairman. (Photo — *Columbus Dispatch*, Columbus, Ohio)

This new Confession of Faith is indeed very new. Nothing in 2,000 years corresponds to it. It has started on the way required by the constitution to make it the Confession of 1967. It is the new guide for the church, directing the course it shall take.

In an official document introducing the new confession, entitled "Confessions of the Church, Types and Functions," by Professor Edward A. Dowey, Jr., of Princeton Theological Seminary, chairman of the Committee which produced the document, we are told exactly what is being done.

"The Westminster Confession standing alone is not modern enough to guide the present, nor is it ancient enough to represent the past." The article explains, "The test of a confession is not how it conforms to type or excels in style, but whether it brings the church actually to express in words and deeds the meaning of the Gospel in contemporary life. A statement that is appropriate and powerful in its own day may fail to guide the church after some decades or centuries have gone by but comes to resemble a monument marking the past more than a tool for present work." A new tool, therefore, must be provided for the church's guidance. And these monuments of the past are to be left behind as monuments or as pieces in a museum. Thus accompanying the new confession which is presently to express the faith and purpose of the church, there will be several of the ancient docu-

ments, such as the Scots Confession, the Heidelberg Catechism. The Westminster Confession will then take its place among these monuments, with no greater standing than a historic relic which can perhaps inspire some.

But the new confession also will become outdated before long and the church will again have to adopt a Confession of 1980, or 2000. Since the church's view of its needs and its message change, its confession therefore must change.

But does the church's message change?

With the most emphatic emphasis we declare to all Christians who may read this letter that we confess our faith by declaring what the Bible teaches and what God has said. We believe God! God does not change from generation to generation. His Word cannot be amended. Jesus Christ is "the same yesterday, and to day, and for ever." The Gospel does not change. It is the everlasting Gospel of the grace of God. This new confession, therefore, turns the church away from what the Holy Scriptures teach as "thus saith the Lord" to confessing what the present church feels is its present message and current need.

Let us therefore consider what the new confession says about the Bible, Jesus Christ, its program of change, and its strong emphasis on social and political action.

In the paragraph on "The Bible," we read:

"The words of the Scripture are the words of men, conditioned by the language, thought forms and literary fashions of the places and times at which they were written. They reflect the views of life, history and the cosmos which were then current and the understanding of them requires literary and historical scholarship. The variety of such views found in the Bible shows that God has communicated with men in diverse cultural conditions. This gives the church confidence that He will continue to speak to men in a changing world and in every form of human culture."

So God will continue to speak to us today as He did in the past and "in every form of human culture." The Bible therefore is not the Word of God, its words are simply the words of men.

How different this is from the first chapter of the Westminster Confession of Faith, "Of the Holy Scriptures." Here we read: "The authority of the Holy Scripture for which it ought to be believed and obeyed dependeth not upon the testimony of any man or church but wholly upon God, who is truth itself, the author thereof, and therefore it is to be received because it is the Word of God." And again, "The whole counsel of God concerning

all things necessary for his own glory and man's salvation, faith and life, is either expressly set down in Scripture or by good and necessary consequences may be deduced from Scripture under which nothing at any time is to be added whether by new revelations of the Spirit or traditions of men."

Thus the anticipated message from God for the present day, which the new confession recognizes as valid for the present church, could not be added to the Bible. The old beliefs about the Bible are no longer acceptable.

In the "Introductory Comment and Analysis" accompanying the Confession of 1967 as presented to the United Presbyterian General Assembly, we are told concerning the paragraph on the Bible we have quoted above from the new confession, "This section is an intended revision of the Westminster Doctrine, which rested primarily on a view of inspiration and equated the Bible canon directly with the Word of God." This, therefore, is an open acknowledgment that the historic position of the church that the Bible *is* the inspired, inerrant Word of God is now being abandoned. Thus the Bible is too old, not modern enough to provide today's message!

When we consider what the new confession says about Jesus Christ we find ourselves in a similar position. Nowhere are we told that He is the only begotten Son of God or the eternal Son of God or even the Son of God. Nowhere are we told that He was virgin-born or that He was the second person of the eternal Trinity, sinless, or that He would personally return again in the clouds of heaven. There is no Heaven or hell, no justification by faith. We are told that "the risen Christ is the savior of all men." But in this setting is He the Christ who rose from the dead on the third day, and what kind of Saviour is He? Will all men be saved? Indeed, the new confession does open the door for a universalism. And since the new confession was meant to be a revision of the Westminster Confession, where it deals with the doctrine of inspiration, this section also revises Jesus Christ. He was a creature of His day. We do not even know how Christ saves. We are simply told, "God's reconciling act in Jesus Christ is a mystery which the Scriptures express in various ways." These various ways are then described to us as "images of a truth which remains beyond the reach of all theory in the depths of God's love for man."

One of these images is described as "vicarious satisfaction of a legal penalty," another is "ransom," another, "a shepherd's life given for his

sheep.”

In the Bible these are not images; these are realities, truth. This is what Christ did. He was the Shepherd and we were the lost sheep. This Shepherd is no “symbol” or theory. He is the good Shepherd who giveth His life for the sheep! In the new confession, whatever God’s reconciling act in Christ may have been, it is so mysterious and so far beyond us that we do not know what it was. The very life is taken out of Christ and out of the Gospel. We do not preach “images.” We preach the Truth, the Good News. “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life” is not a theory. It is not an image. It is not a symbol. It is simply the eternal message which God has given to us, true and final. Yes, we believe it all!

The strange thing here is that there seems to be no uncertainty about Christ’s leadership when it comes to social questions. And you are a heretic if you do not follow. Actually, the new confession demotes the Son of God to the level of some brilliant, ingenious, magnificent social reformer and He must lead us in this ministry of reconciliation in our social conflicts and international tensions to a fulfillment of the Kingdom of God on earth. Christ, the Word of God, as they call him, is separated from the Scripture as the written Word of God. They are free to make Christ be the type of leader they desire for our day.

Thus we do come to the great theme of the new confession — reconciliation. The “Preface” tells us: “God’s reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age. Our generation stands in peculiar need of reconciliation in Christ. Accordingly this Confession of 1967 was built upon that theme.” What then is the heart of the Gospel in our age? This we shall see as the confession comes to its climax. It concerns race, peace and war, and poverty.

The confession is divided into three sections — God’s work of reconciliation, the ministry of reconciliation, and the fulfillment of reconciliation.

Under this “Ministry of Reconciliation” we are told, “To be reconciled to God is to be sent into the world as his reconciling community. This community, the church universal, is entrusted with God’s message of reconciliation and shares his labor of healing the enmities of mankind.” These enmities of mankind as dealt with in the “reconciliation of society” are the conflicts in the field of race. We are told that the church as the commu-

nity of reconciliation is called to bring “all men to accept one another as persons and to share life on every level, in work and play, in courtship, marriage, and family, in church and state.” It would appear, therefore, that to be fully reconciled in the racial tensions between the Negro and the white there must be acceptance of one another “in courtship, marriage and family.” Thus intermarriage between the Negro and the white becomes a part of the Confession of Faith. But how many really share that faith?

The section concerning nuclear, chemical, and biological armaments which “threaten to annihilate mankind” tells us: “The church is called to practice the forgiveness of enemies in its own life and to commend to the nation as practical politics the search for co-operation and peace. This requires the establishment of fresh relations across every line of conflict and the risk of national security to reduce areas of strife and broaden international understanding.” Where are moral considerations in dealing with evil, and defending freedom? How better could one describe the Communist program of peaceful coexistence? This is the line being heard in leftist and even Communist circles. The Communists are anxious to have us collaborate or co-operate in fresh relations across every line of conflict. Thus the Christians of the United States are to be led to support a policy which risks our national security in order to reduce areas of strife. Does this support the program of total disarmament and policies which involve trusting the Russians? Let us remember we are dealing with the Confession of Faith of 1967. Must the church produce the faith to disarm in our world of evil men?

Again, the section dealing with “The Ministry of Reconciliation,” which would remove poverty tells us, “The church cannot condone poverty whether it be the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations.” So, to remove poverty, the church must take the lead in pointing out what it calls unjust social structures. Does this involve civil disobedience?

The section dealing with “Fulfillment of Reconciliation” is short. It talks about “Biblical visions and images of the rule of Christ such as a heavenly city, a father’s house, a new heaven and earth, a marriage feast, and an unending day culminate in the image of the kingdom.” And we find that it is now the church’s business to bring in this kingdom by social and political *action*. So,

"In steadfast hope the church looks beyond all partial achievements to the final triumph of God." And this triumph of God can be none other than a one-world government, the kingdom. But Jesus Christ said, "My kingdom is not of this world." His kingdom is spiritual, eternal, and one may enter it only by faith, not by political action. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Nowhere in this new creed are we told that!

There is no Second Coming of Christ in the clouds of heaven to raise the dead, no destruction of the world by fire, and so the church turns to political action to bring about a new world. Here is the place for the U.N. This is the program of the church according to the Confession of 1967. The specifics can all be filled in by each General Assembly!

How different all of this is from the teaching of the Bible. In the Bible God is calling out of this world a people for His name's sake. These people are to be the salt of the earth. They live and work for righteousness. Righteousness is not reconciliation.

Here, reconciliation becomes a technique of revolution to bring about the social change and to usher in "the kingdom." But the child of God is to seek first God's kingdom and His righteousness. We hear nothing about righteousness — the law of God — in this confession. Psalm 1, "Blessed is the man that walketh not in the counsel of the ungodly," is nowhere appealed to. Now under the new confession we must develop preachers and promoters of a world revolution by means of reconciliation, where the parties to conflict now make concessions and finally come up with some agreement. This is capitulation through compromise, not obedience to righteousness. How different all of this is from the plain teaching of the Bible, "Righteousness exalteth a nation but sin is a reproach to any people." "Reconciliation" becomes a temptation to compromise and surrender truth, freedom, all in the name of unity, peace, and social justice.

In writing this Open Letter we have touched upon just a few of the significant points, but these surely are sufficient to show that a great denomination of three and one-half million people is changing its mission and purpose. The Bible says the church is "the pillar and ground of the truth," and Christ said, "Thy word is truth."

Also in support of the new confession the ordination vows men formerly took, as they related to the Bible, are to be changed. "Do you believe

the Scriptures of the Old and the New Testaments to be the Word of God, the only infallible rule of faith and practice?" has been the vow which every Presbyterian minister made since the day the church was formed. It has never been changed. But this vow commits the church to the offensive view of inspiration, that the Bible is the Word of God. So this too must be changed. In its place we have a rather innocuous statement which means about anything that the person who takes it wants it to mean. "Do you accept the Scriptures of the Old and New Testaments to be the normative witness to Jesus Christ in the Church catholic, and by his Spirit God's word to you?" The word "believe" is eliminated. The word "accept" is much more general. But who understands and who can define "normative"? What are its boundaries? And it is only a witness to Jesus Christ. What of the truth the Bible reveals about the Devil? What of the truth the Bible teaches us about hell? What of the truth the Bible tells us about Adam and Eve, and the Genesis account of creation, where "in the beginning God created the heavens and the earth"? What is the significance in the phrase "in the church catholic"? Why should it be added at this time? Is this suggesting now that such an ordination vow will provide what is needed in the one-world church? Then, in the final reference "by his Spirit, God's word to you," the word "word" has a small "w." Thus, God's Spirit speaks to each man and each man decides what that word might mean to him. This is completely subjective. The Bible is not the "Word," it is only those portions or parts of it which the individual may believe that the Spirit is telling him is God's Word to him.

By this time, surely we may ask, What has become of Christianity, the historic Christian Faith? The new Confession of 1967 gives us a new religion, one adapted to the twentieth century, so they would have us think. Let us return to the pure written Word of God. Let us listen to the eternal Son of God who said, "Heaven and earth shall pass away but my words shall not pass away." Hear the Apostle Paul: If an angel from heaven comes and preaches any other gospel than that which we have preached, let him be accursed. This new confession must be rejected by all of God's people!

At this point, too, we come face to face with the fact that the Bible has in it many blessed commands. We are to strive together for the faith of the Gospel. We are to contend earnestly for the faith once delivered unto the saints. We are to try the spirits and see whether they be of God.

Nothing like this is suggested in the new confession.

It is therefore in the fulfillment of this responsibility given to us in the infallible Holy Scriptures that we direct this letter to you. We ask every Christian to enlist in the battle to preserve the Faith. Every Presbyterian needs to realize that the new confession is a great apostasy from what the church has believed and to which it bound its ministers by solemn vows. Shall we go with these changes? Is the Bible wrong? Or shall we at whatever cost stay by the old Faith? Shall we be able to sing, "Faith of our fathers living still"?

Along with this we are confronted with the fact that the Supreme Court has ruled that the Bible cannot be read in the public schools. We have the Revised Standard Version of the Bible, copyrighted by the National Council of Churches, which eliminates the virgin birth from Isaiah 7:14, and yet in the Matthew quotation of Isaiah includes the virgin birth, thus giving us a contradiction which no man could possibly accept as the work of the Spirit of God or the Word of God. Everywhere we turn, the Bible is under assault. And with it goes the authority of God in the land and the security and peace which only faith in a God who can be trusted can bring. It is the God of the Bible who alone is the Author of liberty.

The Bible Presbyterian Church feels a call to this task. This church is preserving the faith. Most of our churches have already come away from the United Presbyterian Church in order that we might be free and faithful. We accept the Westminster Confession of Faith and Catechisms under these old binding ordination vows. We indeed find ourselves in the position of being the spiritual successor of this United Presbyterian Church. If we can be of any assistance or help we stand ready, at your service. It was the good Providence indeed that led us to put the word "Bible" in front of the word "Presbyterian." This is our testimony! Do we have a Word from God, written and infallible? Our answer is, "yes," for the Bible itself gives its own testimony and carries its own witness within its own covers. We stand "for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9).

We invite you to come with us. May the Lord keep and bless us all. And having done all, may we stand! To God be the glory, great things He hath done.

Faithfully,

LYNN GRAY GORDON, *Moderator*
JAMES L. BLIZZARD, *Assistant Clerk*

Resolution adopted at the Pro re Nata Synod, 1965:

The United Presbyterian Church and the Westminster Confession of Faith

WHEREAS, the United Presbyterian Church, U.S.A., meeting at its 177th General Assembly, Columbus, Ohio, proposes an adoption of a new doctrinal standard called the Confession of 1967, which includes among other changes the rejection of the doctrine of verbal inspiration of the Bible and of election unto salvation through divine predestination, and what amounts to a rejection of the Westminster Confession of Faith as an authoritative statement of essential doctrine relevant to the twentieth century;

WHEREAS, the proposed changes urge a revision of the church's ordination vows which now include: "(2) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" and, "(3) Do you sincerely receive and adopt The Confession of Faith and Catechisms of the church as containing the system of doctrine taught in the Holy Scriptures?" and would substitute the following vows: "Do you accept the Scriptures of the Old and New Testaments to be the normative witness to Jesus Christ in the Church catholic, and by his Spirit God's word to you?" and, "Will you perform the duties of a minister of the gospel in obedience to Christ, under the authority of the Scriptures, and the guidance of the confessions of this Church?"

Therefore, the Synod of the Bible Presbyterian Church meeting at its pro re nata meeting, May 19-25, 1965, in Columbus, Ohio, declares its continued belief in:

The infallibility of the Bible in the original languages as the inspired, inerrant and unchangeable Word of God which will so remain as Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35); and

The Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Bible, the Word of God.

Further, this Synod declares that the proposed changes by the United Presbyterian Church's General Assembly will officially constitute a deplorable step of apostasy and disqualify it from using the name Presbyterian. To the degree to which it thus denies these essential tenets of the historic Christian faith, it also ceases to be a Christian church. Such proposed changes also make it immoral for this body to continue to possess

properties and endowments which were made and dedicated for the purpose of propagating the Bible as the Word of God and the teaching of the system of doctrine set forth in the Westminster Confession of Faith and Catechisms;

And, finally, this Synod also declares itself to be the true spiritual successor of historic Presbyterianism in the United States since this Synod continues to believe in the doctrines and statements taught in the Bible and set forth in the Westminster Confession of Faith and Catechisms.

An official communication of the Pro re Nata Synod, 1965:

May 21, 1965

To the Commissioners of the 177th General Assembly of the United Presbyterian Church in the U.S.A., Columbus, Ohio, May 20-26, 1965

Mr. William Phelps Thompson, *Moderator*
Dr. Eugene Carson Blake, *Stated Clerk*

Gentlemen:

The General Synod of the Bible Presbyterian Church, an autonomous ecclesiastical body, meeting in Columbus, Ohio, concurrently with your General Assembly, addresses the following message to you in the name of the Lord Jesus, the great Head and King of the Church:

This General Synod has met here because of its concern for the proposed action of your denomination in regard to the Westminster Confession of Faith and Catechisms, the proposed Confession of 1967, and the contemplated changing of Presbyterian ordination vows.

The Westminster Confession of Faith and Catechisms has been the doctrinal standard of Presbyterian bodies in all sections of the world and your present contemplated action we consider to be the most important and revolutionary of any Presbyterian body since the adoption of the Confession by the Westminster Assembly in 1648.

This General Synod is devoted to that Confession and Catechisms as the subordinate standards of our church and to which our ministers and elders are bound by the most solemn ordination vows before God.

For the United Presbyterian Church to take steps which would remove the Westminster Con-

fession of Faith from the place which it has always held under binding ordination vows touches the system of doctrine and the great foundation truths of our historic Christian faith which have become an issue in the controversy of our day. We refer specifically to the infallibility and inerrancy of Holy Scriptures, the blood atonement with the death of our Saviour being a sacrifice to satisfy divine justice and to reconcile us to God, the birth of our Lord of the Virgin Mary, and His bodily resurrection from the dead on the third day, together with all His mighty miracles.

In view of the differences and divisions which have developed in our century over these doctrines we hereby make the following appeal to you:

1. That churches, presbyteries, and synods which cannot abandon the Westminster Confession of Faith and Catechisms, as their present vows bind them and obligate them before God, be permitted to withdraw and retain their properties and financial interests. Under the Constitution of the United States we enjoy the free exercise of religion. In recent months the emphasis of your leaders in the support of the civil rights movement has been upon the rights of conscience and even here in Columbus your retiring moderator in his address spoke of obeying God rather than man.

We ask, therefore, that Presbyterians who cannot accept the proposed new Confession of 1967 and will not agree to the removal of the Westminster Confession of Faith and Catechisms to a lower level of service in the church, be permitted, whether synods, presbyteries or local churches, to maintain their own integrity and freedom before God without any financial sanctions or punitive action from you. We hear much in your emphasis upon love and brotherhood and we believe that such indeed should be practiced at home among those of the same religious family, even among the Presbyterians.

2. Most of our Bible Presbyterian churches have come out of your General Assembly. They have suffered much at your hands in the loss of their church properties and other difficulties. They have a conscience and have sacrificed for Christ's sake. We therefore earnestly appeal to you to abandon this policy. The most vital questions concerning our Presbyterian faith and heritage are now to be considered in your immediate future. And may there be no retribution against those who must obey God rather than

man when it comes to preserving the faith of our fathers.

3. Finally, we challenge you in the public debate which shall ensue. Your action in this field cannot be confined. Other Presbyterian churches may be led to follow your lead, as a preparation for the world church. Your action is of the widest interest and discussion in all Presbyterian circles and even ecumenical and non-ecumenical or Twentieth Century Reformation circles. We therefore inform you that we, too, shall participate in the public debate. Our interest is only in truth, eternal truth, and the preservation of a witness loyal to the infallible

and inerrant Word of God, the Holy Scriptures.

The question before us is: Shall the historic Presbyterian Faith which we believe to be in agreement with the written Word of God, and which we received from our fathers, be preserved in our generation? And will we hand it down to our children?

We therefore bring this communication to you as one ecclesiastical body to another and we would appreciate a reply.

Sincerely yours in the name of Jesus Christ,

LYNN GRAY GORDON, *Moderator*
JAMES L. BLIZZARD, *Assistant Clerk*

THE SYNODS OF THE BIBLE PRESBYTERIAN CHURCH

SUCCESSION OF MEETING PLACES, MODERATORS, AND STATED CLERKS OF THE GENERAL SYNODS OF THE BIBLE PRESBYTERIAN CHURCH

Date	Place	Moderator	Stated Clerk
1938	Collingswood, N.J.	Rev. J. U. Selwyn Toms	Rev. H. McAllister Griffiths, D.D.
1939	Collingswood, N.J.	Rev. Harold S. Laird, D.D.	Rev. G. Douglas Young, Ph.D.
1940	Chester, Pa.	Rev. Allan A. MacRae, Ph.D.	Rev. G. Douglas Young, Ph.D.
1941	Charlotte, N.C.	Rev. Edgar A. Dillard, D.D.	Rev. G. Douglas Young, Ph.D.
1942	St. Louis, Mo.	Rev. J. Gordon Holdcroft, D.D.	Rev. Stanley P. Allen
1943	Wilmington, Del.	Elder Roland K. Armes	Rev. Stanley P. Allen
1944	Greenville, S.C.	Rev. J. Oliver Buswell, Jr., Ph.D.	Rev. Stanley P. Allen
1945	Harvey Cedars, N.J.	Rev. Flournoy Shepperson, Sr., D.D.	Rev. Stanley P. Allen
1946	Collingswood, N.J.	Rev. Carl McIntire, D.D.	Rev. Robert Hastings
1947	Tacoma, Wash.	Rev. Roy T. Brumbaugh, D.D.	Rev. Robert Hastings
1948	Nashville, Tenn.	Rev. Francis A. Schaeffer	Rev. Robert Hastings
1949	Baltimore, Md.	Elder Peter Stam, Jr., LL.D.	Rev. Robert Hastings
1950	St. Louis, Mo.	Rev. G. Douglas Young, Ph.D.	Rev. Robert Hastings
1951	Shelton College, New York, N.Y.	Rev. John W. Sanderson, Jr.	Rev. Robert Hastings
1952	Highland College, Pasadena, Calif.	Rev. Robert G. Rayburn, Th.D.	Rev. Robert Hastings
1953	Philadelphia, Pa.	Rev. William A. Mahlow	Rev. Robert Hastings
1954	Greenville, S.C.	Rev. Linwood G. Gebb, D.D.	Rev. Robert Hastings
1955	St. Louis, Mo.	Rev. J. Oliver Buswell, Jr., D.D., Ph.D.	Rev. Robert Hastings
1956	St. Louis, Mo.	Rev. R. Laird Harris, D.D., Ph.D.	Rev. W. Harold Mare

Date	Place	Moderator	Stated Clerk
1956	Collingswood, N.J.	Rev. Carl McIntire, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. Emanuel Peters
1957	Collingswood, N.J.	Rev. Clyde J. Kennedy, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. John E. Janbaz
1958	Collingswood, N.J.	Rev. Charles E. Richter, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. John E. Janbaz
1959	Collingswood, N.J.	Rev. Arthur G. Slaght, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. Robert B. Vandermey
1960	Collingswood, N.J.	Rev. John E. Janbaz	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. Robert B. Vandermey
1961	Collingswood, N.J.	Rev. J. Philip Clark, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. Robert B. Vandermey
1962	Collingswood, N.J.	Rev. Albert B. Dodd, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. Robert B. Vandermey
1963	Cape May, N.J.	Rev. George W. Fincke, Jr., D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. James Blizzard
1964	Cape May, N.J.	Rev. Lynn Gray Gordon, D.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. James Blizzard
1965	Cape May, N.J.	Rev. Carl McIntire, D.D. Litt.D.	Rev. A. Franklin Faucette <i>Assistant</i> , Rev. James Blizzard

Bible Presbyterian Synod Founded

On the evening of June 4, 1937, a small but prayerful group of men met in one of the assembly rooms of the St. James Hotel in Philadelphia, Pa. After much waiting on the Lord and earnest conference together those present formed themselves into "The Bible Presbyterian Synod."

At this meeting there was drawn up a document entitled, "Articles of Association of the Bible Presbyterian Fellowship," which was signed by those present and, within a short time, by a few others. The "Articles of Association" are as follows:

For the sake of fellowship in the principles for which we stand, and as a testimony to our Lord and Saviour Jesus Christ, and because of the official apostasy of the Presbyterian Church in the U.S.A., and because of the departure of the Presbyterian Church of America from the historic position of American Presbyterianism, we, a group of ministers and ruling elders, do associate ourselves together in the Bible Presbyterian Synod.

We believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice. We reaffirm our faith in the system of doctrine set forth in the Westminster Confession of Faith and Catechisms in the form in which they stood in the constitution of the Presbyterian Church in the U.S.A. in May, 1936. We propose to

amend these standards in any particular in which the premillennial teaching of the Scriptures may be held to be obscured. We reaffirm our belief in the fundamental principles of Presbyterian Church polity.

We appoint as a convening committee for the next meeting of the Bible Presbyterian Synod the ministers in the Philadelphia area who are signers of this document, and this committee shall have power to represent and act for us, ad interim, in ecclesiastical matters, such as the receiving and organizing of presbyteries connected with the Synod, the receiving and disbursing of funds, and other related matters, with the provision that their acts in this capacity shall be subject to review at our next Synod.

We heartily reaffirm our faith in and support of The Independent Board for Presbyterian Foreign Missions, and join in the vigorous testimony of that Board against modernism and unbelief of all kinds.

We are persuaded that the great battle in the world today is the faith of our fathers versus modernism, compromise, indifferentism, and worldliness. With all our hearts we throw our strength into the great task of winning lost souls to Jesus Christ by the Gospel of the Grace of God.

Those who framed these articles had been ministers of the Presbyterian Church in the U.S.A. who had withdrawn from that body, and elders who were in a like position. They had also been

members of the body then known as "The Presbyterian Church of America," now called "The Orthodox Presbyterian Church." They had withdrawn from the Presbyterian Church in the U.S.A. because of its official apostasy and the recognition of their duty not to remain in fellowship with a church dominated by unbelief. They had entered the then Presbyterian Church of America in the hope that it would carry on the true spiritual succession of American Presbyterianism.

This latter hope, those who formed the Bible Presbyterian Church felt, had been frustrated by tendencies within the then Presbyterian Church of America which found more or less clear expression, both in official and nonofficial actions, at the Third General Assembly of that body held from June 1 through 4, 1937. Without impugning the sincerity of those who dominated the then Presbyterian Church of America, it was felt by many that, due to a peculiar combination of circumstances, there was no possibility that that body would ever become a widespread or effective witness to the great spiritual succession of American Presbyterianism. It seemed to them that the body was dominated by a small clique who were determined to control it totally. This group represented, doubtless in all sincerity, a point of view concerning the return of our Lord and concerning the use of intoxicating liquors which it was felt by many was both contrary to the Word of God and calculated to prevent that church from ever awakening a wide response in the hearts of American Christians. So, for the sake not only of the principles at stake, but also with a view to the need for the establishment of a great nation-wide witness to the Word of God, there were many who believed that the then "Presbyterian Church of America" as it had existed up until that time represented a "false start."

In order to accomplish the result originally intended, to which they had been bound by most solemn promises and by their loyalty to the truth of God, they felt required to unite themselves in a testimony which would be Scriptural and which further would not offend the consciences of American Christians by viewing with approval practices which the Holy Spirit had led American churches in the past emphatically to reject. The men who had worked together until that time in the then Presbyterian Church of America parted from their brethren who felt differently, not in anger, but in the profound conviction that they could not remain in that fellowship and expect the full blessing of God upon their labors.

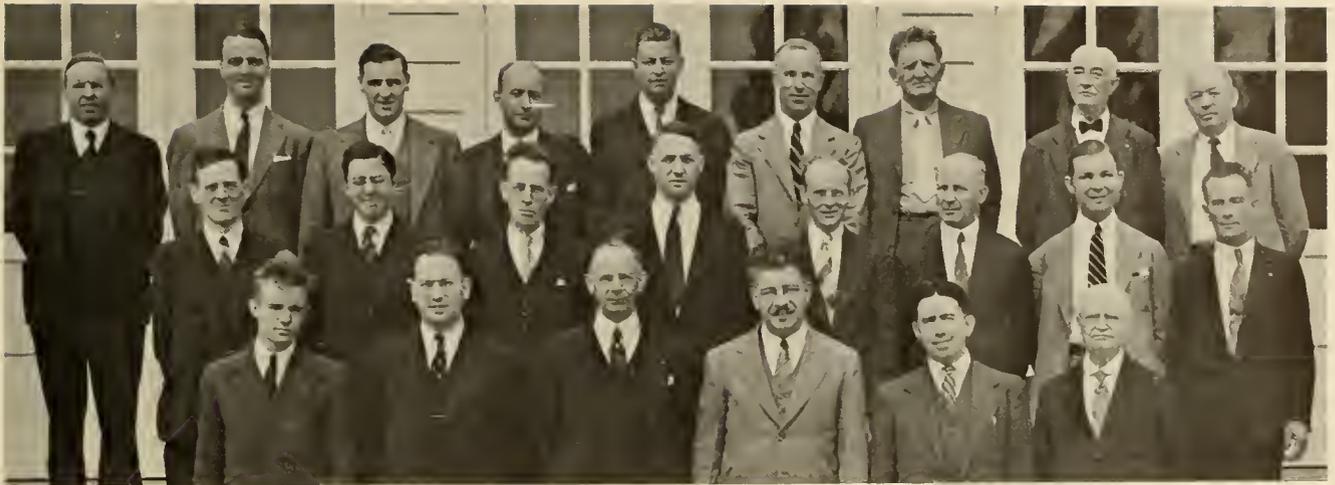
The founders of the Bible Presbyterian Synod blew no trumpets and beat no drums. They desired only God's providential leading and to lay the foundation for His work in the future with a prayerful dependence upon His grace. Without much to go on in the way of material resources, quiet groundwork was laid between June, 1937, and September, 1938, when the Bible Presbyterian Synod met in the Bible Presbyterian Church of Collingswood, New Jersey. There, after thorough consideration and much prayer, the Synod adopted a Confession of Faith, Larger and Shorter Catechism, a Form of Government, and, provisionally, a Book of Discipline. Concurrently, the Synod resolved itself into "The First General Synod" of the Bible Presbyterian Church. It erected presbyteries and took other steps for the promotion of the cause of the Gospel as God should send the means.

—From *Christian Beacon*, August 31, 1939.

First General Synod Collingswood, New Jersey, September 6-8, 1938

The First General Synod of the Bible Presbyterian Church was convened in the new tabernacle building of the Collingswood Bible Presbyterian Church, Collingswood, N. J., September 6, 7, and 8, 1938. A total of 39 ministers and 11 elders, representing the Presbyteries of New Jersey, Great Plains, Philadelphia Area, Great Lakes, Chicago Bible Presbytery, Iowa, and California formed the original roll. The Synod was convened in accordance with the "Articles of Association of the Bible Presbyterian Fellowship" drawn up in 1937 and which gave the basis of the foundation of the church. The Committee on Arrangements consisted of the Revs. Harold S. Laird, Carl McIntire, J. U. Selwyn Toms, H. McAllister Griffiths, and Ruling Elder M. Stanley Black, M.D. The Rev. J. U. Selwyn Toms was elected moderator and Dr. H. McAllister Griffiths was elected stated clerk.

The Synod adopted the historic Westminster Confession of Faith and Catechisms as subordinate standards, second only to the Word of God upon which the church is founded. Changes were made in these documents to clarify the teaching concerning the return of Jesus Christ to the earth so as to bring them into accord with the Biblical teaching of the premillennial return of Christ. More men took part in the erection of these standards than participated in the first Synod of



First Bible Presbyterian Synod, 1938

Front row — Ministers: Francis A. Schaeffer, M. Nelson Buffler, J. U. Selwyn Toms, H. McAllister Griffiths, V. V. Wortman, Frank Hamilton. *Second row* — Ministers: Henry Welbon, Robert Vining, Oscar T. Gillan, A. Franklin Faucette, James

W. Hanna, Fred A. Geisenheiner, Philip duB. Arcularius; ruling elder: M. Stanley Black, M.D. *Third row* — Ministers: Colin Weir, H. Blair McIntire, Desmond Jones, Charles Dana Chrisman, Carl McIntire, Harold S. Laird, M. A. Pearson; ruling elders: J. Herbert Rue, S. J. Glen. (Not all members are shown in this photograph.)

1729 which started the Presbyterian Church in the U.S.A.

The Form of Government was adopted, setting forth the historic Presbyterian position of the parity of the clergy and representative democracy. Local congregations were given property rights, and the right to withdraw from the fellowship at any time for reasons sufficient unto themselves.

Resolutions adopted by the Synod concerned church polity, church doctrine, and independent agencies. Concerning church polity the Synod invited all Christians who find themselves unequally yoked to unbelief to join the new testimony to the Gospel; declared to be in good standing all ministers now under Synod's jurisdiction who had suffered censures of the Presbyterian Church in the U.S.A.; and repudiated as unlawful and unchristian the actions of the General Assemblies of the Presbyterian Church in the U.S.A. taken against the Southern brethren in 1861, 1865, 1866, and 1867 in requiring them to submit their conscience to the General Assembly.

Resolutions which dealt with church doctrine took a strong stand as to the current issues which had called the Bible Presbyterian Church into being. A resolution concerning holiness of life called all members of the Bible Presbyterian Synod to a holy life separated from worldly practices and to give a testimony against sin. The Synod adopted a resolution concerning the use of intoxicating beverages, in keeping with the historic position of American Presbyterianism. The

same resolution had been presented to the Presbyterian Church in America in 1937 and had been voted down by that body. The question of the use of intoxicating beverages was one of the issues which brought about the establishment of the Bible Presbyterian Synod. The resolution concerning intoxicants was:

We, the members of this assembly, in the interests of making clear our position on this particular matter, namely, the question of a Christian's relation to the use of intoxicating beverages, and with no slightest intention of setting ourselves up in judgment on the conscience of any man where the Word of God has not bound him, do desire to declare that we deem it wise to pursue the course of total abstinence: and furthermore, we lament the widespread tendency of the American people toward intemperance, and we are unalterably opposed to the modern saloon and the liquor traffic in general, which, as now carried on, is associated with and leads to sinful abuses, and is subversive of the general welfare of society.

This resolution was in keeping with the pronouncements of the Presbyterian Church in the U.S.A. from 1811 to the turn of the century. The first resolution in America on temperance in 1811 required ministers to preach often on the sin of intemperance and to warn against the habits which tend to produce it. Sessions were enjoined to exercise special vigilance over communicants

and this sin, and to endeavor by private warnings and public censure "to purge the Church of a sin so enormous in its mischiefs and so disgraceful to the Christian name." Officers and members were urged to labor to reduce the number of taverns and other places for the sale of liquor. Every year up to 1894 the Assembly passed like resolutions on this subject. Social reform was advocated. Temperance societies were advocated to be formed in each congregation on the principle of entire abstinence from the use of ardent spirits. Conversion was declared to be the only hope of true reform. Total abstinence from the use of wines and liquors was urged by the Assemblies of 1818, 1829, 1840, 1864, 1865, and 1887. The manufacture and sale of intoxicating drinks was condemned in 1830, 1834, 1837, 1865, 1877. The Presbyterian Women's Temperance Association was indorsed in 1890, 1891, 1892, 1893, 1894, 1895, and 1897. In 1892 and 1895, "A Summary of the Deliverances of the Assembly on Temperance" was ordered to be printed and distributed among the people including all the deliverances of the past 80 years!

Concerning the return of the Lord Jesus Christ to earth, the first General Synod of the Bible Presbyterian Church declared "that subscription to our doctrinal standards upon the part of all office-bearers shall be understood as leaving them and our churches and members free to hold any eschatological view which includes the visible and personal return of our Lord to earth, and which is not otherwise inconsistent with the system of doctrine of the Bible and the Confession of Faith and Catechisms of this Church." This resolution was in direct contrast with the position of the Presbyterian Church of America which had become an amillennial church and had even attacked the premillennial view of Christ's return. This doctrine was another of the reasons for the establishment of the Bible Presbyterian Synod.

The Synod endorsed The Independent Board for Presbyterian Foreign Missions and Faith Theological Seminary and commended them to Christians everywhere in order that these institutions might receive support both in prayers and gifts for continued growth.

A memorial resolution was adopted expressing deep regret and sorrow at the passing of the Rev. R. Jackson Vaughn, one of the original signers of the Articles of Association of the Bible Presbyterian Fellowship.

Second General Synod Collingswood, New Jersey, November 14-16, 1939

In accordance with the authority granted by the First General Synod, the Committee on National Missions called the Second General Assembly to convene on Tuesday, November 14, 1939, at 2:30 p.m. in the Bible Presbyterian Church of Collingswood, N. J. The Rev. Harold S. Laird, D.D., president of The Independent Board for Presbyterian Foreign Missions, was unanimously elected moderator, and the Rev. G. Douglas Young, Ph.D., the stated clerk of the Synod. Elder Peter Stam, Jr., served as vice-moderator.

The important item of business was the consideration of the proposed Book of Discipline, drafted and recommended by the Committee on the Constitution, headed by the Rev. H. McAllister Griffiths, D.D., the clerk of the First General Synod. Chapters I and II of the Book of Discipline were adopted.

The Synod now included nine presbyteries and a total of 72 ministers had been received into the church.

Fellowship and testimonies were emphasized and took up most of the time for the Synod in striking contrast to former political machinations and mandates. Resolutions were adopted on The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, the Separated Life, Intoxicating Beverages, and the *Christian Beacon*.

Greetings were received from the continuing Methodist Protestant Church, given by the Rev. Newton C. Conant, and from the Independent Fundamental Churches of America by letter from the Rev. W. O. H. Garman. Corresponding members were present from the Methodist Protestant Church. The Ohio Regional Conference of the Independent Fundamental Churches of America wrote:

"One thing no doubt lies heavy upon the hearts of all of us is that our fundamental brethren withdrawing from their denominational affiliations previously held have been forced by circumstances to band themselves into so many little groups which often maintain very little fellowship with each other. The advisability of more concerted action on the part of all these groups and a close fellowship is no doubt apparent to all. . . .

"Our hearts were made glad by your refusal to compromise your testimony and by your unswerving loyalty to the Lord Jesus Christ and the Word of God which to us has been one of the bright



Second General Synod, 1939

Front row — Henry G. Welbon, James W. Hanna, Elder J. G. Howe, H. McAllister Griffiths, Harold S. Laird (moderator), G. Douglas Young (clerk), J. R. Lebron-Velasquez, Francis A. Schaeffer, J. U. Selwyn Toms. *Second row* — V. V. Wortman, Elder John K. Wilson, James W. Lipscomb, A. Franklin Faucette, Elder Otto Meeuwesen, David K. Myers, R. Laird Harris,

Elder O. G. Davenport, M. Nelson Buffler, Elder J. Herbert Rue, Elder M. D. Fuller. *Third row* — J. A. Van Gorkom, Delbert B. Jorgensen, Elder Presley W. Edwards, Dwight C. Chapin, Elder Peter W. Stam, H. Blair McIntire, M. A. Pearson, Carl McIntire, Joseph F. Misicka, Philip duB. Arcularius, and A. J. Koonce. (Several men in attendance are not in this picture.)

spots in these dark days of apostasy and rampant modernism.”

The Synod recorded its sorrow at the loss of the wisdom, sympathy, and services caused by the Home-going of the Rev. Colin C. Weir of Wilmington, Delaware, May 2, 1939. The Rev. Mr. Weir was a member of the Presbytery of the Philadelphia Area who took an active part in the struggle against modernism in the Presbyterian Church in the U.S.A. Mr. Weir withdrew from that church in 1936 when the Syracuse General Assembly upheld the suspension of the members of The Independent Board for Presbyterian Foreign Missions and declared that this action was blasphemous. He renounced at great personal cost the jurisdiction of the Presbyterian Church in the U.S.A. and was later deposed by that body. Mr. Weir attended the First General Synod of the Bible Presbyterian Church.

**Third General Synod
Chester, Pennsylvania, October 22-24, 1940**

The Third General Synod of the Bible Presbyterian Church met in Chester, Pa., for a three-day session devoted almost exclusively to Christian fellowship, testimonies, prayer, and lengthy devotional periods. Only the most necessary business was transacted. Dr. Allan A. MacRae, president of Faith Theological Seminary, was unanimously elected moderator, and the Rev. G. Douglas Young was re-elected to serve as stated clerk of

the Synod. The Rev. M. Nelson Buffler was elected to be assistant to the clerk.

At this Synod the consideration of the Book of Discipline was continued and Chapters III to V were adopted. Further consideration was left to the next Synod.

An overture from the Great Plains Presbytery on the dissolution of presbyteries that failed to meet the requirements of the Form of Government was reported by the Committee on Bills and Overtures favorably and this report was adopted. This later caused the dissolution of presbyteries previously named.

Resolutions on The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, *Christian Beacon*, the Separated Life, and the use of intoxicating beverages, which had been passed at previous Synods, were again passed. The Rev. Philip duB. Arcularius of Pittston, Pa., presented the following resolution, which was adopted:

Resolved, that this General Synod appoint a committee to negotiate with other evangelical bodies not connected with the Federal Council of the Churches of Christ in America, looking toward the establishment of a truly Christian Council to represent them publicly in matters of common interest and concern.

This resolution was influential in leading to the establishment of the American Council of Christian Churches in 1941.



Third General Synod, 1940, which met in "The Old Mill," Chester, Pa.

The Synod, now composed of 84 pastors, met in the Old Mill which served as the home of the Bible Presbyterian Church of Chester, Pa. (Unaffiliated). The report in the *Christian Beacon*, October 31, 1940, said:

"The Old Mill in Chester is a three-story brick factory building, the first floor of which had been cleared and made into a church auditorium. The second floor still resounds with rumbling of machines used in the manufacture of dresses. Into these modest quarters, scarcely more than a year old, many members of the Third Presbyterian Church (U.S.A.) of Chester, followed the leadership of their beloved leader, Dr. A. L. Lathem, a soldier of the cross, in walking out of the Third Presbyterian Church because of modernism and compromise. They established a true and pure testimony, the Bible Presbyterian Church of Chester, Unaffiliated.

"The Old Mill was a most appropriate place in which to hold the sessions of the Third General Synod, for nearly every man present knew something of the privations which the congregation in Chester is privileged to bear for Christ's sake. Brethren attended from churches which meet in halls, in stores, in factories, in homes, in reopened closed churches, in tabernacles. God said, 'Come out from among them, and be ye separate . . . and touch not the unclean thing; and I . . . will be a Father unto you, and ye shall be my sons and daughters.' The depth of that promise was appreciated by the members of the Synod as they enjoyed something of that sweet and precious fellowship for which the heart of every true servant of Christ yearns. The Gospel messages, the Bible expositions, the time of fellowship in the Synod

stood out in bold contrast to the type of proceedings with which most had been familiar in their previous associations. Here was a church united in its testimony to the Word of God, enjoying the rich blessings of Christian fellowship, and being strengthened and encouraged by the Holy Spirit for aggressive evangelism and steadfastness in the battle for the faith. It was different, it was fresh, it was true. Forty-nine delegates were present, and they represented a church which is truly a national church. Here was a fellowship of men, who, for the sake of the Gospel, and in obedience to the Lord Jesus Christ, had suffered greatly and endured persecution and trials."

The resolution on Religious Liberty, passed at the Third Synod, October, 1940, stated:

WHEREAS, many feel that our civil liberties are in danger and if they are taken from us, no doubt our freedom to worship God and to preach the true Gospel will be taken away also;

Therefore, be it resolved by the Bible Presbyterian Synod, that we urge all ministers, elders, and churches to pray that, if it be pleasing to the Lord, our present liberties might be preserved to us, and to use every legitimate Christian means to preserve our present liberty to worship God and preach the Gospel. If, in the providence of God, our liberties should be taken away from us, let us pray that God might give us the grace to obey God rather than man.

The Independent Board, Faith Theological Seminary, and *Christian Beacon* were recommended to all ministers as suitable channels for

carrying on the work of the church and asked for support.

"We thank God for the establishment of the *Christian Beacon* and the news of the Bible Presbyterian Church contained therein."

The *Christian Beacon* also informed of the death of one of the founders of the Bible Presbyterian Church, the Rev. Fred A. Geisenheiner, a faithful and active member of the Chicago Bible presbytery since its original organization. Mr. Geisenheiner died on August 29, 1939, at the age of 66 years.

Fourth General Synod October 14-16, 1941, Charlotte, North Carolina

The Fourth General Synod of the Bible Presbyterian Church convened for a three-day session, October 14-16, 1941, in the new church building of the Bible Presbyterian Church of Charlotte, N.C. The Rev. Edgar Archer Dillard, pastor of the host church, was elected moderator of the Synod; the Rev. G. Douglas Young was re-elected clerk, and the Rev. Stanley P. Allen, assistant clerk. On Thursday, October 16, 1941, the annual women's missionary conference was held as in previous years. This was the Synod's first meeting in the South. An encouraging feature was the presence of so many ministers of the Southern Presbyterian Church.

Consideration of the Book of Discipline was continued, beginning with Chapter VI and carried through to Chapter X. The Book of Dis-

cipline was then adopted as a whole. This completed the adoption of the constitution of the church.

The Moderator appointed the Rev. J. U. Selwyn Toms to secure statistical material.

Resolutions previously passed were reaffirmed. Others were adopted, including the approval of the newly formed American Council of Christian Churches, Harvey Cedars Bible Presbyterian Conference, and the National Bible Institute. Quotations from these resolutions follow.

Concerning the American Council of Christian Churches the Synod said:

WHEREAS, the Federal Council of the Churches of Christ in America does not adequately represent historic Christianity; and

WHEREAS, because of its usurpation of all free radio time allocated to religious work, the fundamental principle of Americanism, namely, freedom of religion and speech, is fast becoming a thing of the past; and

WHEREAS, the American Council of Christian Churches is dedicated to the preaching of the everlasting Gospel and to the proposition that this Gospel should be preached over the air lanes;

Therefore, be it resolved that we commend the American Council to our people for their support, prayers, and interest.

Concerning the National Bible Institute, later to become Shelton College, the Synod said:

WHEREAS, our brother and fellow presbyter, Dr. J. Oliver Buswell, Jr., has been called

Fourth General Synod, Charlotte, N. C., 1941



of the Lord to the presidency of National Bible Institute in New York; and

WHEREAS, the Board of that institution has testified to the fundamentals of the faith, including the exclusive policy with regard to apostate and modernistic denominations and groups;

Therefore, be it resolved by this Synod that we commend to the support and prayers of the church the National Bible Institute of New York City for the training of Christian laymen.

Concerning Harvey Cedars Bible Presbyterian Conference, purchased in May, 1941, the Synod said:

WHEREAS, it is the express purpose of this Conference to conduct a program of Bible teaching and evangelism wherein the great issues of the day are not obscured;

Therefore, the Synod commends the Harvey Cedars Bible Presbyterian Conference to the support and prayers and attendance of the church.



American Council
of Christian Churches,
formed September, 1941

The Fourth General Synod of the Bible Presbyterian Church is over. It was a time of delightful Christian fellowship and praise to God. A company of battle-scarred, bombed, and beaten servants of Christ were gathered together. Every minister to a man had suffered at the hands of ecclesiastical powers of the day, and yet all were united in their testimony to Christ and in their fellowship in the Spirit. It warmed the heart, thrilled the soul, delighted the mind, for brethren were dwelling together in unity—unity in doctrinal belief, unity in their convictions concerning the need of Christ for our day, unity in their purpose to establish a church, a true witness, without the compromise of modernism in its fold.

The delegates came from far and near. The democratic processes were honored. It seemed that only a miracle of God's grace had produced such a church in four short years. The genuine Southern hospitality accorded to the delegates and visitors by the folk of Charlotte was a pleasant and sweet delight. Men left to go back to their places of service inspired and with a greater vision of Christ

in all His holiness and purity as the only hope of a lost world and a compromising church.

—*Christian Beacon*, October 23, 1941.

Fifth General Synod

St. Louis, Missouri, November 5-10, 1942

The Fifth General Synod convened in the Bible Presbyterian Church of St. Louis, Mo., November 5-10, 1942. The Rev. J. Gordon Holdcroft, D.D., general secretary of The Independent Board for Presbyterian Foreign Missions, was elected moderator, and Elder Peter Stam of Wheaton, Ill., the vice-moderator. The Rev. Stanley P. Allen, pastor of the Bible Presbyterian Church of Merchantville, N. J., was made stated clerk, assisted by the Rev. John M. L. Young, pastor of the Bible Presbyterian Church of Wilkes-Barre, Pa. The Rev. J. U. Selwyn Toms served as statistician.

Important actions included: defining the boundaries of the ten presbyteries; directing that the Form of Government, the Westminster Confession of Faith and Catechisms, the Book of Discipline and the standing rules be printed in pamphlet form; the adopting of a new set of standing rules for the Synod; the setting up of the National Missions Committee of the Synod in a revised form so that every presbytery has a representative on the committee; the establishment of a Committee on Publications and a Committee on Supplies as a part of the Committee on National Missions; the appointment of a day of prayer for the church; and the appointing of delegates to represent the Synod in the American Council of Churches.

Reports were heard from the following approved agencies: The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, Harvey Cedars Bible Presbyterian Conference, Camp Hebron, and the National Missions Committee. Faith Seminary, with a total of 55 students, reported that the Seminary had been recognized by the Army and Navy Chaplains Corps and has graduates in both services. Through the American Council of Christian Churches, the Seminary expects to receive other students. The Independent Board for Presbyterian Foreign Missions, in its first formal report to the Synod, reported a steady increase in financial receipts from 1938 to 1942, and a total of 31 missionaries in seven fields.

The ten Presbyteries whose boundaries were defined and established were: Carolina, Philadel-



Fifth General Synod, St. Louis, Mo., 1942

Front row — W. G. Cross, V. V. Wortman, O. C. Bodle, J. G. Ort, A. J. Dieffenbacher, Peter Stam, Jr., J. W. Sanderson, Jr., J. G. Holdcroft, S. P. Allen, J. M. L. Young, L. L. Donaldson, R. H. Cox, H. J. Kallam. Second row — Ira Miller, D. C. Chapin, R. V. Miller, A. F. Faucette, J. H. Greeley, Jr., W. H.

Chisholm, Adam Hunter, F. B. Toms, J. N. McConnell, Luther Dalton. Third row — R. S. Wigfield, H. W. Veatch, A. B. Dodd, P. duB. Arcularius, R. Hastings, C. B. Annesley, G. W. Olney, C. L. Campbell, J. K. Wilson, H. B. McIntire, E. A. Dillard. Fourth row — O. E. Cranmer, M. A. Pearson, R. K. Armes, J. N. Woods, E. C. Comfort, a visitor, C. J. T. Straub, Frank Fiol, J. E. Krauss, H. S. Laird, H. McA. Griffiths.

phia Area, New Jersey, Great Plains, Great Lakes, Midwest, Midsouth, Pacific Northwest, and Southern California.

The first resolution, a memorial on deceased members, expressed thanks to Almighty God for the faithful and effective witness of the Rev. Andrew J. Koonce, of the Presbytery of the Great Lakes; the Rev. Benjamin Mickle Brown, of the Presbytery of Chicago; the Rev. Alford Kelley, of the Presbytery of the Philadelphia Area; and the Rev. E. F. Trefz, of the Presbytery of Southern California.

Previous resolutions concerning the approved agencies were reaffirmed. A resolution on War was sent to the President of the United States, the Secretary of War, the Secretary of the Navy, the Chiefs of Army and Navy Chaplains, and the press. The resolution follows:

WHEREAS, the Federal Council of the Churches of Christ in America and other apostate ecclesiastical bodies have taken, and are now taking, a vacillating, pacifistic and unscriptural attitude toward the present world conflict, in which liberty, righteousness, and the very existence of the church and state are in jeopardy;

Therefore, be it resolved that the Fifth Bible Presbyterian Synod go on public record as urging the whole-hearted support of, and the vigorous prosecution of the war to a successful conclusion. We believe the Bible teaches that a Christian not only may but

must wage war on just and necessary occasions (Rom. 13:4; Judges 5:23; 1 Chron. 5:22), and we hold the present conflict to be such an occasion.

(Romans 13:4 — “. . . For he is the minister of God, a revenger to execute wrath upon him that doeth evil.”)

Judges 5:23 — “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”

1 Chronicles 5:22 — “For there fell down many slain, because the war was of God.”)

Sixth General Synod Wilmington, Delaware, October 14-19, 1943

The Sixth General Synod met October 14-19, 1943, in the First Independent Church of Wilmington, Del. A missionary conference was held on Friday, October 15, 1943, under the auspices of the Women's Missionary Society of the host church. The Rev. Harold S. Laird, D.D., pastor of the host church welcomed the Synod to the First Independent Church of Wilmington.

Mr. Roland K. Armes, an elder in the West Philadelphia Bible Presbyterian Church, was unanimously elected moderator of the assembly



Sixth General Synod, 1943, Wilmington, Del.

and became the first elder in the history of the church to moderate a general synod. The Rev. Stanley P. Allen of Columbus, Ohio, was re-elected stated clerk to serve a three-year term, and the Rev. John M. L. Young of Wilkes-Barre, Pa., was re-elected assistant clerk for a period of one year. Other officers were: the Rev. John W. Sanderson, Jr., vice-moderator; Elder Presley Edwards, treasurer; and the Rev. J. U. Selwyn Toms, statistician.

The Sixth Synod passed strong resolutions on current issues, calling upon Americans to return to the God of the Bible and to turn from modernism and unbelief. The commissioners also recorded their recommendation that the Japanese Shinto shrines be regarded as proper military targets, and protested against Roman Catholic representation at the peace table.

The Synod heard the report from its representatives to the American Council of Christian Churches and the Committee on Chaplains. The need for a denominational chaplains' committee was emphasized and illustrated. There are now ten Bible Presbyterian ministers serving as chaplains. The American Council's Commission on Chaplains has given indispensable aid.

The Rev. Carl McIntire, president of the American Council of Christian Churches, reported on the council's activities. He gave a short history of the council and explained its relationship to the National Association of Evangelicals. Mr. McIntire

spoke of the rallies held by the council during the past year, and of plans for reaching laymen in modernistic churches through similar rallies in the future.

Dr. J. Gordon Holdcroft presented the report for The Independent Board for Presbyterian Foreign Missions and reported the safe arrival of seven new missionaries in South America; one new missionary for Africa; one new missionary for India. The total number of missionaries now serving under the Board has reached 35. He reported a new avenue of service in aiding in the rallies sponsored by the American Council of Christian Churches, through which the Board has received new contacts and enlarged its ministry. The Board has given its general secretary and its field secretary permission to give as much time as possible to this work, since the Board reaches new contacts through the ACCC.

The National Missions Committee reported that it was assisting twice as many churches this year as last, a total of 13 churches. The Committee received \$11,000 during the past year for its work.

For the first time the Synod statistician published a report. The Synod now has 54 churches and 101 pastors. Eleven new congregations were added during the past synodical year.

A committee was appointed to set up a home for the aged. The Synod also endorsed the *Christian Beacon* and recommended a committee of ten

to assist the paper in matters of promotional work of the Bible Presbyterian Church.

Previous resolutions on the separated life, intoxicating beverages, religious liberty, war and peace were reaffirmed, and the independent agencies — The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, the *Christian Beacon*, National Bible Institute, and the American Council of Christian Churches were endorsed.

Elder Roland K. Armes, Moderator of the Sixth General Synod

Elder Roland K. Armes, Philadelphia, Pa., moderator of the Sixth General Synod of the Bible Presbyterian Church, had the high honor of being the first layman or ruling elder to be elected to this high office in the Bible Presbyterian Church. Mr. Armes served as treasurer of Faith Theological Seminary and of The Independent Board for Presbyterian Foreign Missions for many years and was well known as a humble, consecrated, fearless, and lovable Christian layman.



Roland K. Armes, moderator of the Sixth General Synod and treasurer of The Independent Board for Presbyterian Foreign Missions and Faith Theological Seminary

Mr. Armes attended a number of general assemblies of the Presbyterian Church in the U.S.A. as a commissioner. For years he was clerk of the Session of the Tenth Presbyterian Church and chairman of its pulpit committee. He was one of the founders of The Independent Board for Presbyterian Foreign Missions. He also helped found Faith Theological Seminary and became its vice-president and treasurer. He was one of the founders of the Harvey Cedars Bible Presbyterian Conference and was on its Board of Directors. He saw clearly the issues involved in the theological crisis of the Presbyterian Church and stood on the side of God's Word, suffering misunderstanding and loss.

Mr. Armes delivered the Commencement Address at Faith Theological Seminary in 1942 entitled, "For the Faith — By Faith," which was printed and distributed by the thousands for its masterful review of the history of the conflict and the presentation of the issues. Mr. Armes was one of the elders raised up by God to lead and to rule.

Seventh General Synod Greenville, South Carolina, October 12-17, 1944

Dr. J. Oliver Buswell, Jr., president of National Bible Institute, New York City, was elected moderator of the Seventh General Synod which met in Greenville, S. C., October 12-17, 1944. Dr. Buswell received the gavel from the retiring moderator, Elder Roland K. Armes, who led the Synod's first worship service using as his text, "Holding fast the profession of our faith."

The Synod was held in the auditorium of the Bible Presbyterian Church of Greenville, S. C., of which Dr. Flournoy Shepperson, Sr., is pastor.

Elder Peter Stam, Jr., was appointed vice-moderator. Stanley P. Allen continued as stated clerk, while John E. Janbuz was elected assistant clerk. The Rev. J. U. Selwyn Toms continued to serve as statistician.

Most significant of the actions taken by this Synod were the authorization for a general secretary of the National Missions Committee, and for a quarterly magazine devoted to the interests of young people's societies of the church; setting up of a Foreign Missions Committee to co-operate with The Independent Board for Presbyterian Foreign Missions, and of a news bureau to gather and disseminate news to the religious and secular press; and a resolution calling upon individuals and churches within the Federal Council of the Churches of Christ in America to leave the organization, but expressing an attitude of friendship to any within such denominations who are actively engaged in opposing modernism and inclusive tendencies.

A memorial minute concerning the life, work, and death of Arthur Dieffenbacher was prepared by Dr. Harold S. Laird, and unanimously passed by the Synod. Chaplain Dieffenbacher was killed in action in Normandy this year.

The Chaplains Committee reported eight Bible Presbyterian chaplains in the Army and four in the Navy, the success being due to the American Council of Christian Churches' Commission on Chaplains.



Delegates to the Seventh General Synod, Greenville, S. C., October 12-17, 1944

The National Missions Committee reported that 18 churches are now being assisted by the committee and urged that students under care of presbytery spend summers in the work of the National Missions Committee.

The Independent Board for Presbyterian Foreign Missions reported four new missionaries.

The statistician reported that the Bible Presbyterian Church had grown to a total of 121 ministers and 65 churches.

The minutes of the Seventh General Synod reported a matter of importance for the future progress and strength of the church:

"To further promote the interests of our church, this General Synod recommends to the moderator and to the nominating committee of each succeeding Synod the placing of some of the younger men on the small committees of Synod; that, if necessary, these committees be enlarged by one or two members in order to provide for the training of the young men."

A resolution passed by the Synod endorsed work among the Jewish people:

WHEREAS, our brother and fellow presbyter, the Rev. Philip duB. Arcularius, is engaged in a faith work separate from other agencies endeavoring to evangelize the Jews:

WHEREAS, this work maintains our testimony against apostasy,

Therefore be it resolved that we commend this work among the Jews to the prayers and gifts of our people.

The following memorial to Arthur J. Dieffenbacher was placed in the Synod's minutes:

The Rev. Arthur J. Dieffenbacher was born in Titusville, Pa., April 29, 1909. He early gave his heart to Christ. Following his public school education, he entered a local college in Erie, Pa., where he studied for two years, then entered Grove City College for the junior and senior years. Upon his graduation from college, he entered Dallas



Chaplain Arthur Dieffenbacher — Killed in Action in Normandy

Theological Seminary, where he completed his training for the ministry of the Gospel. In both college and seminary he proved to be zealous in his Christian life and testimony, as well as in his scholastic activities, in which he excelled.

Soon after graduation from seminary, Mr. Dieffenbacher was ordained to the Christian ministry and sailed for China. There, for

eight years, he served with devotion, first under the China Inland Mission and then later, after his marriage to Miss Junia White, under The Independent Board for Presbyterian Foreign Missions. It was during his service in China that he became affiliated with the Bible Presbyterian Church.

During Mr. Dieffenbacher's prolonged furlough from the field due to the war, in June of 1943 he offered his services and was accepted as a chaplain in the United States Army. Soon after the completion of his training, he was sent to England with the United States Expeditionary Force. Mr. Dieffenbacher's regiment took part in the invasion of Normandy, where, in connection with the carrying out of his duties, he was instantly killed by German artillery fire.

Though in the service but a short time, he served both his country and his Lord faithfully and with a marked degree of success. It is definitely known that he was used of God in leading a large number of his fellow-soldiers to Christ.

In the death of Mr. Dieffenbacher, the Synod has suffered a great loss, and we deeply mourn his departure, but rejoice in his great gain. We thank God for the contribution Mr. Dieffenbacher has made to the testimony of the Bible Presbyterian Church. He faithfully served for a number of months the Cincinnati Bible Presbyterian Church. He also made a real contribution in the writing of a splendid pamphlet on, "Infant Baptism, What Saith the Scriptures?" His personal life and activity in our church will continue to be an inspiration to many of us as long as we live. Our hearts go out in deepest sympathy to the members of his family, and we affectionately commend them to the love and care of the Heavenly Father who in His own infinitely wise providence has called His servant Home.

Eighth General Synod Harvey Cedars Bible Presbyterian Conference, Harvey Cedars, New Jersey, May 24-29, 1945

Notable progress in Bible Presbyterian churches was indicated in reports given at the Eighth General Synod of the church in Harvey Cedars, N. J., May 24-29, 1945. The Synod proved to be one of the most profitable in the history of the church. Dr. Flournoy Shepperson, Sr., pastor of

the Bible Presbyterian Church of Greenville, S. C., was elected moderator on a white ballot. Other officers of the Synod were: the Rev. Francis A. Schaeffer, vice-moderator; the Rev. Stanley P. Allen, clerk; the Rev. Robert Hastings, assistant clerk; Elder Presley Edwards, treasurer; and the Rev. J. U. Selwyn Toms, statistician.

Among the actions of the Synod, the commissioners passed a unanimous resolution defining their attitude toward separation; set up committees on Sunday School work and finance; and sent greetings to the Reformed Episcopal Church which had just left the Federal Council, and to the newly established Chilean National Presbyterian Church which was formed as a protest against modernism on the mission field.

Bible messages delivered during the sessions of the Synod centered around the pastor in his various fields of activity: the Pastor and the Business World, the Pastor and Foreign Missions, the Pastor and Home Missions, the Pastor and the Young People, the Pastor and Radio.

The Independent Board for Presbyterian Foreign Missions reported new friends won in four conferences held in Detroit, Philadelphia, Wilkes-Barre, and St. Louis. The financial income for 1944 was greater than before, making a consistent increase in gifts for the past five years. Thirteen new missionaries brought the total number of missionaries to 52. The special event of the year was the development in Chile, another witness to the fact that the struggle for a pure Christianity is world-wide in our day. What happened in the United States in 1936 was duplicated in Chile in 1944. The methods used by the U.S.A. Presbytery in Chile paralleled the methods of the U.S.A. General Assemblies of 1934, 1935, and 1936 — and issued in the same results — the "censuring" of men who put the Word of God above the commands of men; and then, to the honor of those men and the praise of God, the formation of a new testimony. From one missionary couple, two ordained Chilean pastors, and 13 stalwart churches and groups in a territory 500 miles long, a Macedonian cry was directed to The Independent Board for Presbyterian Foreign Missions. The Independent Board thanked God and took courage as did the stalwart fundamental Christians who withdrew from the old Presbyterian Church and formed a new testimony — Calvinistic, fundamental, premillennial and evangelistic.

The National Bible Institute reported the completion of the reorganization which was contemplated from the time when the new administration



Eighth General Synod, Harvey Cedars, N. J., 1945
Front row — John G. Crane, Sr., Jack W. Murray, Francis A. Schaeffer, Presley W. Edwards, Allan A. MacRae, Thomas A. Lambie, Flournoy Shepperson, Sr., T. F. Armour, Albert B. Dodd, Luther L. Young, J. Gordon Holdcroft, Harold S. Laird.
Second row — Irwin W. Steele, William M. Irving, Jr., Otto Meeuwesen, Flournoy Shepperson, Jr., Thomas Cross, Robert D. Kutz, C. J. T. Straub, Winslow Collins, John E. Addy, Robert H. Cox, John M. L. Young, E. Archer Dillard, Ray Wallace, Howard Oakley, Archie Shelor.
Third row — Earle R. White, Lester R. Bachman, Robert Hastings, Paul Moore,

Clarence Laman, William H. Chisholm, J. U. Selwyn Toms, F. Burton Toms, Roland K. Armes, J. Philip Clark, Herbert J. Anderson.
Fourth row — Samuel E. Arendt, Harold Stigers, Calvin Harrah, Henry G. Welbon, John W. Sanderson, Jr., Clyde J. Kennedy, Charles E. Richter, F. Baird Enlow, G. W. Olney, Samuel W. Saye.
Back row — John K. Wilson, Oscar E. Cranmer, A. Franklin Faucette, Philip duB. Arcularius, Harry W. Veatch, Stanley P. Allen, Willard O. Armes, Kenneth A. Horner, Jr., William Flöge, Paul Thommen, William A. Mahlow, Edward B. Roper, M. A. Pearson, Charles Guenther, R. V. Miller.

was called to take charge of its affairs. The report stated: "This reorganization was effected both in the Board of Directors and in the Faculty, so that now, we believe, both are free from any entangling alliances with denominational or interdenominational bodies which are not wholly committed to the complete integrity of the Word of God and to the necessity of living a life of obedience to its commands, both in regard to holiness of life and in regard to separation from unbelief."

After the organizational changes were made, there were fully as many students in the day school as the previous year, and more in the night school than the previous year. "This shows, we believe, that God has given His approval to these changes."

A plan was put into operation by which work could be taken at New York University which would lead to a B.A. degree from that University as well as to graduation from the Institute. The Institute also reported that the debt of \$600,000 had been greatly reduced the past year.

The Committee on a Home for the aged recommended that a Board of Trustees be set up to receive properties, monies, and gifts. An ad interim committee was appointed to study the matter and receive property or suggested location for the establishment of a Home.

The Synod passed the following resolutions:

"Resolved that this Synod express its appreciation to President Truman for his recognition of the Lord in connection with his inauguration and for his proclamation of a special Day of Prayer in connection with his announcement of the victory in Europe."

"WHEREAS, the United States has always stood for separation of Church and State, we respectfully request President Truman to withdraw President Roosevelt's personal representative to the Vatican."

Concerning separation from apostasy, the Synod said:

We hold that it is a Christian's duty to separate himself from all co-operation in religious activities with those who deny the full authority and dependability of the Word of God, and that no consideration of expediency could ever warrant such co-operation.

As concerns co-operation with those who, while themselves believing in the fundamental doctrines of the Christian faith, continue in membership in denominations which include known unbelievers, and fail to see clearly and to observe fully the Scriptural

injunction to separate themselves from such organizations, we hold that this is a sphere of expediency, that is, one in which no man's conscience may be bound by other men; however, we as a Synod feel that great harm is done in many cases by such co-operation, and hence that it is unwise to enter upon or continue in them without careful consideration.

Regarding such individuals as are described in paragraph one, we should seek by every possible means to win them to Christ; regarding such individuals as are described in paragraph two, we urge that they be dealt with in a spirit of brotherly love, seeking by every proper means to win them to the Scriptural position of separation rather than to drive them from us, and yet not violating our conscience.

The statistician reported 56 churches, 40 unaffiliated churches, and a total of 133 ministers in the Bible Presbyterian fellowship.

Ninth General Synod Collingswood, New Jersey, May 23-28, 1946

The Ninth General Synod held its sessions in the tabernacle of the Bible Presbyterian Church of Collingswood, N. J., May 23-28, 1946. The Rev. Carl McIntire, pastor of the Collingswood Bible Presbyterian Church, was unanimously elected moderator of the Synod. The Rev. Charles Richter, assistant to Mr. McIntire, served as vice-moderator; the Rev. Robert Hastings was clerk, and the Rev. John E. Janbaz the assistant clerk; Elder

Presley W. Edwards was treasurer, and the Rev. J. U. Selwyn Toms continued as statistician.

The Independent Board for Presbyterian Foreign Missions reported a total of 59 missionaries, 12 new ones having been sent out during the past year. Seven missionary conferences were held this year, and the Bible Presbyterian Churches were growing in their foreign missions giving. The year 1946 marked the tenth anniversary of the disciplining of The Independent Board members. Also in this year the Board of Foreign Missions of the Presbyterian Church in the U.S.A. gave evidence of deeper apostasy in furnishing the president for a modernistic seminary and announced to its missions:

"The Board records its deep satisfaction that one of its members, the Rev. Dr. Henry P. Van Dusen, Chairman of the Foreign Committee, has been installed as the new president of the Union Theological Seminary, New York. In congratulating Dr. Van Dusen on his elevation to one of the most important positions in the Christian Church in our time, the Board rejoices that one so influential as he in the councils of the Church Universal and so deeply and intelligently devoted to the cause of foreign missions should now be the executive head of this great theological institution which a large number of missionaries belonging to the Presbyterian and other churches delight to call their Alma Mater. His fellow members on the Board of Foreign Missions earnestly pray that God may give Dr. Van Dusen many years of creative leadership in his new office and make him His chosen instrument to direct the thought of Christian youth to the needs of Christ's Kingdom beyond the frontiers of the nation."

Ninth General Synod, Collingswood, N. J., 1946



The Rev. John M. L. Young and the Rev. Carl McIntire, delegates to the American Council of Christian Churches, reported on the various needs of the Council and its program, and emphasized especially the new Evangelical International Sunday School Lessons which are being undertaken by the ACCC. The Committee on Chaplains also reported, and five chaplains who were present gave their testimonies. The Committee was authorized to handle other chaplaincy matters — industrial, veterans' administration, prison chaplains, and other fields. The ACCC was scheduled to have its second series of broadcasts on the Mutual System during the month of June.

The National Missions Committee reported an increase in receipts and that 20 churches are now being helped. The Committee asked for a full-time secretary. Synod suggested to the churches that they endeavor to give as much to national missions each year as they give to foreign missions.

Faith Theological Seminary, an institution which occupies a key position in the Twentieth Century Reformation Movement, reported a total of 60 students. Six of these are women students to whom the degree of M.R.E. is to be granted. The Seminary announced its plan to offer the Th.D. in the field of Old Testament.

The Committee on a Home for the aged reported: "No doubt we have all realized that one of the greatest needs of the Bible Presbyterian movement is a home or homes to which those who are treading the western slope of life may go. For the last two or three years Synod has discussed this matter at some length; therefore, at the Eighth General Synod an ad interim committee was appointed to study out the whole matter." It was decided that homes for the aged would be set up as independent agencies, in keeping with the policy of the Synod.

The theme of the Synod was "Church Building" and Bible messages centered around this theme. The Synod now is composed of eight presbyteries and 143 ministers.

This Synod passed a resolution concerning free radio time for the American Council of Christian Churches as follows:

WHEREAS, the American Council of Christian Churches at its session in Minneapolis, Minn., May 9-12, 1946, adopted a certain resolution dealing with "radio"; and

WHEREAS, the Bible Presbyterian Synod is fully cognizant of the need to keep the true Gospel on the air;

Be it hereby resolved that if there is any free radio time available or offered by radio broadcasting stations that the Bible Presbyterian Synod and other groups represented by the ACCC obtain a fair and equal portion of the time allotted for true Gospel broadcasting; and in cases where radio broadcasting stations are unreasonably or capriciously censoring, controlling, limiting, or selecting the nature, type, or volume of either paid or sustaining religious programs that not only should remedial legislation be supported but any other available legal actions should be taken where possible to prevent the continuance of such actions.

Tenth General Synod Tacoma, Washington, July 17-22, 1947

Climaxing ten years of exciting church history, the General Synod of the Bible Presbyterian Church held its sessions, July 17-22, for the first time in the Pacific Northwest, in the Tacoma Bible Presbyterian Church.

Sixty-nine delegates from 23 states and three foreign countries came by bus, train, car, plane from New York, Florida, Texas, California, North Dakota, Missouri — coming from churches which in the past ten years have "come out" in obedience to the blessed commands of the Lord Jesus Christ — out from apostasy, out from the unequal yoke with modernism, out into halls, homes, tents, new churches, even the open air, that they might raise up true and Biblical churches according to the commands of the Lord Jesus Christ, the Church's Head.

Dr. Roy Talmage Brumbaugh, evangelistic pastor and vigorous contender for the faith, pastor of the Tacoma Church, was unanimously elected moderator. Elder Roland K. Armes served as vice-moderator. The Rev. Robert Hastings continued as clerk assisted by the Rev. A. Franklin Faucette. Elder Reginald S. Wigfield of Collingswood was elected treasurer, and the Rev. J. U. Selwyn Toms continued as statistician.

The high light of the meeting came in the recognition given to the resolution concerning the Federal Council of the Churches of Christ in America by the president of the Federal Council, Mr. Charles P. Taft. The resolution, having been given wide publicity by the Associated Press, led a representative of the Associated Press to contact Mr. Taft in Quebec, Canada, and drew from him



Tenth Synod, Tacoma, Wash., 1947



Bible Presbyterian Church, Tacoma, Wash.,
Roy T. Brumbaugh, pastor

his reply. The resolution of the General Synod spoke of the Federal Council as modernist, near-Communist, and radical pacifist. Mr. Taft's reply elicited from the Synod another resolution denouncing the first Conference of the Federal Council on the Church and Economic Life held in Pittsburgh in February.

Numerous resolutions were adopted. One commended the stand of Perry Rockwood in the Presbyterian Church of Canada. Another pointed out the rising power of the Roman Church and the iniquity of the Marian Conference in Ottawa. The Synod called on the President of the United States to withdraw Mr. Taylor from the Vatican, and sent a telegram to Dr. W. B. Riley, pastor emeritus of the First Baptist Church, Minneapolis, congratulating him on his letter of resignation from the Northern Baptist Convention and his reference in that letter to the action of the late Henry B. Crowell in withdrawing from the Fourth Presby-

terian Church of Chicago and the U.S.A. denomination because of the modernism in the U.S.A. Church. Another telegram was dispatched to the board of directors and the editor of the *Sunday School Times* asking them to reconsider their recent announced decision not to continue the American Council's Sunday School lessons in 1948. A telegram was addressed to the Secretary of War thanking him for including a representative of the ACCC in the tour of Europe which he arranged for representative clergymen in the country.

The Independent Board for Presbyterian Foreign Missions reported an increase in total receipts and a total of 65 missionaries. The Board's report emphasized its stand for the Biblical message, Biblical methods of work, Biblical separation, and a Biblical life of holiness.

All the aspects of the church's work were thoroughly discussed with reports from all the agencies approved by the Synod. The Synod is now composed of 159 ministers in nine presbyteries. The number of communicants grew from 2,168 in 1940 to 6,834 in 1946.

Its Tenth Anniversary Resolution said:

WHEREAS, God in His providence, upon the basis of the Bible as the Word of God, has raised the issue of separation of His people from apostasy and that form of unbelief known as modernism, using as His instruments the late Dr. J. Gresham Machen, the late Dr. Robert Dick Wilson, and others; and

WHEREAS, out of this conflict the Bible Presbyterian Church has been raised up to implement this witness to "the Word of God and the testimony of Jesus Christ," and

through these ten years of proclaiming the Gospel of salvation, and earnestly contending for the faith once for all delivered to the saints against apostasy, radicalism, and pacifism of the denominations crystallized in the propaganda of the Federal Council of the Churches of Christ in America; and

WHEREAS, in the past ten years the conditions against which the protest was made have become increasingly worse, and signers of the Auburn Affirmation, which heretical document denying the essentialness of the fundamentals of the faith was a critical factor in the whole controversy, have actually been elected to the position of moderator of the Presbyterian Church of the U.S.A., and this position has also become the position of the World Council of Churches; and

WHEREAS, there has been no recognition or confession of the sin of the Presbyterian Church of the U.S.A. in the official judicial decision of the General Assembly of 1936 in suspending, deposing, and forbidding to partake of the Communion ministers of the Gospel who chose to obey the commands of Jesus Christ rather than the Assembly's mandate of 1934;

WHEREAS, God has used the Bible Presbyterian Church and its leaders to build true churches from coast to coast, to clarify in the minds of Bible believers the issues of obedience versus expediency, to establish Bible conferences, to bring into being Faith Theological Seminary, to further Biblical missions, and to assist in the establishment of the American Council of Christian Churches;

Therefore, be it resolved that we humbly thank Almighty God for all these blessings. To Him alone be the glory! We solemnly reaffirm the rightness and Scriptural necessity of that position of separation from iniquity which we took (2 Cor. 6:14-18); and

Be it further resolved that we call upon God's people everywhere to "cease from man" (Isa. 2:22), from expediency of self-interest, from opinions of man that flatly contradict the plain teaching of the Bible, and from the fear of man that brings a snare, and to join with churches that hold and maintain Scriptural principles of separation, to obey God rather than man, and to cease from compromise with unbelief.

Quotation from a resolution on the Federal Council of the Churches of Christ in America adopted by this Synod:

Mr. Charles P. Taft, president of the Federal Council, in his acceptance speech, Seattle, Washington, December 6, 1946, openly rejected the great evangelical doctrines which have given to America the Protestant churches. He said: "The evangelicals of the revival a hundred years ago emphasized the personal depravity of each man — only conversion of a kind that is fixed as an identifiable moment, the vicarious atonement of Jesus and the justification that comes completely disassociated from anything else the sinner does can save any of us. The belief in the verbal inspiration of the Bible made a pretty complete whole. All of which can still be found in the new churches at which we are accustomed to look a little down our noses — even though we may be convinced it is not a solution." The election of such a man to the presidency of the organization that pretends to speak for Protestantism in America, even though he challenges the basic doctrines of the historic Christian faith while recognizing that they were used a hundred years ago to bring a revival to our land, but today are not the solution, is evidence beyond dispute of the modernism and apostasy that dominate this church council. Their social gospel has become their substitute for the historic Gospel of redemption revealed in the Bible.

Dr. Roy Talmage Brumbaugh
Moderator of the Tenth General Synod

Dr. Roy Talmage Brumbaugh, pastor of the Tacoma Bible Presbyterian Church, was elected moderator of the Tenth General Synod of the Bible Presbyterian Church meeting in Tacoma. Dr. Brumbaugh began his ministry in Atlanta, Ga., was called to the First Presbyterian Church of Coatesville, Pa., and then to the Wanamaker Church, the Bethany Presbyterian Church of Philadelphia. In 1930 he moved to Tacoma as pastor of the First Presbyterian Church. As a result of the conflict over The Independent Board for Presbyterian Foreign Missions of which Dr. Brumbaugh was a charter member, he renounced the jurisdiction of the Presbytery and established the Independent Bible Church of Tacoma, which later became the



Roy Talmage Brumbaugh,
moderator of
Tenth General Synod

Tacoma Bible Presbyterian Church. Dr. Brumbaugh is a strong evangelistic pastor, and through his ministry during the war years more than 2,000 servicemen were led to accept Christ as their personal Saviour. Dr. Brumbaugh also was one of the men who established Faith Theological Seminary in 1938. He is the author of more than 13 booklets and contributed a weekly column in the *Tacoma Times*.

Eleventh General Synod Nashville, Tennessee, May 13-19, 1948

The Eleventh General Synod of the Bible Presbyterian Church met in the Bible Presbyterian Church of Nashville, Tenn., May 13-19, 1948. The Rev. Francis A. Schaeffer was elected moderator, and the Rev. Fred Stroud, pastor of the host church, was appointed vice-moderator. Mr. Schaeffer was the youngest man ever to be named moderator, and the first graduate of Faith Theological Seminary to hold the office. He had been touring the country as the American representative of the Foreign Relations Department of the American Council of Christian Churches. The Rev. Robert Hastings continued as stated clerk assisted by the Rev. A. Franklin Faucette. The Rev. J. U. Selwyn Toms continued as statistician. Fifty-one ministers and 23 elders were enrolled as delegates representing churches.

Each evening over Station WLAC, 50,000 watt local station, the Rev. Carl McIntire presented a message on the general subject, "Russia's Most Effective Fifth Column in America," in which he dealt with the Federal Council of Churches and its program of socialism. The topics of the five messages were: "Destroying America's Free Economy," "The Infiltration of Communist Ideas into the Federal Council of Churches and Sunday School Literature," "Substituting Karl

Marx for Jesus Christ," "The Drive for World Socialism through the World Council of Churches," and "Witch Hunting and the Origin of the So-Called Civil Rights Program."

The American Council of Christian Churches, meeting in Detroit, Mich., in September, 1947, had issued an International Call to set up an international council of Christian churches. This call was sent to all Bible-believing churches throughout the world. The Bible Presbyterian Synod voted to participate in the formation of such a Council and elected four delegates to act for that body: the Rev. Carl McIntire, the Rev. Francis A. Schaeffer, Dr. J. Gordon Holdercroft, and Dr. Thomas A. Lambie.

The Independent Board for Presbyterian Foreign Missions announced its continued growth. It is now represented on 12 fields of the world. The Board had named delegates from the Board members or from the missionary personnel of the Board to represent it in Amsterdam, Holland, August 12-19, 1948, at the formation of the proposed council.

The Rev. Thomas Cross was elected to be general secretary of the National Missions Committee and reported that 19 different pastors had been aided by the Committee. A publication, *National Missions Reporter*, was presented to the Synod.

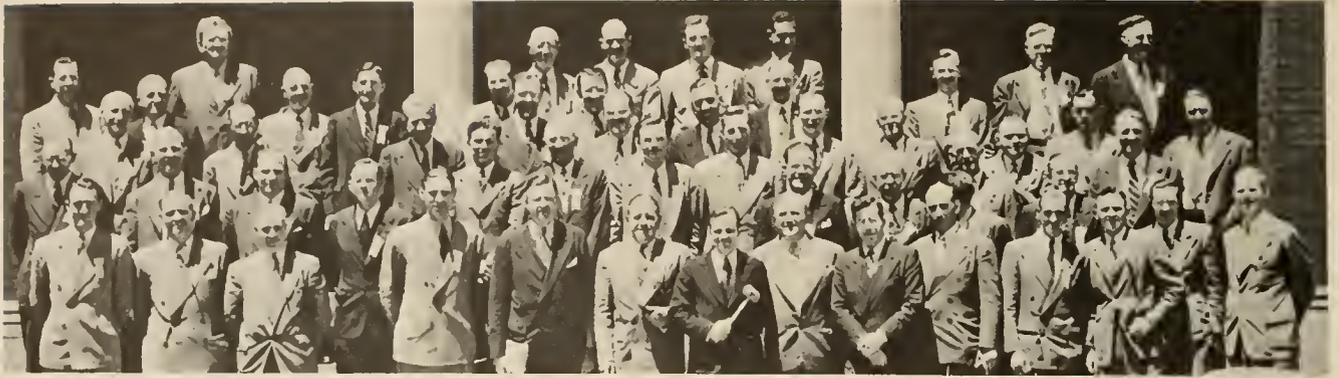
The committee appointed to investigate the possibility of a Home for the aged was instructed to continue.

Considerable discussion was held over plans for co-operation with the Navajo Bible Training School and Mission in Arizona. Several Bible Presbyterian ministers were working with the Mission and serving as missionaries to the Navajos. The matter was held over for further action by the next Synod.

A memorial minute expressing gratitude for the clear testimony, manifold contributions, and spiritual blessings that have come to the church through the ministry of Dr. Charles Gordon Sterling was passed. Dr. Sterling was one of the founders of the Bible Presbyterian Synod and a member of the faculty of Faith Theological Seminary in its initial year. Dr. Sterling departed to be with the Lord on February 26, 1948, at the age of almost 89.

The following resolution concerning the proposed international council of Christian churches was also passed:

WHEREAS, the Federal Council of the Churches of Christ in America is leading in



Eleventh General Synod, Nashville, Tenn., 1948

the organization of the World Council of Churches in Amsterdam in August of this year; and

WHEREAS, the American Council of Christian Churches has issued a call to Bible-believing churches of the world to unite in the formation of an international council of Christian churches also to meet in Amsterdam during the same month; and

WHEREAS, the Bible Presbyterian Church is committed to the principles of the American Council of Christian Churches, upon which principles the international council of Christian churches is to be founded;

Therefore, be it resolved that we commend the international council of Christian churches to the membership and friends of our church for their prayers and practical support.

Twelfth General Synod Baltimore, Maryland, May 16-31, 1949

The Twelfth General Synod of the Bible Presbyterian Church at Baltimore, Md., May 26-31, 1949, was greatly stirred to a wider home missions task in the presentation of the report of the National Missions Committee and put into effect a plan to implement that vision in the appointment of its first full-time general secretary.

In support of its stand for separation from all unbelief and modernism the Synod elected Ruling Elder Peter Stam, Jr., as moderator. Dr. Stam was one of the earlier members and a leader in the movement which led to the founding of The Independent Board for Presbyterian Foreign Mis-

sions and Faith Theological Seminary. He was the second layman to be elected to this position.

Dr. Robert G. Rayburn, Wheaton, Ill., was appointed vice-moderator, and the Rev. Robert Hastings was elected stated clerk, with the Rev. Kenneth A. Horner, Jr., assistant clerk. Host churches were the South Baltimore Bible Church, the Rev. Arthur G. Slaght, pastor, and the First Bible Presbyterian Church, the Rev. Thomas G. Cross, pastor.

The Synod adopted several recommendations presented by the National Missions Committee. It unanimously approved the action of the Committee in making the Rev. Thomas G. Cross its first general secretary and establishing Committee headquarters in Wilmington, Del. Mr. Cross planned to give a large portion of his time to encouraging the setting up of Bible Presbyterian Churches where requests and openings appeared. The organization of a Canadian Bible Presbyterian Church was expected soon.

Progress in all departments of the church was noted. Membership, churches, giving both to home and foreign missions — all showed a remarkable increase.

As one of its constituent members, the Synod also looked back to the founding of the International Council of Christian Churches and rejoiced in the outreach of the separated testimony into the world level. The Independent Board for Presbyterian Foreign Missions reported the greatest advance of its history in the establishment of missions on every continent but Australia. The Board was honored because the four Bible Presbyterian delegates sent to Amsterdam to attend the organizational meeting of the International Council of Christian Churches were all connected with the Board. Of these four delegates,



Twelfth General Synod, Baltimore, Md., 1949

three were elected to the executive committee of the ICCC. The world-wide cause and connections with other Bible-believing churches elicited this statement, "All this emphasizes the absolute necessity of such general organizations as the ACCC and the ICCC if we are to maintain and strengthen the cause to which we have put our hands throughout the world."

The Synod endorsed the ICCC's testimony, preamble, and doctrinal statement, and declared its continued participation as a charter member in the Council to which it offered its fullest cooperation and support. The ICCC was commended to be placed in the missionary budget of Bible Presbyterian churches.

A board of trustees was formed from members of the Bible Presbyterian Church and incorporated under the name, "Bible Presbyterian Home, Inc." The Rev. Clarence Laman was invited, with Mrs. Laman, to become the superintendent and assistant superintendent of the Bible Presbyterian Home, "Evening Rest," in Delanco, N. J.

Resolutions were adopted concerning socialized medicine, keeping the Lord's Day, peace and unity of the church, the reading of the Bible in the public schools, separation from the Federal Council, the policy of the State Department in regard to China, and approved agencies of the church. The Synod endorsed the application of the Rev. John M. Norris for a nonprofit Christian radio station in Red Lion, Pa., and commended Dr. Alexander A. Murray of Sydney, Nova Scotia, for his firm and fearless stand in resigning from the Presbyterian Church in Canada and withdrawing, together with his entire congregation.

The Synod's resolution on the reading of the Bible in public schools follows:

WHEREAS, there is a determined effort on the part of certain groups across the country

directed toward exclusion of the reading of the Bible from the public schools,

Therefore, be it resolved by this Twelfth General Synod of the Bible Presbyterian Church that we call to the attention of the governors and legislatures of the several states the fact that the blessings of liberty which our country enjoys are the direct result of the influence of the Word of God and that we urge that its reading in the public schools of our land be continued.

Since for several years there has been a feeling of a real need for an organization of the women of the Bible Presbyterian Church, the Synod issued a call for a meeting of all the women of the Synod with a view to setting up a women's organization, this meeting to run concurrently with the 1950 Synod. The Synod also appointed a committee on women's work, composed of three members of Synod and three women, to function during the year to receive and disburse suggestions and information on the setting up of the permanent women's organization and to prepare a program for the meeting of women in 1950. It was also recommended that each presbytery establish a women's organization.

Thirteenth General Synod St. Louis, Missouri, June 1-6, 1950

The Thirteenth General Synod of the Bible Presbyterian Church was held in the First Bible Presbyterian Church of St. Louis, Mo., June 1-6, 1950.

Dr. G. Douglas Young of New York City was elected moderator and the Rev. Charles E. Richter, vice-moderator. The stated clerk, the Rev. Robert



Thirteenth General Synod, St. Louis, Mo., 1950

Hastings, was assisted by Elder George E. Johnson. Elder Reginald S. Wigfield of the Collingswood Bible Presbyterian Church continued as treasurer and the Rev. J. U. Selwyn Toms as statistician. The theme of the Synod was, "Building the Church of God," with a strong emphasis upon revival and evangelism.

Five radio stations in the city gave time to the Bible Presbyterian Church. Resolutions were adopted covering the subjects: Christian day schools, approved institutions, Communism, benevolences, radio testimony, Reformed Ecumenical Synod, spiritual life and evangelism, Foreign Missionary Council, Kingdom-of-God propaganda, call to Presbyterians, National Presbyterian Church of Chile, and the International Council of Christian Churches.

Through a report of Dr. Carl McIntire, president of the Council, the eyes of the church were set upon the coming Second Plenary Congress of the ICCC to be held at Geneva in August. The following resolution concerning the Congress was passed:

WHEREAS, we are convinced that God, through the International Council of Christian Churches, has brought into being a movement that will be of increasing importance (1) in calling the Lord's people to rally to the support of the Word of God against every form of unbelief, (2) in presenting the true Gospel of salvation from sin to those who know it not, and (3) in encouraging many of the younger churches of the mission fields in the faith which brought them out of Satan's kingdom into that of God's dear Son;

Therefore, be it resolved that the Bible

Presbyterian Synod again endorse the purposes and efforts of the ICCC throughout the world and especially that it call the attention of all its churches to the Second Plenary Congress of the ICCC to be held at Geneva, Switzerland, August 16-23, 1950, and recommend to its churches that they endeavor to send just as many representatives to the Congress as possible; and further, that in taking offerings to send such representatives it urges each church to raise at least one-half as much more than they need to send their own representatives, this extra sum to be used to send nationals from their fields so there may be as large a representation as possible from mission lands all over the world.

Further, that we instruct the clerk of Synod to send out this resolution to all our member churches as soon as Synod adjourns without waiting for the publication of the minutes.

A significant forward step in the life of the church was the formation of a Women's Synodical Society. This organization developed out of a report of a Committee on Women's Organizations headed by Dr. Robert G. Rayburn of Wheaton, Ill., appointed by the 1949 Synod. Mrs. A. Franklin Faucette of Lakewood, Ohio, was elected president of the new Synodical which was formed with 39 women from eight Presbyteries.

The statistician reported a total of 7,860 communicants, 169 ministers and 71 churches.

The Synod also adopted the following resolutions:

Concerning the Foreign Missions Conference

The Thirteenth General Synod of the Bible

Presbyterian Church hereby requests the Missions Commission of the International Council of Christian Churches to send a communication appealing to certain Christian bodies now in the Foreign Missions Conference of North America urging them not to affiliate with the National Council of the Churches of Christ in the U.S.A. and clearly to state before the Christian world their own opposition to modernism and inclusivism and their determination to bear witness to the faith once delivered to the saints.

False Terminology

The Thirteenth General Synod of the Bible Presbyterian Church declares that the kingdom-of-God terminology used by the modernists and their associates to describe an economic, political, and social system is contrary to the teaching of the Bible, and will be destructive to our free society in which the individual is responsible first to God.

The use in the official Sunday school literature and church publications of certain denominations—such as the Methodist, the Northern Baptist, the Congregational, the Episcopal, and the Presbyterian—of this false concept of the Kingdom is leading people to believe that Christianity is something which it is not. We view with deep concern the use of the instrumentality of these churches to promote under this false propaganda social revolution in our country, which is aiding pro-Communist forces. We call attention to the fact that, according to the Lord Jesus Christ, the Kingdom of God is a spiritual order, and not a social system, and, as referred to in our Westminster Confession of Faith, it is declared to be in the world at the present time, the Church. (John 3:3, Westminster Confession of Faith, Chapter 25, Section 2.)

We commend the exposure of this false kingdom propaganda in the popular best seller, *The Road Ahead*, by John T. Flynn, and we express our appreciation for the service which he has rendered to the cause of human freedom.

Communism

Inasmuch as the security of the Government of the United States is threatened by a world-wide Communist conspiracy, operating freely within our country, as revealed by the conviction of Alger Hiss, Klaus Fuchs, the eleven top Communists and the Coplon-Gubitchev trial; and

WHEREAS, the agents of Russia are engaged in this attempt to overthrow our form of government and free institutions through conspiracy, deceit, treachery, and eventually violence; and

WHEREAS, present laws on the Federal statute books are woefully inadequate to cope with the menace of peacetime espionage and sabotage, even permitting such agents to obtain elective and appointive positions in the Federal Government;

Therefore, be it resolved that we call upon our citizens to inform themselves regarding this menace to our free institutions and urge our Government to adopt such measures as will safeguard the liberties of our nation.

The 13th Synod also sent an expression of sorrow to the faculty of Concordia Seminary upon the loss which they have sustained through the death of Professor W. E. G. Polack, and the desire that God would enable them to carry forward their testimony to the truth of His Word and its message of salvation.

The Synod also passed a memorial resolution concerning the Rev. Frank H. Heydenburk who passed away in April, 1950, at the age of 81 years. Mr. Heydenburk entered the Bible Presbyterian Church very shortly after its beginning and was living in retirement at Houghton, N. Y., at the time of his death, but had his credentials in the Presbytery of California. Brother Heydenburk maintained until the end a keen and vital interest in the work and testimony of the Bible Presbyterian Church which considered it an honor to have him as a minister.

Fourteenth General Synod

Shelton College, New York City, May 31 — June 5, 1951

The Fourteenth General Synod of the Bible Presbyterian Church, held in Shelton College, New York City, May 31 to June 5, 1951, was the largest in the history of the church. There were in attendance 98 commissioners (74 ministers and 24 elders) besides a number of visiting elders and other laymen from the churches.

The Rev. John W. Sanderson, instructor at Faith Theological Seminary, Wilmington, Del., was elected moderator. Mr. Sanderson had served as pastor of the West Philadelphia Bible Presbyterian Church and the St. Louis Bible Presbyterian Church, and was for two years managing editor



Fourteenth General Synod, Shelton College, New York City, 1951

of the *Christian Beacon*. Since 1945 he has been a member of the faculty of Faith Theological Seminary. The Rev. Homer P. Emerson, missionary to Peru under The Independent Board for Presbyterian Foreign Missions, on furlough at the time, was appointed vice-moderator. The stated clerk was the Rev. Robert Hastings, pastor of the West Chester, Pa., church, with the Rev. Lawrence N. Manross, Ph.D., pastor of Christ Church, Philadelphia, as assistant clerk. Elder John E. Krauss, Wilmington, Del., was elected treasurer to succeed Elder R. S. Wigfield, Collingswood, N. J., who had served as treasurer for a number of years.

A number of resolutions were passed by the Synod, including the following: Approved institutions, the Romish Church, death of Chancellor Arie Kok, appointment of George A. Buttrick as Cook Lecturer to the Far East, thanks to Tacoma Church for sending their pastor around the world in the interest of the ICCC, and thanks to the Collingswood Church for giving their pastor so freely to the promotion of the Twentieth Century Reformation.

The general subject of the discussions and popular meetings was "Total Mobilization."

The second annual meeting of the Women's Synodical Society of the Bible Presbyterian Church met June 3 and 4 during the meetings of the General Synod. The same theme was used.

The report of The Independent Board for Presbyterian Foreign Missions announced the election of Dr. J. Gordon Holdcroft to the presidency of the Board in the fall of 1950 and showed concern for the need of separated bodies. The report stated: "We have seen an increased and urgent need for a Mission Board, Presbyterian in doctrine, and at the same time clear on the issues which are being drawn into sharper focus by the encroachments of modernism and strategy of the forces represented by the World Council of Churches and the International Missionary Council. There is no field today free from

the conflict against unbelief. This condition is being met by the establishing of new Bible-believing churches and councils, and we rejoice in the part God has given the Independent Board in this conflict." . . . "The issues raised by the World Council and the International Missionary Council have created a need for separated bodies to unite their witness against the encroachments of these modernistic agencies. Two such Bible-believing Councils have been organized, one in India, the India Bible Christian Council, and the other in Japan, the Japan Bible Christian Council. Each of these also has been putting out a paper for the purpose of informing other missionaries and national leaders of the issues which face the church."



Officers of the Women's Synodical Society, 1951

Mrs. Carl McIntire, Collingswood, N. J., chairman of Outlook Committee; Mrs. Kenneth Horner, Wilmington, Del., corresponding secretary; Miss Mary Edwards, St. Louis, Mo., recording secretary; Mrs. Stanley Allen, Los Angeles, Calif., treasurer; Mrs. A. Franklin Faucette, Lakewood, Ohio, president; Miss Kathryn Moore, Philadelphia, Pa., chairman of Missionary Committee; Mrs. Peter Stam, Jr., Wilmington, Del., vice-president; Mrs. G. Douglas Young, New York City, not present, Fellowship Committee chairman. (These officers were elected in St. Louis in 1950 at the organization of the Women's Synodical Society.)

Shelton College, a nondenominational institution that serves the Bible Presbyterian Church, reported that it had been accredited by the Board of Regents of the University of the State of New York.

The Rev. Clyde J. Kennedy reported an encouraging outlook for the future of Highland College, Pasadena, Calif., established for the purpose of training leaders to meet the challenging and expanding needs of the Bible Presbyterian Church.

Faith Seminary reported the largest enrollment, 111 students, in the history of the institution to date, and added: ". . . the Seminary asked and received recognition from the Department of Education of the State of Delaware and also was recognized by the U.S. Department of State as an approved agency for relief for students stranded by the Communist upheaval in China. This is a welcome addition to the various agencies of the U.S. Government which have already in past years recognized the work of the Seminary."

The Synod now has 76 churches and 177 ministers on its roll.

Resolution on George A. Buttrick

WHEREAS, the Board of Foreign Missions of the Presbyterian Church in the U.S.A. is sending Dr. George A. Buttrick out to lecture in the Far East under the Joseph Cook Foundation which was established by a thoroughgoing Bible believer and fundamentalist for the purpose of defending Christianity; and

WHEREAS, Dr. Buttrick has been a leader of the Federal Council of Churches [National Council] which has done so much to destroy faith in many of the essentials of the Christian faith and is well known through his writings as a man who denies the trustworthiness of the Scriptures, even in ethical and doctrinal matters, and who has repeatedly expressed his repugnance to the Biblical doctrine of the substitutionary atonement;

Therefore, be it resolved that we solemnly protest this action which seems to us a gross misuse of trust funds, and earnestly warn the churches in the Far East against the sin of cooperating with him in any way during the period of his lectureship.

Fifteenth General Synod Highland College, Pasadena, California, August 21-26, 1952

Dr. Robert G. Rayburn, president of Highland College, Pasadena, Calif., was elected moderator of the Fifteenth General Synod of the Bible Pres-

byterian Church held at Highland College, Pasadena, August 21-26, 1952. Dr. Rayburn appointed the Rev. Philip Foxwell, missionary to Japan, as vice-moderator. The Rev. Robert Hastings of West Chester, Pa., was re-elected stated clerk of the Synod, with Dr. Elmer Smick of Trenton, N. J., as his assistant. Elder John E. Krauss and the Rev. J. U. Selwyn Toms continued as treasurer and statistician respectively.

Sixty commissioners were present for the opening session. The Third Annual Meeting of the Women's Synodical met concurrently with the Synod. The Synodical program had been previously prepared by the executive committee with the chairmen of the various committees of the Synodical and centered around the topics, "Prayer and Prospects," "Preparation, Presentation, and Proclamation." A Sunday afternoon service attended by both men and women of the church had as its topic, "What Wonders God Hath Wrought in the Bible Presbyterian Church."

The Synod passed a number of important resolutions on the following topics: Religious freedom through the United Nations, approved institutions, Sunday school teachers' pledge, separation from apostasy, the Romish Church, chaplains, progressive education, General Eisenhower, the ICCC, ACCC, and local councils. A memorial resolution was passed on the Rev. J. B. Foster, a member of Great Lakes Presbytery, who went to be with the Lord on April 17, 1952.

A high light of the meeting was the presentation of a Directory of Worship by the Rev. Charles E. Richter of Collingswood, N. J., the chairman of the Committee. The Directory was formulated in compliance with the action of the Thirteenth General Synod meeting in St. Louis, Mo. Considerable time, study, and labor went into the preparation of the Directory. The Committee examined a goodly number of such directories used by various churches which adhere to the Reformed Faith. The present Directory was based largely on the directory of worship of the Church of Scotland, adopted in 1645, and from the directory of worship of the Presbyterian Church in the U.S.A. adopted in 1788.

Emphasis was placed in several instances upon certain matters necessary to this age and peculiar to the separated position of the Bible Presbyterian Church. The Directory was sent to the presbyteries for their consideration and study.

Some of the most important resolutions passed by the Synod are as follows:



Fifteenth General Synod, Highland College, Pasadena, Calif., August, 1952

The ICCC, ACCC, and Local Councils

Recognizing that the present "national emergency" and the international conflict are due to ideologies which deny the Christian faith and freedom, we, the members of the Fifteenth General Synod of the Bible Presbyterian Church, heartily recommend the testimony of the International Council of Christian Churches and the American Council of Christian Churches in their exposure of the errors of modernism and socialism — namely:

- (1) The denial of the Bible as the Word of God and Christ Jesus as the risen Lord and the only Saviour and mediator with God;
- (2) The humanistic concept that the State is responsible for the economic and physical care of the individual, rather than being the agent of the people for general safety and freedom.

We approve the militant stand of the ICCC in rallying Bible believers in various lands through conferences, as most recently held at Edinburgh, Scotland, and Beirut, Lebanon, maintaining governmental freedom for missionaries to enter other lands, unhindered by local church or mission councils, and we commend this to the earnest prayers of God's people.

We urge our churches to support to the fullest extent the work of the ICCC and the ACCC in maintaining this Gospel witness, particularly in our nation, and to take active part in the regional witness of forming local councils affiliated with them.

Progressive Education and Christian Schools

Resolved, that we deplore the purposeless naturalism and educational incompetence of the progressive education movement;

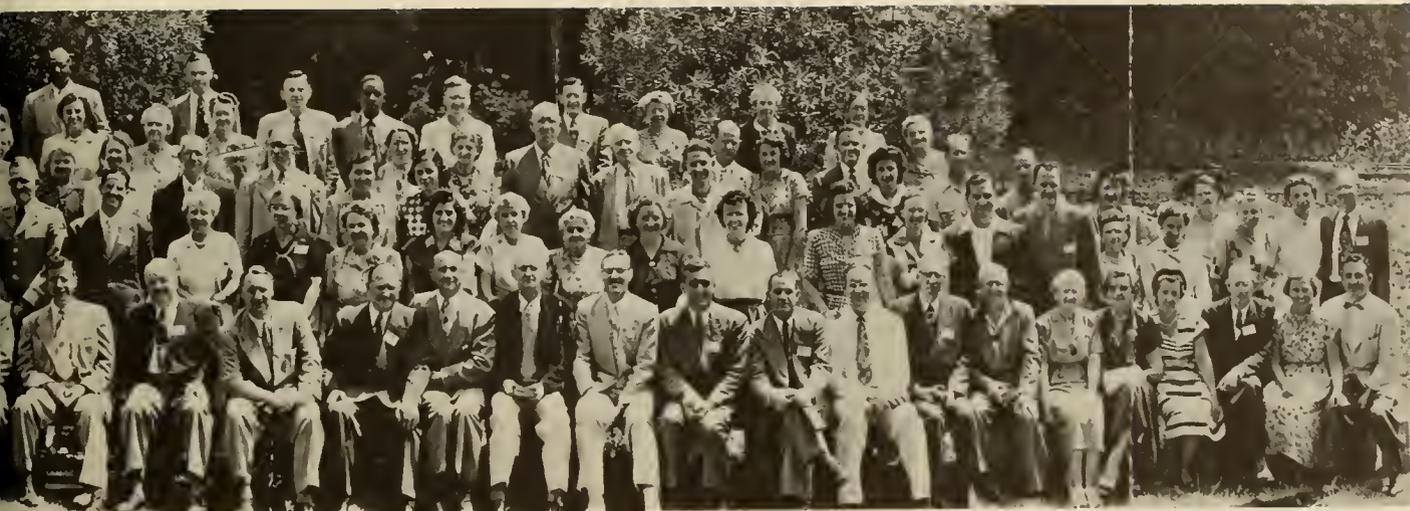
That, in opposition to the doctrine that "there are no eternal verities" (Dewey and Kirkpatrick), we maintain and proclaim not only the eternal verity of logic but also the eternal verities of our Christian faith. And we declare that these and all eternal verities are grounded in the very character of the Almighty Triune God;

That, in opposition to the doctrine that "there is no cosmic teleology" (Dewey and Childs), we point to the manifestation of God's eternal power and divine character in nature, the evidences of God's redemptive program and eternal decrees in cosmic history;

That we call upon Christian parents, where the philosophies of progressive education are the basis of instruction, to withdraw their children from public schools and to send their children to Christian schools where God is recognized, His Word is taught, and Christian influence prevails.

Sunday School Teachers' Pledge

WHEREAS, the Sunday School is a vital part of a Bible testimony, and recognizing the great responsibility of the Sunday School teacher and all persons connected with the administration of same, we urge that the session of each Bible Presbyterian church formulate a method, in so far as possible, whereby anyone functioning as a teacher or officer in the Sunday School shall subscribe to



the system of doctrine set forth in the Westminster standards.

Sixteenth General Synod Elkins Park, Pennsylvania, June 4-9, 1953

The Rev. William A. Mahlow, newly elected general secretary of The Independent Board for Presbyterian Foreign Missions, was named moderator of the Sixteenth General Synod of the Bible Presbyterian Church, meeting in Faith Theological Seminary, Elkins Park, Pa., June 4-9, 1953. Mr. Mahlow, formerly a missionary to India, was the first president of the India Bible Christian Council. He is a graduate of Princeton University and Faith Theological Seminary.

Mr. Mahlow named the Rev. Elmer Smick, pastor of the Bible Presbyterian Church of Trenton, N. J., as vice-moderator. The Rev. Robert Hastings continued as stated clerk assisted by the Rev. A. F. Moginot, Jr., and Elder John E. Krauss and the Rev. J. U. Selwyn Toms continued as treasurer and statistician respectively.

In a strong resolution dealing with the projected union of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the United Presbyterian Church, the Bible Presbyterians invited all those of one mind and heart in these denominations to join together in a united stand for a true Presbyterian testimony in the United States. The resolution follows:

Presbyterian Church Union

Resolved, that the 16th General Synod of the Bible Presbyterian Church extend to those fellow saints within the Presbyterian Churches, U.S.A., U.S., U.P., and A.R.P.—Christians who are disturbed by the trend within their denominations toward sacrifice of loyalty to the Word of God upon the altar of church unions, inclusivism, and ecumenicity—that we extend to these Bible-believing brethren a cordial invitation to join hands with us in our vigorous efforts to preserve and perpetuate the historic Reformed Faith as set forth in the Westminster Standards.

We believe heartily that such a union of regenerate, Bible-believing Christians upon a foundation of loyalty to and common understanding of God's Word is the only sort of organic union which honors God and is obedient to His Word.

Our prayer is that the Lord will protect us from being divided into small Presbyterian bodies, but rather will bring those of one mind and heart together in a united stand for "the faith once delivered unto the saints."

The Synod in a lengthy letter to all Presbyterian churches throughout the world challenged the censure pronounced upon one of its members, the Rev. Carl McIntire, D.D., by the Western Section of the World Presbyterian Alliance.

A resolution was passed commending the Committee on Un-American Activities for its proposed investigation of Communists among the clergy. The resolution follows:



Sixteenth General Synod, Faith Theological Seminary, Elkins Park, Philadelphia, Pa., June, 1953

Communism in the Clergy

WHEREAS, some individual clergymen and theological educators have in their preaching and teaching followed a pro-Communist and socialistic line; and

WHEREAS, the Committee on Un-American Activities of the United States House of Representatives has indicated its intention of extending its investigations to the pro-Communist and socialistic connections of individual clergymen and theological educators;

Therefore, be it resolved that we, the 16th Synod of the Bible Presbyterian Church, meeting in Philadelphia, June 6, 1953, do heartily commend and endorse the intention of the Committee to include such clergymen and theological leaders within the scope of its investigations.

The following resolution was also adopted:

Revised Standard Version

WHEREAS, the Revised Standard Version of the Bible has been greatly publicized and recommended as the "authorized" revision; and

WHEREAS, there is danger of bias entering into the production of any version; and

WHEREAS, the committee producing the Revised Standard Version is composed of a group of men noted for their liberal views; and

WHEREAS, the Revised Standard Version reveals a loose handling of the texts of the original languages often emending on the basis of arbitrary assumptions, and showing an unwarranted use of the lesser versions contrary to the sound principles of scholarly textual criticism; and

WHEREAS, footnotes are often misleading or in some instances totally lacking; and

WHEREAS, this Bible, especially in the Old Testament portion, has been consistently altered in the doctrinal parts relating to prophecy and the person and work of Christ so as to reflect a Unitarian position; and

WHEREAS, one who is not capable of checking the renderings in the Revised Standard Version by the original languages has no means of ascertaining the truth behind the altered renderings; and

WHEREAS, one who uses the Revised Standard Version will miss many great truths of God's revelation, especially the integral unity of the Old Testament and the New Testament on the doctrine of Christ.

Be it resolved that this 16th General Synod of the Bible Presbyterian Church, meeting in Philadelphia, Pa., disapproves the Revised Standard Version and strongly urges Christians everywhere to reject the appeals being made for the use of the Revised Standard Version for public and devotional reading.

This resolution was sent to the publishers of the Revised Standard Version. The clerk was instructed to place this resolution in the hands of any publication that would carry it.

The report of the American Council of Christian Churches emphasized the Back-to-the-Bible Rally held in Denver, Colo., January 30, 1953, to protest the new Revised Standard Version of the Bible. This mass meeting, attended by 1,600 people, sparked the issue all over the country and hundreds of rallies were held. The ACCC also sponsored a Christian Crusade against Communism with a mass meeting in Constitution Hall, Washington, D.C., on May 8, 1953. This came as a result of the suggestion of Congressman H. H. Velde, chairman of the Committee on Un-American Activities, about the possibility of in-

vestigating Communists among the clergy. The ACCC took a clean, forthright stand on this issue, supported the investigation, and has backed the Committee, while the National Council and its leaders have opposed such an investigation. Bishop G. Bromley Oxnam, NCC spokesman, and a president of the NCC, was the chief leader in the attack of the modernist forces upon the Committee.

The International Council of Christian Churches reported the establishment of national and regional councils, and a regional conference in Toronto, Canada, to be held June 18-23, 1953. The report said:

"The problem of keeping mission doors open remains one of the major responsibilities of the ICCC and there are increasing threats and problems in certain sections of the world, including Africa, India, Japan, Colombia, and Venezuela . . . The ICCC is basically a missionary organization. The Council has raised a standard for the faith throughout the Christian world, and helped to clarify issues in all sections of the world. It has joined the battle over modernism with the ecumenical movement and represents what has come to be known as the *Twentieth Century Reformation* movement on the world level."

Dr. J. Gordon Holdcroft, reporting for The Independent Board for Presbyterian Foreign Missions, read a letter to the General Synod from the General Presbytery in Korea petitioning the Bible Presbyterian Church to enter into fraternal relation with the Korean church and asking that the missionaries working in Korea take the status of affiliate members in the Korean presbyteries. The Korean Presbytery asked for two additional missionary teachers. Attached to the report was a paper, "Presbyterianism in Korea," which explained the cause and result of the divided state of the church in Korea. The Korean Presbytery attributed the divided state of the church to the unpresbyterian manner in which the General Assembly was organized, lack of repentance and discipline concerning the shrine issue, and liberalism and Barthianism in two seminaries under the control of the Korean General Assembly.

Faith Theological Seminary reported the purchase of the Widener property in Philadelphia in 1952 and a total of 141 students in 1953.

The report stated: "The major emphasis, as always, has been upon the great fundamental teachings of the faith. Stress has been laid upon the dependability of the Word of God, the necessity of belief in the shed blood of Jesus Christ

for salvation, and the great supernatural works of God which are revealed in the Scripture. The attempt has been, not to produce sectarians, but to produce Christian leaders who, while laying proper emphasis on the correct teaching of the Scripture on secondary issues, will put their main stress on the great issues of the faith. This is a difficult goal."

Shelton College reported that it had "continued in an ever-expanding manner the ministry for which Shelton College, and before it, the National Bible Institute, were founded; namely, to prepare ministers, missionaries, and lay workers . . . to offer a thorough education to young people with Christian convictions and to train these young people for leadership among our Bible-believing constituency in the United States and in the foreign field." The College is free from entangling alliances with modernism, and co-operates fully with the American and International Councils of Christian Churches.

A memorial service for the Rev. J. B. Foster, who died in 1952, the Rev. Lewis H. Jamison of the California Presbytery, father of the Rev. Milo F. Jamison, and Elder Roland K. Armes of the Philadelphia Presbytery, was held with resolutions concerning their faithful witnessing.

The Women's Synodical Society held its annual session on Monday, with more than 200 in attendance. The theme was, "Living Stones."

Seventeenth General Synod Greenville, South Carolina, June 3-9, 1954

The Seventeenth General Synod of the Bible Presbyterian Church was held in the Bible Presbyterian Church of Greenville, S. C., June 3-9, 1954. The Rev. L. G. Gebb, pastor of the Bible Presbyterian Church of Lakewood, Fla., was named moderator by one vote over the Rev. John M. L. Young of Tokyo, Japan, a missionary of The Independent Board for Presbyterian Foreign Missions, on furlough. The Rev. Max Belz of Iowa was chosen to serve as vice-moderator and the Rev. Lloyd C. Snyder of South Dakota assisted the clerk, the Rev. Robert Hastings.

Friday, June 4, was set aside as a day of prayer, and reports were heard throughout the Synod of all the activities of the denomination. The statistician, the Rev. J. U. Selwyn Toms, reported that there were 208 ministers and 84 churches. In the over-all giving, including the agencies which the denomination supports, more than a million dollars had been received the past year.



Seventeenth General Synod, Greenville, S. C., 1954

The Rev. Flournoy Shepperson, Sr., pastor of the host church, made arrangements for delegates to be housed and entertained in the dormitories and facilities of Bob Jones University. The Synod met in the South in order that it might make an appeal to the conservative elements in the Southern Presbyterian Church who are confronted with the decision of their General Assembly to unite with the Presbyterian Church in the U.S.A. and the United Presbyterian Church.

A resolution was unanimously passed inviting the Bible-believing Presbyterians in the Southern denomination to come into the fellowship and testimony of the Bible Presbyterian Church, to consider its doctrinal oneness and its commitment to the historic standards of the Presbyterian faith, including the Westminster Confession of Faith and Catechisms.

Another resolution dissociated the Presbyterians in the Bible Presbyterian movement from the action of the General Assembly of the Presbyterian Church in the U.S.A. in endorsing the "Letter to Presbyterians" written by Dr. John A. Mackay and released by the General Council of his denomination. The Bible Presbyterian action objected to the attacks made upon the Government's committees investigating Communism and declared that the letter was not Presbyterian.

A third resolution called upon the President of the United States to withdraw the appointment of the Rev. D. Elton Trueblood, Chief of Religious Information of the U.S. Information Agency.

Reports from the Visitation and Accreditation Committee of the Synod concerning their study of the various independent agencies through which the denomination works were approved.

Criticisms of the American Council and a study of the proposed new constitution for the Council were considered at some length by the Synod. The four delegates elected to the American Council under its present constitution were: Robert G. Rayburn, Max Belz, Claude Bunzel, and L. G. Gebb. The delegates elected to represent the church in the Third Plenary Congress of the ICCA were: William A. Mahlow, Carl McIntire, R. Laird Harris, and Francis A. Schaeffer.

A resolution concerning the World Council's Assembly in Evanston, Ill., was adopted as follows:

The World Council is planning to hold its second General Assembly at Evanston, Illinois, August 15-31. Announced delegates include clergymen from Iron Curtain countries who advocate economic doctrines of international Communism. Public Law 414 denies visas to those who advocate the economic doctrines of International Communism.

Therefore, the 17th General Synod of the Bible Presbyterian Church, meeting at Greenville, S. C., June 8, 1954, respectfully petitions the Department of State of the U.S. Government to enforce this provision of federal

law by denying visas to any and all delegates who come under this classification.

Early in the Synod a memorial service was held for the Rev. Thomas A. Lambie, missionary to the Holy Land under The Independent Board for Presbyterian Foreign Missions, and Elder John G. Crane, Sr., of Baltimore, Md., who had gone to be with the Lord since the General Synod last met. Later, at the request of the Great Plains Presbytery, a memorial resolution was read for Elder Otis G. Davenport, which had been adopted by the Presbytery and read at the summer camp in Underwood, N. Dak. Mr. Davenport was one of the leaders of the movement that brought into existence the Presbytery of the Great Plains. The organization was formed on August 18, 1938, in the Moore log cabin. The same day in the same log cabin the Bible Presbyterian Church of Glendale was organized. Mr. Davenport was elected an elder and remained an elder until his death.

The report of the Resolutions Committee said:

"The Resolutions Committee was presented with two forms of a Resolution favoring a reaffirmation of our Reformed position: (1) the resolution which was presented to the Committee by the Presbytery of the Philadelphia Area; (2) the form presented to Synod by Mr. George Christian and referred to our committee by this body.

"The committee prefers the resolution presented by the Presbytery of the Philadelphia Area and commends as worthy of study Mr. Christian's pamphlet of the standards of our church, but recommends that the Synod postpone action until the next meeting of Synod in order that there may be sufficient time to adequately study the matter."

A communication from the Presbytery of the Great Lakes requested the Synod "to consider carefully in the future elections of committee members the benefits to be derived from a wider distribution of committee duties." The letter pointed out that certain brothers had "heaped upon them the responsibilities and duties of many committees while others have been left without any such responsibilities."

The Presbytery of the Great Plains requested the 17th General Synod "to urge the institutions approved by our Synod to solicit funds through the sessions of the churches of our Synod rather than through constant appeal to the individual members of our churches." The Committee recommended that no action be taken. Synod adopted the recommendation of the Committee for three reasons: "(1) If our agencies stop appealing for

funds, other agencies will continue to do so. (2) The direct contact of boards and agencies with our people helps us to keep these institutions before the people. (3) A better approach to the problem involved is suggested that the people be urged to give their offerings through the church, and that they inform their elders of these appeals expressing their desire that the church support the agency if at all possible."

At the Synod of 1954 there was a move in the direction of church-controlled agencies rather than independent agencies.

The Committee on Christian Education, which had from time to time been occupied in surveying this field and in encouraging the efforts of the local presbyteries to improve the work of the Sunday schools and other agencies for Christian education, was given authority to hire a full-time secretary. This permission was implemented shortly before the meeting of the 1955 Synod. However, only a small step was taken by the 1954 Synod in the direction of forming another powerful agency to stand alongside of National Missions, and even this was subject to review at the 1955 Synod.

Eighteenth General Synod St. Louis, Missouri, June 2-8, 1955

Dr. J. Oliver Buswell, Jr., president of Shelton College, Ringwood, N. J., was elected moderator of the Eighteenth General Synod of the Bible Presbyterian Church meeting in the newly completed First Bible Presbyterian Church of St. Louis, Mo., June 2-8, 1955. Dr. Buswell appointed as vice-moderator the Rev. Donald J. MacNair, pastor of the host church. The Rev. Robert Hastings was elected stated clerk and the Rev. John W. Buswell assistant clerk.

A memorial service was held for the Rev. Louis Berks of the Upper Midwest Presbytery and the Rev. M. A. Pearson, a missionary to the Cherokee Indians from 1911 to shortly before his death.

The theme of the inspirational messages was, "The Lord Christ," and sermons were on the topics: "Peace Because of Christ," "Tribulation Because of the World," and "Victory Because of Christ."

It was during the 18th Synod that small roots of bitterness and issues which had been causing dissatisfaction began to come to a head. The



Eighteenth General Synod, St. Louis, Mo., 1955

Synod received several overtures and communications designed to change the future history of the church. The actions of this Synod vitally affected the testimony of the Bible Presbyterian Church.

The overtures divided themselves roughly into three types of complaints, grounds for dissatisfaction within the church. The first group of overtures constituted an attack upon the American and International Councils of Christian Churches. The Presbytery of the Midsouth protested three specific actions of the ACCC, and two specific actions of the ICCC, and asked Synod to *require* that both Councils rectify these actions. The Presbytery of the Midwest overtured Synod to investigate thoroughly and report on the "Bible Balloon Project" of the ICCC and to counsel Bible Presbyterian Churches to withhold gifts from this project until such time as the conflicting and confusing claims of "Bible Balloon" literature be clarified to Synod's satisfaction, and "to go on record stating that we do not be asked to support an agency while there is a publicly noted and documented rift among our Bible Presbyterian brethren associated with it that has not been fairly presented to and discussed by Synod as a whole."

The resolution from the Presbytery of the Midsouth had its roots in the 13th annual convention of the American Council of Christian Churches in Boston, October 27-29, 1954. After this convention the Rev. Donald J. MacNair of St. Louis announced to a group that he was returning to his church to ask his presbytery (Presbytery of the Midsouth) to overture the Bible Presbyterian Synod to withdraw from the ACCC. At the Boston meeting, which was drawing up a new constitution for the ACCC, Dr. Robert G. Rayburn of Pasadena, Calif., a delegate of the Bible Presbyterian Church, presented a proposed amendment to the constitution under instructions from the Bible Presbyterian Synod – an amendment which every denomination in the ACCC voted to reject. There were only four votes in favor of the amendment – those from the Bible Presbyterian delegates themselves. The amend-

ment, if adopted, would restrict the activities of the Council and thereby weaken the ACCC in its militant defense of the faith. The proposed amendment would have changed the ACCC and made it different from the ICCC under which the ACCC's officers also worked. Dr. Robert T. Ketcham, a leader of the General Association of Regular Baptist Churches, and Dr. Carl McIntire, editor of the *Christian Beacon*, opposed the amendment and it was not adopted.

At a time in the history of world events when the battle for the preservation of the faith was increasing and deepening, when the Communists' use of the churches in exchange visits with Russian clergymen were burning issues, when the battle on the home front needed to be decisive and united – at this time, the testimonies of both the ACCC and ICCC were attacked from within.

The attack on the "Bible Balloon Project" of the ICCC criticized the advertisements of the plan to float Scripture portions by gas-filled balloons to enslaved peoples behind the Iron Curtain. Literally thousands of Gospel-laden balloons were launched from vantage points in Europe to Russia. Letters and news notices had been received telling of the salvation of souls, belief in God's Word, escape to freedom, and revivals. But because the initial advertisements had stated that "Bibles" would be floated across the Iron Curtain, and because, when it was discovered that the balloons would not float an entire Bible for the estimated amount of money, the Bibles were changed to Scripture portions, the attack was made that the claims were inaccurate and false. However, the solution to this problem lay within the Councils themselves.

During the discussion and debate concerning the complaints about the ACCC, it was moved and seconded that the General Synod of the Bible Presbyterian Church withdraw from the ACCC, a Council the church had helped organize! This motion was lost 21-67. Ten ministers and three elders asked that their negative vote be recorded in the minutes. Twenty-three ministers and elders

asked that it be noted in the minutes that they abstained from voting on this motion. Although the motion was lost, the effort to take the church out of the ACCC did not stop, and the number who favored a softer approach to the issues of the day began to grow.

However, provision was made for ministers and laymen to act freely and according to their conscience by the following action: "It was moved and seconded that any church or minister desiring not to be counted or to be considered in the ACCC membership may notify the stated clerk of Synod, and the clerk is instructed not to include such church or minister in the statistics submitted to the ACCC, and that such a church or minister be considered not in the ACCC. Synod recommends that any local church should accord similar privilege to any of its members either to remain in or withdraw as the case may be." The same action concerning membership in the ICCC was taken later. However, these actions did not satisfy the critics of the two Councils.

Another problem concerned the issue of separation and a militant stand for the faith as commanded in the Bible. Philadelphia Presbytery overtured Synod to declare anew its acceptance of the resolution on separation from apostasy adopted at the First General Synod of the Bible Presbyterian Church, and the Harvey Cedars resolution on "Separation from Apostasy," and "to urge the members of our church to study the principles expressed in them and to seek to apply them uncompromisingly in thought and in conduct." The Philadelphia Presbytery heartily endorsed the stand on separation as taken by the ACCC and ICCC and overtured Synod not to withdraw from either organization; the Presbytery of the Pacific Northwest requested the 18th Synod to restate and clarify, in the light of recent developments, the limits of co-operation on the part of Bible Presbyterian churches with the National Council of Churches and the National Association of Evangelicals' churches or institutions in community enterprises.

A third problem facing the church at this time was the issue of independent agencies, which the Bible Presbyterian Church had supported and recommended from its inception, versus church-supported agencies, which was a big issue in the controversy in the U.S.A. Presbyterian Church and one of the causes of the formation of the Bible Presbyterian Church. At the 18th Synod the Presbytery of the Great Plains overtured Synod to consider the establishment of a liberal arts

college under the direct supervision and administration of the Bible Presbyterian Synod. The Synod was already approving and recommending two liberal arts colleges, and now there was an overture for a third! At the same time, the Philadelphia Presbytery overtured Synod to continue to recognize both independent agencies and agencies within the church as equally proper within the Presbyterian structure, and Carolina Presbytery overtured the Synod to recommit itself to the present existing policy and relationship to boards and agencies serving uncompromisingly the cause of Christ in these days of apostasy.

Then the Synod took three far-reaching steps in the direction of changing the type of activities of the members of the church to that of Synod-controlled agencies, in an attempt to solve the second of the three problems.

The first of these was the establishment of a new and greatly enlarged committee on Christian Education to cover a large area of the church's work, and to employ a full-time secretary. This was a major step in the direction of the type of boards and agencies which were so prominent a factor in the life of the Presbyterian Church in the U.S.A. in the years immediately preceding the formation of the Bible Presbyterian Church.

A second far-reaching step in this direction was taken in an action to establish an official magazine, which, it was said, would be "the voice of the church." The attitude of the church has always been that individuals and groups were free to issue magazines or pronouncements of their opinions, but that these represented simply the viewpoint of individuals and not the voice of the church as a whole. Only within the last quarter of a century did the Presbyterian Church in the U.S.A. go so far as to establish an official organ which was supposed to be the voice of the church.

The third vital step in this direction was the action which was presented on the last day of the Synod, and adopted, that a committee should be set up with authorization to establish a college under the sponsorship of the Synod.

Thus the actions of the Synod embarked the Bible Presbyterian Church in a new direction and increased the spheres of activity to be conducted by Synod-controlled agencies. Previous to these crucial actions of the 18th Synod, the work of the Bible Presbyterian Church had been under a Synod-controlled board in the area of National Missions only, but in all other areas members of the church were free to serve the Lord as they

thought wise without any competition from organizations which could claim to represent the whole Synod.

The growing division within the church was clearly evidenced by the votes on the establishment of two of these agencies. The publication was approved by a vote of 65-40 and the Synod-controlled college was set up by a 58-30 vote. Neither vote was an overwhelming majority. The cleavage was apparent. The lack of increase in the membership, as reported by the statistician, due to increasing unrest in the church, was clearly shown. Some presbyteries had very few new communicants. One even showed a decrease.

A resolution concerning the standards of the Bible Presbyterian Church which had been recommended for study by the 17th General Synod was adopted. The resolution was as follows:

WHEREAS, there have been certain unfounded statements and rumors that the Bible Presbyterian Church is not Reformed,

Therefore, the 17th General Synod of the Bible Presbyterian Church carrying on as it does the historic tradition which was so long and so nobly maintained by the Presbyterian Church, U.S.A., and by the Presbyterian Church U.S., whose terms of subscription for 200 years have scrupulously distinguished between "substance of doctrine" and "system of doctrine," prior to the entrance of ungodly apostasy into the midst of these churches, desiring once and for all to put an end to such rumors, gladly reaffirms its reception and adoption of the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.

Reports from the various agencies recommended by the Synod were not read to the commissioners, but the stated clerk, as instructed, included them in the minutes for the information of the church.

The 18th General Synod closed to meet in the year of our Lord, 1956, "at a time and place to be designated by the moderator."

The sixth annual meeting of the Women's Synodical was held concurrently in St. Louis with the 18th General Synod of the Bible Presbyterian Church. The program committee, chaired by Mrs. Charles E. Richter of Collingswood, N. J., had selected as the theme for the day, "Possessing the Land." Dr. Carl McIntire, ICCC president, addressed the ladies on the topic, "Possession through Obedience."

WHY INCREASE OF SYNOD-CONTROLLED BOARDS AND AGENCIES IS UNDESIRABLE

1. Such a development was one of the things that led to its becoming necessary for us to separate from the Presbyterian Church in the U.S.A.

2. This development is a definite step in the direction of prelacy, which is the type of church government to which Presbyterians have been most strongly and constantly opposed.

3. This development is contrary to original Presbyterianism, being practically unknown before 1790, and without any real warrant in the Westminster Confession or Form of Government, or in the original Form of Government of the Presbyterian Church in the U.S.A.

4. The Bible nowhere commands such agencies, nor does it give evidence of the existence of similar procedures in apostolic times.

5. Synod-controlled agencies by their very nature tend to inefficiency.

6. The existence of Synod-controlled boards and agencies makes it difficult for the Synod to carry on the work which properly belongs to it.

7. Synod-controlled boards and agencies inevitably lead to the development of harmful ecclesiastical machines.

CHRISTIAN FREEDOM

The Bible Presbyterian Church has not been without its struggles. Occasionally it has experienced growing pains. Its founders, having passed through the fires in their stand for God's Word, were acutely conscious of the oppressive power of ecclesiastical machines. The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, and various other agencies were founded as institutions free of denominational control, and are not limited to the members of the Bible Presbyterian Church. In the course of time there developed a movement for tighter ecclesiastical control. Most of those who had gone through the situations that led to the founding of the denomination opposed this tendency, having learned by personal experience how easy it is for

ecclesiastically-controlled agencies to develop into machines that control the church. In the Presbyterian Church in the U.S.A. such agencies had fallen easy prey to modernistic forces, which used them to gain control of the denomination itself. In this way a relatively small group of men had steered that church away from its original confessional and constitutional standards.

The Bible Presbyterian Church has resisted all tendencies in this direction, and gives individual Christians freedom to work as the Holy Spirit leads. The Synod desires to restrict itself to those activities which are its proper function, such as ministerially interpreting the Word of God, guarding the church against the entrance of false doctrine, overseeing the entrance to the sacred ministry, and providing a time of mutual fellowship and encouragement in the things of the Lord. When a Synod adds to these activities the control and direction of boards and agencies, its proper functions come to be neglected, Christian freedom suffers, and a way is opened by which false doctrine may ultimately gain control of the denomination. The Bible nowhere commands denominationally-controlled schools, boards, or agencies, nor does it contain evidence of the existence of such procedures in apostolic times. They are not characteristic of early forms of Presbyterianism, which worked through independent agencies. The first General Assembly of the Presbyterian Church to be held in America showed no denominational program but posed the necessity to guard the doctrinal standards of the church. Only private societies for the propagation of the Gospel existed 250 years ago.

Nineteenth General Synod St. Louis, Missouri, April 5-11, 1956

The Eighteenth General Synod adjourned leaving the choosing of the time and place of the next Synod to the moderator, Dr. J. Oliver Buswell, Jr. Although this was contrary to the requirements of the Form of Government (Chap. 10, Sec. 8), it was passed, and the Synod illegally adjourned to meet in 1956 at the discretion of the moderator. This, of course, made it impossible legally to convene another Synod.

To the astonishment and disapproval of many, the moderator called a Synod to meet in February, 1956, but this was changed to April. Many of the brethren and churches, considering that this was illegal and unwise, declined to attend this meeting,

although as members of the Bible Presbyterian Church they had the right to attend any Synod, even this called the "Nineteenth General Synod," which met illegally. But they could not lawfully take any part in it. This illegal Synod proceeded to elect officers and take actions which were against the constitution and practice of the church.

The officers of the "Nineteenth General Synod" which met at the Y.M.C.A. in St. Louis, Mo., April 5-11, 1956, were: Rev. R. Laird Harris, Ph.D., D.D., moderator, who appointed the Rev. Kenneth A. Horner, Jr., to serve as vice-moderator; Rev. Robert Hastings, stated clerk, assisted by the Rev. W. Harold Mare.

At the beginning of the Synod, Dr. J. Gordon Holdcroft, president of The Independent Board for Presbyterian Foreign Missions, was given permission to make a special statement, in which he presented five reasons "for objecting to the time of holding the 19th General Synod of the Bible Presbyterian Church." A principal reason upon which others hinged was the fact that the time had been changed so drastically as not to allow elders to receive leave of absence from their employment. Such a drastic change from a fall to a spring meeting was not voted by the Synod; so many important matters demanded that the time be as convenient as possible; and so many church-approved institutions could not possibly make and submit complete reports of their work so early in the year. However, the moderator who had called the meeting justified the change by the fact that "so many" had signed a petition requesting the Synod to meet at this particular time. However, the Synod convened with 73 ministers and only 18 elders present.

The Synod proceeded with its business of receiving overtures and adopting them. The actions taken by this Synod completed what had been started at the 18th General Synod—actions which shocked many. The Synod withdrew from both the American and International Councils of Christian Churches, and refused to approve the historic, independent institutions such as The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, Highland College, Shelton College, and the *Christian Beacon*. Instead, it voted to establish a Synod-controlled college and seminary, a complete reversal in policy.

The action concerning the International Council of Christian Churches was used by the leaders of the World Council of Churches around

the world to hurt the separatist cause. Immediately, there was formed the Bible Presbyterian Church Association with which more than a majority of churches and a majority of the people in the denomination affiliated themselves in order that they might continue in association and constituent membership with the American and International Councils of Christian Churches.

The problems concerned also developments in the church as they related to: *first*, more central control, as it was expressed, in a more Synod-controlled church, with all the agencies under the control and direction of the Synod; *second*, a softer approach concerning the issues of apostasy. Dr. McIntire became involved in this because of his place of leadership as president of the ICCS, and his stand in the *Christian Beacon*. Quite a number of men in the church, including some of the younger men, did not like the *Christian Beacon*, and claimed it hurt the church.

They wanted an official voice, an official board of education, an official denominational college, an official denominational seminary, which only Synod would direct. All of this was in direct conflict with the trend and the spirit of the church as it was established over the controversy centering around The Independent Board for Presbyterian Foreign Missions and the accompanying independent agencies that developed to help build the separated Presbyterian movement and to help the entire separated cause.

The "19th Synod" also took a number of very surprising actions relating to freedom as guaranteed in the constitution. In the Bible Presbyterian Church, a Synod has no power unless specifically granted in the constitution. In fact, the significant Bible Presbyterian principles are the rights and liberties of the local churches, with presbyteries and synods having only specified, limited powers. But the 19th Synod proceeded in violation of the constitution: (1) to order a local church to add names to its roll and to take names off the roll; (2) to establish a committee and instruct it to meet with certain brethren with power given to them to initiate administrative and judicial discipline; (3) to order a presbytery to meet.

None of these powers were granted to a Synod by the constitution, but this Synod took them anyhow. Serious questions of authority and obedience to a Synod were raised, which many men in the Bible Presbyterian Church could not accept—they had had too grueling experiences with the same concept of power as practiced by

the Presbyterian Church in the U.S.A. An attempt was made by brethren to force issues in the courts of the church instead of first pursuing the path of "mutual love and confidence," as the constitution demands.

The illegal "19th Synod" continued to develop and to call meetings. The next meeting was a *pro re nata* meeting held in Columbus, Ohio, November 27, 1956, followed immediately by a "20th Synod" on November 28-30, 1956. The group was informally designated as the "Columbus Synod." In due course it adopted the name, "Evangelical Presbyterian Church." It turned away from an emphasis on independent agencies and established its own church-related foreign missions program under the name, "World Presbyterian Missions"; its own paper, the *Evangelical Presbyterian Reporter*; its own national missions board; and its own college and seminary, Covenant College and Covenant Seminary in St. Louis, Mo.

At the meeting in Columbus, Ohio, 1956, the Columbus Synod charged its Committee on Fraternal Relations "with further efforts to cement friendly relations with other Bible-believing groups, especially the Reformed Presbyterian Church (General Synod), the Orthodox Presbyterian Church, and the Christian Reformed Church, and that we go on record as regretting the severity and bitterness of the division of 1937 and urge our committee further to explore avenues of mutual friendship and co-operation." At this meeting one of the corresponding members to be seated was the late Dr. Ned B. Stonehouse, a minister of the Orthodox Presbyterian Church and professor of New Testament at Westminster Theological Seminary.

Historically, the reasons for the division between the Orthodox Presbyterian Church and the Bible Presbyterian Church were three: the use of intoxicating beverages, the question of the premillennial return of Christ, and the repudiation of The Independent Board for Presbyterian Foreign Missions, or independent agencies. The Orthodox Presbyterian Church in 1936 refused to take a stand against the use of intoxicating beverages or to counsel total abstinence to young people. The Orthodox Presbyterian Church is not a distinctly premillennial church. In fact, the Orthodox Presbyterian Church championed amillennialism. The Orthodox Presbyterian Church has a Synod-controlled foreign missions agency. These policies have not changed since 1937. The Columbus Synod, as soon as it repu-

diated the independent agencies established by the Bible Presbyterian Church since 1937, immediately began to have fraternal relationships with the Orthodox Presbyterian Church.

In July, 1961, the Columbus Synod became a new denomination and changed its name to "Evangelical Presbyterian Church." In 1960, the Synod amended its constitution in such a way as to allow any view of the Lord's return—premillennialism, postmillennialism, amillennialism. In 1965, the Evangelical Presbyterian Church united organically with the Reformed Presbyterian Church in North America (General Synod). The new body is known as "The Reformed Presbyterian Church, Evangelical Synod." Some of the leaders in both of the churches which united were in 1936 in the Presbyterian Church of America, now called the Orthodox Presbyterian Church.

Twentieth General Synod

(Collingswood Synod)

Collingswood, New Jersey, November 23-27, 1956

In order to establish a legal Synod, by the power and authority of the constitution, three of the presbyteries of the denomination—New Jersey, California, and Kentucky-Tennessee Presbyteries—acted independently and, under general powers given to them in the constitution, declared themselves "free and independent" of the 19th Synod, refusing to recognize it or any Synod established by the officers of that illegal body. The ministers in these three presbyteries then, under the constitution, signed the necessary petitions, gave the required notice, and a Synod convened in Collingswood, N. J., meeting one day previous to the one illegally called to meet at Columbus. A total of 64 voting delegates, 24 corresponding members and visiting brethren registered, and more than 90 indicated in communications that they were fully in accord with the Collingswood Synod.

The call for the Twentieth Synod read as follows:

A call is hereby made for a Twentieth Synod of the Bible Presbyterian Church to be held in Collingswood, New Jersey, Friday, November 23, 1956, at 10 a.m. and continuing through November 27, 1956. Such a synod is being called for the purpose:

(1) Of reconsidering all actions relative to the American Council of Christian Churches, the International Council of Chris-

tian Churches, The Independent Board for Presbyterian Foreign Missions, Faith Theological Seminary, and other independent agencies.

(2) Of taking any and all actions within the limits of the constitution relative to complaints which have been made against the various presbyteries.

(3) Of re-establishing fellowship and confidence among the brethren and churches and to take any and all actions necessary and proper and that may be desired for a synod under the constitution: and to set the time and place for the next General Synod.

Signed: CARL MCINTIRE, *moderator of the Presbytery of New Jersey*
F. BURTON TOMS, *moderator of the Kentucky-Tennessee Presbytery*
JOHN E. JANBAZ, *moderator of the Presbytery of California.*

The call was found in order.

The Rev. Carl McIntire, D.D., president of the International Council of Christian Churches and pastor of the Collingswood Bible Presbyterian Church, was elected moderator of the Synod. The Rev. John E. Janbaz served as vice-moderator. The Rev. A. Franklin Faucette was elected to serve as acting stated clerk, and the Rev. Emmanuel Peters was elected to assist him. The Rev. J. U. Selwyn Toms was re-elected statistician.

The theme of the Synod was "A 20th Century Synod Promoting a 20th Century Reformation." The text was, "Remove not the ancient landmark," and "Fellowship" and "Confidence" were key words. The fellowship at the Collingswood Synod matched that which existed when the Bible Presbyterian Church began 18 years before.

A number of resolutions were passed. The first resolutions restored the Collingswood Synod to participation in the ACCC and ICCC, endorsed The Independent Board for Presbyterian Foreign Missions and other agencies, gave evidence for the legality of the Synod, endorsed Dr. Israel Gueiros' stand for the faith in Brazil, and expressed sympathy for suffering brethren in all Communist lands. A memorial resolution was passed expressing sorrow and a deep sense of personal loss by the death of two brethren active in the testimony—the Rev. Clarence Laman and Elder Weidner Titzck, both of the New Jersey Presbytery. Some of the resolutions follow:

Concerning the Councils

INASMUCH as we in the Bible Presbyterian Church have faced the apostasy in the form



Twentieth General Synod, Collingswood, N. J., 1956 (Collingswood Synod)

of the National Council of Churches and the World Council of Churches and have seen the need of an organization of the forces taking a true Biblical stand; and

WHEREAS, we helped in the formation of the American Council of Christian Churches and the International Council of Christian Churches; and

WHEREAS, we have seen the growth and blessing of God upon these Councils and have witnessed great good from their work both at home and upon the world level; and

WHEREAS, we have deeply regretted that a few of our men have failed to see the importance of these great issues and the benefits derived from the ACCC and the ICCC and have joined with the enemies of the cause of Christ in criticizing the work of the ACCC and the ICCC and finding fault with such things as statistical reports and the policy and leadership of the Councils; and

WHEREAS, we believe that the men in the Councils have made very complete and satisfactory and true explanations on all these questions;

Therefore be it resolved that we reaffirm our faith in the position and purpose of the ACCC and ICCC and do herein assure them of our wholehearted support and co-operation.

Action Concerning the American Council of Christian Churches

WHEREAS, the American Council of Christian Churches was established in the United States of America in 1941; and

WHEREAS, the Fourth General Synod of the Bible Presbyterian Church participated in the formation of the Council by the appointment of a committee for such a purpose; and

WHEREAS, the American Council was established as an "agency" for Christian co-

operation among Christian churches maintaining their loyalty to the historic Christian faith; and

WHEREAS, the constitution of the Bible Presbyterian Church (Form of Government, Chap. 2, Sec. 4) declares the church's "willingness to hold Christian fellowship with all other such branches of the Church," which branches are described as "bodies, whether local, national or international, which in their creed and practice hold fast to the historic Christian faith, which require for admission into their communion what Christ requires for salvation, and which subordinate their authority to that of the Word of God are true churches of Christ, despite differences in government or in matters not essential to the faith which may have caused their separation from others"; and



Dr. Carl McIntire,
moderator of
Twentieth General Synod,
1956

WHEREAS, the American Council has been used of God in the leadership of the Twentieth Century Reformation, in clarifying the issues of separation from apostasy, in opening the doors for chaplains, free radio time on the networks, in promoting faith and freedom rallies and meetings, in challenging the leadership of the National Council of the Churches of Christ in the U.S.A., in success-

fully resisting the appointment of an ambassador to the Vatican, in taking the initiative in calling for an International Council of Christian Churches which was successfully organized in 1948, in initiating the Evangelical International Sunday School Lessons, in various ways exposing and resisting modernism and Communism in the churches, and in various manners encouraging and strengthening the brethren of like precious faith to stand loyal to Jesus Christ; and

WHEREAS, a Nineteenth Synod which is not recognized as legal by this Twentieth Synod renounced and withdrew from the American Council of Christian Churches; and

WHEREAS, the criticisms of the American Council have been satisfactorily answered and were in themselves not sufficient to justify the disruption of fellowship with an agency and brethren who were carrying on the great battle of the day for the faith once delivered unto the saints;

"Therefore, be it resolved that this Twentieth Synod, meeting in Collingswood, New Jersey, November 26, 1956, does here and now reaffirm its adherence to the preamble and doctrinal statement of the constitution of the American Council in the form in which it exists on this date, and does here now apply to the American Council of Christian Churches to be received and recognized as a general constituent member of the Council.

"This action taken by the Synod under Chapter 10, Section 6, of the Form of Government, dealing with Agencies and Christian enterprises."

A similar resolution restoring the Bible Presbyterian Synod to the International Council of Christian Churches as a constituent member was taken, reminding the Synod of the ministers in the Bible Presbyterian Church who had been in places of leadership in the ICCC, including Dr. Carl McIntire, Collingswood, N. J., president of the Council; Dr. J. Gordon Holdcroft, Philadelphia, president of The Associated Missions of the Council; the Hon. James E. Bennet, New York City; Dr. John W. Murray and Dr. Allan A. MacRae of Philadelphia, members of the executive committee.

This action of the Collingswood Synod in placing the church back in the American and International Councils of Christian Churches

rejoiced the hearts of many Christian people both in the United States and in other lands as is shown by the following quotation from Pastor Timothy Tow, moderator of the Life Church (Bible Presbyterian) Singapore:

"May I state that while my love for the fathers and brethren who are not with us in Collingswood is the same, I regret that their action in withdrawing from the ICCC naturally embarrasses those of us who are trying to witness against the apostasy overseas. But such magnificent testimonies as the *Biblical Witness* and the *Bible Times* are the Lord's through His ICCC servants. How much darker the apostasy would have become if such beacons of truth had not been raised by the efforts of the ICCC. (I am speaking as one in the Orient.) *Being fully persuaded that the ICCC is an instrument of God, and since the 20th Synod at Collingswood is endeavoring to keep it from falling*, I have no alternative but to cast my lot with it. May the Almighty Father look down upon you and cause His countenance to shine upon you till Jesus comes!"

By these actions the Collingswood Synod preserved the historic and consistent testimony of the Bible Presbyterian Church since 1937 and, in time, became the only Bible Presbyterian Church which has not made any changes in doctrine and form of government. The church has continued in liberty, confidence, and blessing.

It is interesting to observe, in general, that those who have been the founders of the various local churches and understand the issues on which the church was born have stood with the Collingswood Synod, while later additions to the church have been more receptive to a softer approach and to making the denomination more like the Presbyterian Church in the U.S.A.

Seven ministers who were present at the First General Synod of the Bible Presbyterian Church in 1938 participated in a round table discussion on, "The Foundations of the Bible Presbyterian Church," at the Collingswood Synod in 1956. They were: Rev. Carl McIntire, D.D., Rev. J. U. Selwyn Toms, Rev. Wayne Monroe, Rev. Philip duB. Arcularius, Rev. Allan A. MacRae, Ph.D., Rev. Joseph F. Misicka, and the Rev. A. Franklin Faucette.

Dr. Allan A. MacRae, president of Faith Theological Seminary, presented a lengthy resolution consisting of twelve sections dealing with the legality of the Collingswood Synod. Extensive quotations from the constitution con-

cerning the meeting of the General Synod proved that the 19th General Synod was illegally called and issued orders beyond its powers as defined in the constitution. The resolution ended: "*Therefore be it resolved* that we, the members of the 20th General Synod of the Bible Presbyterian Church, meeting in lawful session at Collingswood, N. J., in the very building where the First General Synod of our Church was constituted, do declare our conviction that we represent the true and constitutional succession of the Bible Presbyterian Church."

The Women's Synodical met concurrently with the 20th Synod and opened with a luncheon served to 103 ladies. The theme was "Pressing Toward the Mark."

Twenty-first General Synod (Collingswood Synod)

Collingswood, New Jersey, November 2-6, 1957

The Twenty-first General Synod of the Bible Presbyterian Church met in Collingswood, N. J., November 2 to 6, 1957, and elected the Rev. Clyde J. Kennedy, D.D., pastor of the Bible Presbyterian Church (Unaffiliated), Tacoma, Wash., as moderator. The Hon. James E. Bennet served as vice-moderator; the Rev. A. Franklin Faucette was re-elected stated clerk with the Rev. John E. Janbaz assistant clerk. Elder Clayton A. Bancroft was elected treasurer.

The Synod's sessions were a part of the dedicatory services of the Collingswood Church and the delegates participated in the formal church dedication on Sunday afternoon, November 3, when Dr. Allan A. MacRae, president of Faith Theological Seminary, brought the dedicatory message.

The Bible Presbyterian Church was organized in Collingswood when the First General Synod met in the Tabernacle, September 6-8, 1938. Of the past 21 Synods, five have been held in Collingswood.

The sessions were spent in prayer, the hearing of Bible messages, discussion of problems, and the encouragement of the brethren in the work of the Lord. The Synod was considered by many to have been one of the best in the history of the church. The statistician, the Rev. J. U. Selwyn Toms, also the moderator of the First General Synod, reported that 40 churches recognize the Collingswood Synod. Sixty-six voting delegates were in attendance, including 43 ministers and 23 elders. Twelve other "unaffiliated" churches

look to the Synod and six of these submitted statistical reports.

The Twenty-first General Synod reaffirmed the historic resolution adopted by the First General Synod declaring the Presbyterian Church in the U.S.A. to be officially apostate. The Twenty-first Synod appealed to brethren in the United Presbyterian Church not to go into union with the Presbyterian Church in the U.S.A. Numerous resolutions were adopted dealing with current problems before the churches and the country.

The Synod followed the historic position of the church in working primarily through independent agencies. It was early decided that the church would not control all the agencies and build up a powerful ecclesiastical machine to control the valuable interests.

Time was spent discussing problems which had been created by the division of the Synod and of the Bible Presbyterian Church and particularly the position of the "Columbus Synod." This group has broken all ties with the American and International Councils of Christian Churches, has turned away from the support of the historic agencies of the church, and instead has set up and endorses only agencies which the Synod itself owns and directs. This includes official boards of foreign missions, home missions, Christian education, a college and a seminary, and an official publication.

The Collingswood Synod believes, as was re-emphasized this year, that the future of the real Presbyterian testimony in the United States rests in the free movement which is thoroughly Presbyterian in doctrine and polity, but which does not build up a powerful ecclesiastical system with vested interests at the top which can carry all with it into a church union, as is now the sorrowful experience of thousands of United Presbyterians.

The Collingswood Synod received two presbyteries into its membership: the Presbytery of the Northwest (including Western Canada) and the Presbytery of the Great Plains. Reports were heard from eleven of the historic, independent agencies endorsed by the Synod.

Memorial resolutions were adopted concerning the death of two ministers, the Rev. Frank Beatty, D.D., and the Rev. Roy Talmage Brumbaugh, D.D., and Elder Harry Clark of Grove City, Pa., and three Collingswood elders—Clyde Blazer, Ora Jordan, and Frank Seider. The Synod also expressed its appreciation for the courageous testimony given in America by Pastor Robert



Twenty-first General Synod, Collingswood, N. J., 1957

Slokenbergs on a recent tour with the refugee team sponsored by the American Council of Christian Churches, and sympathy to the members of the London Latvian Evangelical Lutheran Church in the Homegoing of their leader. This church recently decided to join the International Council of Christian Churches.



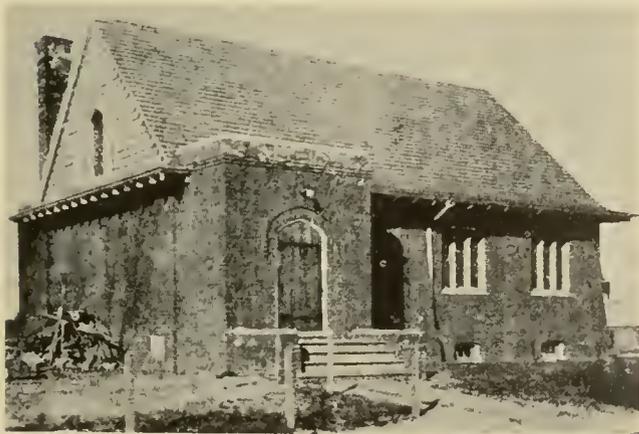
Tent of Blessing and the Wooden Tabernacle, Collingswood, 1938



Dr. Clyde J. Kennedy,
moderator of the
Twenty-first Synod, 1957



First Sunday School in the New Building, 1951



First Building of the Collingswood Presbyterian Church,
December, 1902



20th Century Reformation Center, the "Book Store"



Bible Presbyterian Fellowship Hall, Sunday School, and Church as seen from the parking lot, 1957

The annual meeting of the Women's Synodical Society, meeting concurrently with the Synod, used as its theme, "Laying Firm Foundations on Jesus Christ." One hundred eighty-one ladies attended the opening meeting. During the meetings an excellent debate was held on the subject, "Resolved, that Home and Foreign Missions Should Receive Equal Emphasis." The judges rendered a tie decision.

In a series of resolutions, the 1957 Collingswood Synod took the following actions:

- Commended the Committee on Un-American Activities of the House of Representatives for exposing Communist infiltration into our national life.
- Commended Commentator Fulton Lewis, Jr., for his public exposure of the Communist line presented in the Methodist publications –the *Adult Student* for October, 1957, and *Classmate* for November 4, 1957.
- Called on the *New York Times* to report conventions of the American Council of Christian Churches and minority groups not a part of the ecumenical movement.
- Protested the report of the National Council-sponsored regional conference in Oberlin, Ohio, on "The Nature of the Unity We Seek," and gave as the only basis of unity the inspired Word of God.
- Repudiated coexistence with Communism.
- Decried the publication of the Revised Standard Version of the Bible by the American Bible Society and urged Christians to support only societies that will honor God by true translations.
- Counseled all churches to insure that their gifts, prayers, and efforts aid only such mission boards as are definite and clear in their active opposition to all forms of modernism and apostasy.

- Called on each individual church in its communion to establish additional Sunday schools or Bible classes.
- Opposed the proposed Federal Church Census on the grounds that it would contribute to the trend toward a governmentally controlled church.
- Censured Billy Graham for his giving tacit approval to modernism and commended all who have taken a separated stand.
- Called on Christians to reject the Revised Standard Version of the Bible which includes the Apocrypha, and to distribute information to others concerning the evils of this translation.
- Called on all Christians to look for the Lord's return, to seek continuous revival, and to establish true churches.

Twenty-second General Synod Collingswood, New Jersey, October 22-27, 1958

The Rev. Charles E. Richter, Collingswood, N. J., was elected moderator of the Twenty-second General Synod of the Bible Presbyterian Church as it opened on Wednesday, October 22, 1958, in the Bible Presbyterian Church of Collingswood. The sessions of the Synod continued through October 27.

Sixty-two voting delegates were in attendance, including 43 ministers. According to statistics announced by the Rev. J. U. Selwyn Toms, statistician, 46 Bible Presbyterian churches recognize the Collingswood Synod. Ten additional churches, unaffiliated, are associated in the Bible Presbyterian Church Association. The total number represented in the Bible Presbyterian Church as in the American Council of Christian Churches is 5,824.

A resolution asking the moderator and the Rev. Carl McIntire to write a letter reporting the Synod and its significance is as follows:

This Twenty-second General Synod of the Bible Presbyterian Church (Collingswood Synod) desires to record in its minutes its thanks to Almighty God for His special and providential care in preserving us and keeping us together during these recent years.

We are grateful for the manifestations of brotherly love, mutual confidence and trust, and the manner in which we have been able to conduct our meetings in good order and peace for the glory of God.



Twenty-second General Synod, 1958

We are thankful for the churches which in their freedom under our constitution have recognized this Synod as maintaining and preserving the historic position of the Bible Presbyterian Church as it relates to the nature of Presbyterianism, our co-operation with other brethren in the Councils—the American Council of Christian Churches and the International Council of Christian Churches—and our support of the independent agencies. We would remind ourselves that the Articles of Association, the first official document initiating this church, referred specifically to The Independent Board for Presbyterian Foreign Missions and Faith Theological Seminary, which we would encourage.

Finally, we request the moderator, the Rev. Charles E. Richter, and the pastor of the host church, the Rev. Carl McIntire, jointly to prepare a letter reporting this Synod and interpreting its significance in the light of recent developments to all Bible Presbyterians, with an appeal that all Bible Presbyterians unite in maintaining and preserving this movement in accordance with its original principles, position, and faith.

Declaring that the first message of the newly merged United Presbyterian Church in the U.S.A. revealed that denomination's departure from the historic Christian faith, the 22nd General Synod of the Bible Presbyterian Church appealed to all God-fearing and Bible-believing Presbyterians to forsake their association with that denomination and join Twentieth Century Reformation churches.

Other statements on issues vital to Christians concerned the Synod's inability to endorse the Billy Graham crusades, with reasons for this position; an appeal to the U.S. Government to resist every effort to bring Red China into the United Nations; and a statement that all men ought to be free to elect voluntarily whether to join or not to join a labor organization, and any

law that deprives anyone of this freedom violates inherent individual rights set forth in the Bible and in the Constitution of the United States.

The theme of the Synod was "Boldness for Christ," around which the evening inspirational messages were centered. Vice-moderator was Dr. J. Philip Clark, general secretary of The Independent Board for Presbyterian Foreign Missions. Dr. A. Franklin Faucette continued as stated clerk assisted by the Rev. John E. Janbaz.

The Synod heard reports from the 12 approved agencies. Dr. Carl McIntire, president of the International Council of Christian Churches, reported in full on the Fourth Plenary Congress of the Council held in Brazil.

The Synod recorded its gratitude to God for three brethren, fellow bond servants and companions in tribulation, who since the last Synod have heard the last summons of the Church's Head and have entered into Glory. They are the Rev. J. F. Minor Simpson, the Rev. Wayne Monroe, and the Rev. Samuel Arendt.

The Women's Synodical Society centered its program around the theme, "Sowing the Seed in Turbulent Times." Special reports used the sub-topics, "Sowing the Seed Beside the Persian Gulf," "Sowing the Seed at Home," "Seed Time," and "Harvest." More than 150 women were present.

Charles E. Richter, D.D.

Dr. Charles E. Richter was born and reared in Texas. He was educated in the schools of that state, and after finishing a course in business administration he became connected with the First State Bank of Gainesville, Texas. Early in life he felt a call to engage in full-time Christian ministry. This desire was interrupted by a call to serve his country in the United States Navy during World War I. After almost two years in the military service he returned home to resume his studies

for the ministry. He received his Bible training and instruction in practical Christian work at the Moody Bible Institute of Chicago and his theological studies from the old Lane Seminary, and later was a special student at Dallas Theological Seminary.



Dr. Charles E. Richter,
moderator of
Twenty-second Synod

Dr. Richter was ordained by the Amarillo Presbytery of the Presbyterian Church, U.S.A., and served in that denomination for nearly 17 years, holding pastorates in Memphis, Worthan, and Dallas, Texas, and Sacramento, Calif. In 1933, he was elected as a commissioner to the General Assembly meeting in Cleveland, Ohio.

He withdrew from the Presbyterian Church, U.S.A., more than 29 years ago because of the constant encroachment and spread of religious modernism within its ranks and with little hope of the General Assembly making any real efforts to correct this condition. For several years he engaged in an independent ministry and organized and pastored two fundamental Bible churches. He served the Bible Presbyterian Church of Minneapolis as pastor from 1944 to 1948. After a brief ministry in the Union Bible Church of Lincoln, Nebr., he accepted a call to become associated with Dr. Carl McIntire in the Bible Presbyterian Church of Collingswood, N. J. This association has continued now for nearly 18 years, and through the 20th Century Reformation Hour program he has become known by the vast listening audience as "Amen Charlie." He was elected moderator of the 23rd General Synod.

Faith Theological Seminary at its 25th Commencement conferred an honorary doctorate degree on him for his outstanding Christian service and loyalty to the Word of God.

Twenty-third General Synod

Collingswood, New Jersey, October 21-26, 1959

The 23rd General Synod of the Bible Presbyterian Church, meeting in Collingswood, N. J., October 21-26, elected Dr. Arthur G. Slaght, pastor of the South Baltimore Bible Presbyterian Church, to be moderator. Dr. Slaght is also chairman of the Radio & Audio Film Commission of the American Council of Christian Churches and chairman of the Broadcasting Commission of the International Council of Christian Churches. He is vice-president of the Independent Board for Presbyterian Home Missions, a member of the Board of Directors of Faith Theological Seminary, and a co-operating trustee of Bob Jones University. He is president of Bible Recordings in Baltimore.

Seventy voting commissioners participated in the Synod, coming from New Jersey, New York, Pennsylvania, California, South Carolina, Delaware, Montana, Florida, Washington, North Carolina, Missouri, New Mexico, Illinois, Nebraska, Ohio, Maryland, Tennessee, Virginia, Minnesota, and Alberta, Canada.

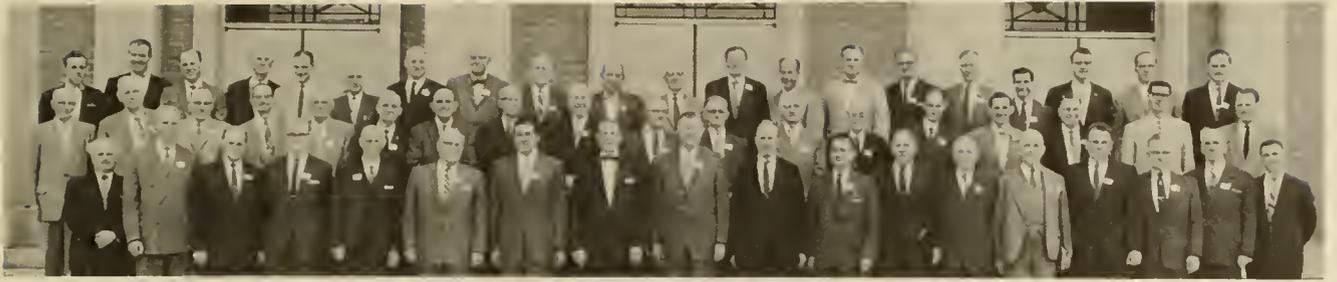
Fellowship, devotion, prayer, zeal pervaded the meetings — both the business and inspirational assemblies. The theme for the inspirational messages was, "Steadfastness in a Day of Confusion."

The need of more intense and untiring evangelistic efforts and personal visitation and contacts was stressed and climaxed in Saturday's all-day evangelistic program. Featured on this program, which the Synod held jointly with the New Jersey Council of Christian Churches, were Dr. Bob Jones, Sr., of Bob Jones University, Greenville, S. C., and Dr. John R. Rice of *The Sword of the Lord*, Wheaton, Ill., both well-known and active evangelists.

A number of resolutions were adopted by the Synod: "Study Book of the United Church of Canada," "Carnell's Attack on Fundamentalists," "Presbyterian Church of Korea," "Fifth World Order Study Conference," and "Agency for Sunday School Literature."

The Synod expressed its approval and endorsement of 15 agencies.

Memorial resolutions were adopted for three elders: Elder Frank E. LeGates of North Olmsted, Ohio; Dr. Ralph W. Duncan of Lansdowne, Pa.; and Elder James H. Polloch.



Twenty-third General Synod, 1959

*The following resolutions were adopted:
Fifth World Order Study Conference*

WHEREAS, the Fifth World Order Study Conference, convened by the National Council of the Churches of Christ in the U.S.A., November 18-23, 1958, in Cleveland, Ohio, with 600 churchmen registered, subsequently issued a 5,000-word letter directed to 144,000 churches, stating that "churchmen need to reassess their attitudes to relationships with countries having Communist parties in control of government," and urging

1. The acceptance of the Communist propaganda line of peaceful co-existence based on the unscriptural concept of the universal brotherhood of man and "love for neighbor" in the place

whipped, they must be subjected to the torments of Hades. (Laughter, prolonged applause.)" — *New York Times*, September 29, 1959, page 20, "Report by Khrushchev in Moscow on Return From His United States Tour."

2. The recognition of Red China by the U.S.A. and her subsequent acceptance into the United Nations, resulting in a shameful betrayal of the people of "Free China" now in exile in Formosa.

Therefore, be it resolved that the 23rd General Synod of the Bible Presbyterian Church (Collingswood Synod), meeting in the Bible Presbyterian Church, Collingswood, N. J., October 21-26, call upon Christians everywhere to repudiate this pronouncement as a direct violation of Christian principles, and further urge Christians within the framework of the National Council to separate from it and affiliate with Bible-believing churches of the American Council of Christian Churches.

Carnell's Case for Orthodoxy

We, the members of the Synod of the Bible Presbyterian Church, meeting in Collingswood, N. J., in October, 1959, wish to express our regret at the confusion that is being introduced into Christian thinking by men who call themselves orthodox and yet vehemently attack those who take a militant stand for the cause of Christ.

As a current example of this attitude, we would cite the recently published book by E. J. Carnell, formerly president and now professor of Apologetics in Fuller Theological Seminary, entitled, *The Case for Orthodox Theology*. The book contains little that could properly be described as "a case for orthodox theology." Instead, it abounds in sarcastic personal attacks on Fundamentalists. It even contains statements that undermine Biblical authority. Thus Carnell speaks of

of obedience to the Word of God. The complete fallacy of peaceful coexistence is exposed by Khrushchev's recent statement upon arrival in Moscow after his peace mission to the U.S.A.:

"There are forces in the United States working against us . . . To disregard this would mean showing weakness in the struggle against these evil forces, these evil spirits.

"These forces should be exposed, they must be shown to the world, publicly



Dr. Arthur G. Slaght,
moderator of
Twenty-third Synod

“the truncated ethics of the Old Testament” (p. 55), and of the danger of “an odious Biblicism” (p. 33). He declares that “purely literary questions cannot be settled by an appeal to Christ’s testimony” (p. 39). He says that Jesus “implied that sinners are justified by works” (p. 57), but insists that such a conclusion should not affect our thinking on this point, because, according to Carnell, “it was never Jesus’ intention to develop a systematic theology” (p. 58).

On pages 52-59, especially the latter, he practically limits Biblical authority to the two books of Romans and Galatians! On page 102 he states that orthodoxy really says “that inspiration, at times, ensures no more than an infallible account of error.” On page 111 he says, “Orthodoxy may never officially decide whether the Holy Spirit corrected the documents from which the Chronicler drew his information.” This logically would mean that any part of the Bible, including the Gospels, may be only a precise copy of erroneous documents.

Such an attitude we strongly repudiate. We agree, instead, with the Apostle Paul, who held that “all scripture is given by inspiration of God, and is profitable” (2 Tim. 3:15), and with the Lord Jesus Christ, who called men “fools and slow of heart” if they failed “to believe all that the prophets have spoken” (Luke 24:25).

Theological controversy has rarely degenerated to the level of the acrimonious personal attacks leveled by Carnell against Fundamentalists. One hunts in vain for any suggestion of the sweet love of Christ. We find only sarcasm and bitterness. The last third of the book is mainly a tirade of abuse against those who take the Bible literally. Fundamentalists are branded as ignorant (pp. 114, 118, 119, etc., etc.), bigoted, full of pride, lacking in social grace. Carnell says, “Defending the Bible is a comfortable egoistic accomplishment; battling modernists is a pleasing palliative for pride” (p. 125). He accuses “the fundamentalist” of “outraging the natural instincts of the body” by taking a stand against dancing (p. 124). He berates the Fundamentalists for spending their time handing out tracts or seeking to win souls — activities that Carnell plainly considers far inferior to “founding hospitals” or seeking to establish social justice (p. 123). Carnell even

calls such a great Christian scholar as J. Gresham Machen a “peril of orthodoxy” (p. 114 f.).

When professors who have formerly promoted the truth of God turn their talents to raving against men who believe the Bible and seek to win souls to Christ, we may well hope that it is just another sign that we are in the last dark days before our blessed Lord’s return. Formerly a seminary usually stood by the Word of God at least 50 or 100 years before turning against the purpose of its founders and retaining such a man on its faculty. May this sad occurrence lead Christians everywhere to see the need of constant vigilance, and of always testing the spirits, to see if they be of God (1 John 4:1).

More than 140 Bible Presbyterian women attended the day-long meeting of the Women’s Synodical Society on October 24, 1959. The theme, “Redeeming the Time,” was excellently carried out during each of the sessions of the day. Mrs. Carl McIntire, president of the Society, presided over the business sessions. Throughout the day, the emphasis to lay hold of God’s might and power came as a challenge that here is the beginning place for women who would “redeem the time” in a day of ever-increasing evil, both by holding forth the Word of Life to the lost, and raising a standard of truth before the eyes of the deceived.

Twenty-fourth General Synod Collingswood, New Jersey, October 19-24, 1960

The Rev. John E. Janbaz of San Bernardino, Calif., was elected moderator of the 24th General Synod of the Bible Presbyterian Church meeting in Collingswood, N. J., and the Rev. Lynn Gray Gordon of Seattle, Wash., was appointed vice-moderator. The sessions began on Wednesday, October 19, and continued through Monday, October 24, 1960.

Voting delegates numbered 52 ministers and 20 elders, coming from California, Delaware, Florida, Louisiana, Maryland, Missouri Nebraska, New Jersey, New Mexico, New York, North Carolina, Ohio, Pennsylvania, Tennessee, and Washington. Five new churches were received into the Synod.

Opening the Synod was a stirring message on the theme, “Rebuilding the Walls” (Neh. 2:17), delivered by the Rev. Dr. Arthur G. Slaght, retiring moderator.



Twenty-fourth General Synod, 1960

A timely resolution concerning the admission of Red China into the United Nations was passed. It read as follows:

The 24th General Synod of the Bible Presbyterian Church, meeting in Collingswood, N. J., repudiates the efforts of the World Council of Churches, National Council of Churches, and all other such efforts, ecclesiastical or secular, to bring about the recognition of Red China and its membership in the United Nations. The Red Chinese Government is responsible for the death of millions of its people, the expulsion of thousands of missionaries, the destruction of the family system and its replacement with a communal form of life, aggressive actions against neighboring countries such as Tibet, North Korea, and Indo-China.

Therefore, this body condemns as sinful and ungodly efforts to give recognition to such a government, and calls upon free men, churches, and nations also to condemn all such governments which persecute, enslave, and destroy those under their jurisdiction;

Further, we call for the liberation of captive peoples to enjoy the inalienable rights God has decreed for His creation.

Further, contrary to the claim that by not recognizing Red China we are isolating 600,000,000 people, we state that by recognizing the Communist regime, we would give approval to the tyrannical Red government and thereby isolate 600,000,000 from freedom.

Further, we call upon Almighty God to visit His judgment upon the forces of Communism and their allies.

U.S. Security Committees

WHEREAS, (1) our nation adopted a Constitution that guarantees our basic freedom; and (2) a man who does not use his freedom to defend his freedom does not deserve his

freedom; and (3) all agencies of our Government, therefore, have a moral obligation to defend and preserve our God-given freedoms; and (4) one of our most effective agencies that has defended our freedoms by exposing our enemies has been the House Committee on Un-American Activities, and the Judiciary Committee of the Senate; and (5) these effective agencies have come under severe attack by forces alien to our American way of life;

Therefore be it resolved, (1) that the 24th General Synod of the Bible Presbyterian Church, convened in Collingswood, N. J., October 20, 1960, commend to the nation the continued existence of these agencies; and (2) that these committees be encouraged to press the battle by their continued investigation of foreign ideologies in all areas of life, including the area of religion.

Missions

WHEREAS, the command of our Lord that we should go into all the world and preach the Gospel is clear and definite; and,

WHEREAS, the Bible Presbyterian Church has from the beginning been a missionary church, owing its very existence, indeed, to a struggle for the truth of God as opposed to modernistic policies and modernist men in the official Board of Foreign Missions in the then Presbyterian Church in the U.S.A. (now the United Presbyterian Church), which struggle for a return to the definite Gospel of redemption may be said to have been the opening move in what has now become the Twentieth Century Reformation movement; and

WHEREAS, it is a well-known fact that modernist policies, propaganda, and men are now more prominent in the counsels and work of many foreign and home mission boards than they were a quarter of a century ago, and moreover are very definitely tied to the

ecumenical purposes and objectives of the World Council of Churches;

Therefore, resolved:

1. That we again call the attention of the Bible Presbyterian Church to the fact that Missions, Home and Foreign, should be an integral part of the program of our whole denomination and of every local church, large or small, and also should be dear to the heart of every member of the church;

2. That we call attention once more of every true Mission at home or abroad to the primary purpose of Missions, which is the preaching and teaching of the Gospel of redemption, the first and foremost task of every Mission and missionary; and

3. That we also urge that we recognize the need of steadfastly opposing the World Council of Churches' ecumenical program of endeavoring to bring their supposed kingdom of God as the fulfillment of our Lord's prayer in John 17:21-23 or any other Scripture which speaks of the purposes of God for His Church and people; and

4. That we call the attention of all our churches and of all our people to the fact that the whole Twentieth Century Reformation movement, maintaining, as it does, the necessity of a return to the Faith once delivered to the saints, is a real part of the missionary task of the church in our day because the Twentieth Century Reformation movement reinforces Missions at home and abroad, and Missions, home and foreign, if properly conducted, reinforce the whole movement for a real return to the Faith; and

5. That, further, we commend The Independent Board for Presbyterian Foreign Missions and the Independent Board for Presbyterian Home Missions, the agencies through which the Bible Presbyterian Church conducts the greater part of its Mission work, for their clear recognition of their responsibilities in this respect and their earnest efforts to promote and reinforce, through the whole Twentieth Century Reformation movement, this witness to the Word of God and the testimony of Jesus Christ on the whole world level; and finally,

6. That, since the purposes of God stand fast forever, we would urge all our churches and church members not to be in any wise discouraged or disheartened by the fact that some who once apparently were fully one

with us in these great purposes and designs have lost their vision and weakened in, or lost completely, their once cherished devotion to this great task.

The Revised Standard Version of the Bible

Since the Revised Standard Version of the Bible is being widely distributed under the recommendation of the National Council of the Churches of Christ in the U.S.A., which authorized and copyrighted it, we, the 24th General Synod of the Bible Presbyterian Church, remind the Christian public of the following facts:

1. The well-known Scripture of Isaiah 7:14 which is a prophecy of the virgin birth of Christ has been changed. The word "virgin" has been removed and the words "a young woman" have been substituted.

2. The deity of Christ has been undermined, in that key passages in both the Old and New Testaments have been removed, toned down, or made to appear contradictory.

3. Dr. Luther A. Weigle, former head of Yale University Divinity School and an outspoken modernist and former Federal Council president, headed the translation committee. Dr. Weigle has been affiliated with a number of Communist-front organizations.

4. Many others on the committee have been listed as affiliated with Communist-front organizations and are extremely liberal in theology and therefore have demonstrated themselves, in the above matters, to be biased, imposing their liberal interpretation upon their translation.

5. A member of the committee has revealed that the work of the translators is in the realm of ideas rather than translation of text, thus opening the door to the widespread doctrinal deviations of the Revised Standard Version.

Therefore, be it resolved that this Synod once again warn the Christian public against the use of this liberal version of the Bible.

This Synod adopted eight memorial resolutions honoring the memory of beloved leaders who had gone to be with the Lord since the last Synod: the Rev. Fred Stroud, pastor of the Bible Presbyterian Church in Nashville, Tenn.; Elders George Meck, Northeast Bible Presbyterian Church, Philadelphia, Pa.; John N. Fiol of the South Baltimore Bible Presbyterian Church; Frank H.

Simpson and Harry E. Sutton, both of Minerva, Ohio; the Hon. James E. Bennet, New York City; H. Willis Reed, New York City; and John R. Stewart of the Glendale Bible Presbyterian Church, Bismarck, N. Dak.

The annual meeting of the Women's Synodical Society was held October 22, 1960, at which time 187 Bible Presbyterian women registered from 43 churches. The program centered about the theme, "Occupying Until He Comes." Mrs. Carl McIntire, Synodical president from 1956 to 1960, was succeeded in office by Mrs. Vernon Judson, also of the Collingswood Church.

Twenty-fifth General Synod Collingswood, New Jersey, October 19-24, 1961

The Rev. J. Philip Clark, D.D., general secretary of The Independent Board for Presbyterian Foreign Missions, was elected moderator of the Twenty-fifth General Synod of the Bible Presbyterian Church meeting in Collingswood, N. J., October 19-24, 1961. Elder B. J. Bashaw, Collingswood, N. J., served as vice-moderator.

That Bible Presbyterianism was growing was evidenced in many ways. Sixty-nine congregations are now reporting to the Bible Presbyterian Synod. Of these, only six are as yet unaffiliated. A high point in the sessions was the reception of the entire Presbytery of Oklahoma-Missouri, formerly of the Upper Cumberland Presbyterian Church, and the organizing of the new Presbytery of the Southwest to include recently admitted Bible Presbyterian Churches.

Worship and devotion were marks of the Synod where some necessary business was carried on but where most of the attention was fixed solely upon Christ, the risen Saviour, and His unchanging Word. Major evening addresses were delivered by the Rev. Clyde J. Kennedy, D.D., president of Shelton College; Dr. J. Gordon Holdcroft, president of The Associated Missions of the ICCM; and Dr. Allan A. MacRae, president of Faith Theological Seminary. The theme of the Synod was, "The Changeless Word in a Changing World." Dr. Carl McIntire, president of the International Council of Christian Churches, gave the address at the banquet on, "The Changeless Word and the Twentieth Century Reformation."

The Women's Synodical Society brought together 297 registered guests from 41 Bible Presbyterian Churches and 10 visiting churches, representing 18 states and four countries —

Canada, Chile, Korea, and the Union of South Africa.

The statistician reported a total of 5,307 communicants and 108 ministers belonging to the Bible Presbyterian Church.

Three important resolutions adopted by the Synod follow:

Harvey Cedars Bible Presbyterian Conference, Inc.

WHEREAS, Harvey Cedars Bible Presbyterian Conference, Inc., was established by members of the Bible Presbyterian denomination; and

WHEREAS, the Bible Presbyterian Church has co-operated since the formation of the Conference with the Conference and has been a partaker of the blessings, the activities, the purposes, and the identification with the name of the Conference; and

WHEREAS, members of the Bible Presbyterian denomination affiliated with this church have been eliminated from the Board of Trustees or have been compelled to resign because they refused to be a party to the diversion of the Conference from Bible Presbyterian purposes and ministries to that of a strictly independent conference with different purposes; and

WHEREAS, the group now in control of the Conference has amended the charter, changing the name and purposes and diverting them from the Bible Presbyterian denomination; and

WHEREAS, the founders and former members of the Conference who continue to this day their membership in the Bible Presbyterian Church have taken steps to regain the Conference for Bible Presbyterian purposes; and

WHEREAS, these leaders have constituted themselves the Harvey Cedars Bible Presbyterian Conference, Inc.; and

WHEREAS, the minutes of this Synod in years past include the reports of the Conference and its purposes as approved by the Synod; and

WHEREAS, efforts were made by members of this denomination to arbitrate the matter to no avail;

Therefore, be it resolved that this Twenty-fifth General Synod endorse and support the efforts of the Harvey Cedars Bible Presbyterian Conference, Inc., now constituted to regain possession of the property at Harvey



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Cedars, New Jersey, and that the Harvey Cedars Bible Presbyterian Conference, Inc., be placed again upon the list of approved agencies as provided by the constitution of the Bible Presbyterian denomination;

And, finally, that this Twenty-fifth General Synod declares and avows that the Conference was established for the purpose of aiding this denomination, and this Synod declares that the diversion of this Conference constitutes a serious transgression of stewardship, trust, and basic principles of morality taught in the Word of God.

The New Delhi Meeting of the World Council of Churches

The 25th General Synod of the Bible Presbyterian Church, meeting in Collingswood, N. J., October 19-24, 1961, sounds this word of warning to Christians throughout the world and to all citizens of the free world regarding the coming Third Assembly of the World Council of Churches at New Delhi, India, November 18 to December 6, 1961.

According to *Ecumenical Press Service*, representing the World Council of Churches, the best seller in the religious publishing field this year, second only to the Bible, is the preparatory booklet, "Jesus Christ, the Light of the World," published by the World Council of Churches for its Third Assembly, November 18 to December 6, in New Delhi, India. This booklet has been released in 33 languages. It constitutes a most deceptive propaganda, designed to brainwash the public in favor of a one-world church and a one-world government.

Based on the public statements and writings of the World Council leaders, it is possible to predict that the following actions

and/or effects will result from the New Delhi Assembly:

1. The World Council of Churches will once again provide a sounding board for Communist propaganda under the deceptive cover of the "church." Pronouncements of the Assembly may be expected to parrot the Communist line regarding peaceful coexistence, disarmament, admission of Red China into the United Nations, nuclear testing, etc.

2. The World Council expects to receive into full voting membership the Russian Orthodox Church of Moscow and the Bulgarian Orthodox Church, in spite of the fact that this church and its leaders are completely controlled by the Reds and are being used to further the Communist cause throughout the world.

3. It is expected that at New Delhi the merger of the International Missionary Council with the World Council of Churches will be consummated. Such concentration of ecclesiastical power in the hands of theological liberals poses a real threat to every true Biblical and evangelical missionary and mission organization.

4. The World Council may be expected to make rapid strides toward its goal of a one-world church, while at the same time denying that it has any such goal. "Church union" and "church merger" are the magic words which have captivated the minds of the World Council liberals at the sacrifice of Scriptural teaching and common sense.

5. The World Council of Churches will make an effort to gain the fellowship

and membership of various evangelical groups in an attempt to offset the factual exposure of the unbelief of many of the World Council leaders. We remind all evangelical people that the Word of God forbids the fellowship of believers with unbelievers (2 Cor. 6:14-17).

6. The World Council of Churches may be expected to re-elect to some of its highest offices leaders from Iron Curtain country churches who are tools and pawns of the world-wide Communist conspiracy and not the true servants of Jesus Christ and the church.

We therefore call upon all true believers to openly repudiate and withdraw from the World Council of Churches and we warn the citizens of the free world not to accept the pronouncements of the World Council of Churches as though it were the voice of "Biblical Christianity" and the "true church."

Bishop Pike's Heresy

The Bible Presbyterian Church which, since its formation in 1938, has considered itself to be the spiritual successor of the historic Presbyterian Church in the United States of America, which now is known as the United Presbyterian Church, feels a responsibility not only to Presbyterians but also now to Episcopalians in view of the well-known Blake-Pike proposal for the union of the Presbyterians, Episcopalians, Methodists, and the United Church of Christ.

With the Episcopalians and the United Presbyterians having already voted to prepare a plan of union, the Bible Presbyterians must give a witness to the faith and the Biblical concept of the church.

Bishop James A. Pike, in his published declarations in the last few years, especially the *Christian Century* article of December 21, 1960, on "How My Mind Has Changed," has revealed his unbelief and departure from the most basic doctrines of the Christian faith. The Bishop declared that statements in the Apostles' Creed no longer could be accepted: "There are several phrases in the creed that I cannot affirm as literal prose sentences, but I can certainly sing them — as a kind of a war song picturing major convictions in poetic terms." These prose sentences rejected were: the ascension of Christ into Heaven, His sitting "on the right hand of the Father," and His being "conceived by the Holy Ghost, and

born of the Virgin Mary." Further, he has rejected the Trinity as a "particularly weak and unintelligible philosophical organization of the nature of God." As to the body of Christ and the elect of God, Bishop Pike is unmistakably heretical. He said that "the kind of a god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well (Christians often interfere with its being heard well) is an impossible god. As to this god, I am now an atheist."

The failure of at least three bishops (as required) to charge him with heresy and to bring him to trial at the 60th Triennial Convention has revealed to the entire Christian world the inclusivist nature of the Protestant Episcopal Church today. And the union of the Episcopalians with the Presbyterians will carry into the United Church such blatant unbelievers as Bishop Pike.

The history of the Christian church testifies that unjudged heresy and unbelief within her bosom is the leaven which leavens the whole lump and reduces the testimony of the Church of Jesus Christ to impotence and confusion.

This General Synod calls upon Christians of all denominations to recognize the blatant unbelief, unjudged yet honored in Bishop Pike, and to refuse to have fellowship with it in accordance with the commands of the great Head of the Church.

Twenty-sixth General Synod Collingswood, New Jersey, October 17-22, 1962

Emphasis on establishing new home mission churches marked the Twenty-sixth General Synod of the Bible Presbyterian denomination.

Meeting in Collingswood, N. J., October 17-22, 1962, the Synod was the largest and best attended for many years. Dr. Albert B. Dodd, 86 years of age, veteran missionary to China, was elected moderator of the 26th Synod. The Rev. Philip duB. Arcularius, founder of the Friends of Israel Testimony to Christ, served as vice-moderator. Other officers remained the same as last year. The theme of the Synod was, "A Great Door for a Great Work in Our Day."

The Rev. J. C. Maris, associate general secretary of the International Council of Christian Churches, from Amsterdam, The Netherlands, ad-



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dressed the Synod on the topic, "Opportunities in Co-operation." Dr. Allan A. MacRae, president of Faith Theological Seminary, gave an address on "Opportunities in Education."

In a major address on Friday evening, October 19, the Rev. Lynn Gray Gordon, formerly of Seattle, Wash., general secretary of the Independent Board for Presbyterian Home Missions, indicated that "ecumenism and its drive for the one-world church has changed the tenor of the whole message which is being preached" in the apostasy, and must be countered by our meeting it with the pure Word of God. His topic was "Opportunities for Extending Our Witness at Home."

The Rev. Carl McIntire, D.D., host pastor, reported that his listening audience each morning to the 20th Century Reformation Hour broadcast has been estimated to be about 10 to 12 million people, over approximately 350 radio stations. The circulation of the *Christian Beacon* had also reached a new high. "God has given us the broadcast because it is carrying the issues of the day — and our agencies are, too," he said. Dr. McIntire gave the major address at the annual Synod banquet on "There Are Many Friends." The film strip, "Light in Amsterdam," a report of the Fifth Plenary Congress of the ICCC, was shown immediately preceding the message.

The Rev. Dwight R. Malsbary, missionary to Korea, home on furlough for the first time in 14 years, gave a splendid address on the topic, "The Missionary Looks at the American Church."

Men who attended the Paris meeting of the World Council of Churches' central committee last August reported to the Synod. The Rev. George W. Fincke, pastor of the Bible Presbyterian Church in Glendale, Calif., mentioned photographing successfully Prof. Josef L. Hromodka of Czechoslovakia, who is in friendly agreement with the stated clerk of the Reformed Church in

America. Dr. Hromodka was a recipient of the Lenin Peace Prize, as was the Communist dictator of Communist Cuba, Fidel Castro.

The Synod adopted a number of important resolutions, as follows:

The Amsterdam Congress of the ICCC and the International Missionary Conference

The 26th General Synod of the Bible Presbyterian Church expresses its thanks to Almighty God for the presence of Ds. J. C. Maris, European secretary of the International Council of Christian Churches. We express to him the high esteem and encouragement of this Synod for his place of leadership in the Twentieth Century Reformation movement.

This Synod is especially grateful to Almighty God for the Fifth Plenary Congress of the ICCC held in Amsterdam, August 14-20, 1962, and for the fact that so many pastors, elders, and members of our churches, together with missionaries from The Independent Board for Presbyterian Foreign Missions, were in attendance.

We commend to our churches all of the activities of the ICCC and call for prayer and attendance by those able upon the following meetings:

1. The American Section of International Christian Youth Christmas Conference, Chicago, December 27-29, 1962.
2. The International Conference on the Preservation of Christian Churches called by the Fifth Plenary Congress of the ICCC, to be held in Montreal, Canada, July 24, 25, 26, 1963. The executive committee of the ICCC will be in session, July 22 and 23; and the World Council of Churches will hold an international meeting of its Department on

Faith and Order for the purpose of promoting the development of a one-world church.

3. The International Missionary Conference called by the ICCC in co-operation with the Latin American Alliance of Christian Churches, Mexico City, called by the World Council of Churches' Department on Missions and Evangelism opening on the 8th and continuing through the 20th.

4. The Sixth Plenary Congress of the ICCC, Geneva, Switzerland, August 12-21, 1965.

This 26th Synod is at present receiving the blessings of the Fifth Plenary Congress and they are of such permanent value to our churches and to our ministry that we recommend that every church in the Synod make provision for the attendance of their pastor upon the Geneva Conference. This Synod rejoices in the fact that The Independent Board for Presbyterian Foreign Missions has already decided to hold a missionary conference of as many of its missionaries as possible in Geneva, which will bring to the Congress our mission leaders from over the world. The Almighty God has been pleased to give us the International Council of Christian Churches with its 83 denominations.

Finally, this Synod commends to all our churches and our people the Audio-Visual report of the Fifth Congress, entitled, "Light Over Amsterdam," in contrast to the earlier film, "Darkness in New Delhi." It is the desire of this Synod that all of our people understand, pray for, and support the testimony of the Twentieth Century Reformation movement as represented not only in our Synod but in the American Council of Christian Churches and the International Council of Christian Churches and their agencies — International Christian Relief, the Associated Missions of the ICCC, and International Christian Youth.

Statements of National Council Leaders on Their Return From Moscow

The 26th General Synod of the Bible Presbyterian Church, meeting in Collingswood, N. J., October 17-22, 1962, deplors the statements made by leaders of the National Council of Churches upon their return from

their trip to Russia, August 25-September 14, 1962.

When these leaders ask us "not to condemn church leaders in the Soviet Union who fail to oppose the policies of their government," they are shielding and protecting agents of the secret police who have been placed in their positions to promote the international Communist conspiracy through the churches.

Endorsement of the Communist line for peace was given, forgetting that the definition of peace to the Communist is world domination under force. Here again American clergymen are used to promote this aspect of the Party line.

The statement that the delegation will direct their energies toward general and complete disarmament shows the failure of American clergymen to understand the total depravity of man. We cannot disarm in the face of an enemy who has sworn to "bury us" and who boasted that our grandchildren will live under Communism. Rather than disarm, we need to strengthen our defenses.

The entire Christian approach to the present crisis cannot be one of coexistence but must be one of militant resistance, with an earnest prayer for speedy liberation of those enslaved.

Communism is using the church as its privileged sanctuary in a most effective way to win the cold war.

Bible Classes

INASMUCH as the course of history reveals to us that Christendom has turned away from the Scriptural injunctions to preach to every generation the whole counsel of God;

AND WHEREAS, this is a sin in the sight of Almighty God;

AND WHEREAS, God punishes sin and has put His hand against His people, allowing them to drift into darkness, turning their churches over to the modernists and apostates, withdrawing His blessings from their nation and rendering them powerless;

AND WHEREAS, it is evident today that people are groping their way through the darkness looking for the True Light;

AND WHEREAS, many of our Bible Presbyterian churches have received great blessing through community Bible classes bringing many out of darkness into light;

Be it therefore resolved that the 26th General Synod of the Bible Presbyterian Church, meeting in Collingswood, New Jersey, October 17-22, call upon all of our churches to endeavor to establish through each church Community Bible Classes for the teaching of the whole counsel of God in accordance with Matthew 28:19, 20.

Archbishop of Canterbury, Michael Ramsey

The 26th General Synod of the Bible Presbyterian Church, meeting in Collingswood, New Jersey, October 17-22, 1962, warns Christian people to beware of the false, un-Biblical leadership of the ecumenical movement.

The Archbishop of Canterbury, Michael Ramsey, currently visiting the United States and speaking in churches affiliated with the National Council of Churches, is one of a number of ecumenical leaders who blatantly repudiate precious fundamentals of the Biblical Christian faith. He is to address the Episcopal House of Bishops in Columbia, South Carolina, in late October.

The Archbishop is quoted in the London *Daily Mail* for October 2, 1961, as seeing a place in Heaven for atheists: "Heaven is also not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be debarred from Heaven. I expect to meet some present-day atheists there." Dr. Ramsey also is quoted rejecting the need for believing in the virgin birth of Christ, as approving hypocritical public recitation of the church creed while holding mental reservations, and as rejecting the Biblical record of the creation of Adam and Eve because it contradicts materialistic evolutionary theory.

Dr. Ramsey, elected a president of the World Council of Churches at New Delhi in December, 1961, further revealed his departure from historic Protestantism by receiving at Lambeth Palace the past August Roman Catholic Cardinal Bea, president of the Secretariat for the Union of Christian Churches, which is promoting the campaign to win non-Roman churches back to Rome.

Therefore, be it resolved that this Synod urges Christian people to heed the Scriptural admonition of I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they

are of God: because many false prophets are gone out into the world." This Synod pleads with Christian people to stop blindly following exalted church leaders who are public enemies of the Gospel of Christ.

Finally, this Synod calls upon Christians in NCC-WCC churches to recognize that those denominations are hopelessly dominated by unbelievers such as Archbishop Ramsey, and, recognizing this sad fact, to separate from the ecumenical movement in obedience to God's Word and for the glory of Christ.

The Vatican Council

The 26th General Synod of the Bible Presbyterian Church, meeting at Collingswood, N. J., desires to express its views with regard to the so-called 21st Ecumenical Council called by Pope John XXIII and now meeting in Rome.

While the Synod believes that every effort should be made to encourage unity among Christian brethren, it feels called upon to emphasize the fact that unity should never be sought at the expense of truth. The hope has been expressed that this council "will end the schism of the 16th century." True Protestant and Bible believers hold that this so-called "schism" was actually a separation between those who accept the Bible teaching and those who deny it. We would rejoice to see all professing Christians accept the great Biblical teachings about salvation that were the backbone of the work of the Reformers. Yet we see no sign of such a move, but rather to the contrary, in the announcements connected with the calling of this council. The central Biblical teaching of justification through faith in Christ alone is still denied and opposed by the publications of the Roman Church. The great prominence given to the ceremony of the Mass at the opening session of the council would be designated by the Reformers as "crucifying the Son of God afresh" and constitutes a denial of the Scriptural teaching that once for all He paid the penalty for the sins of all who would believe on His name and sincerely accept Him as Saviour and Lord.

The council meets under the auspices of the Virgin Mary, and thus declares anew the devotion of the Church of Rome to a teaching that is denied by the New Testament, which never puts any human being in a category at

all comparable to the Son of God, who alone deserves our worship.

The pomp and ceremony with which the council opened is in sharp contrast to the attitude of the early apostles. Peter forbade Cornelius to bow before him, declaring himself to be only a human being like Cornelius (Acts 10:26). It is hard to imagine that Peter would look with approval on a man who would claim to be his successor and would then permit a procession of church dignitaries to prostrate themselves before him and to kiss his ring, his knee, or his foot.

During the past three centuries the popes have generally referred to Protestants as heretics and enemies of the Faith. The new trend, to call them "separated brethren" and to express a desire for unity with them, while at the same time standing strongly on the anti-Biblical teaching and observances that made the Reformation necessary, is calculated to lull Protestants to sleep and thus constitutes an even greater danger to the Christian faith than the previous attitude.

In addition, we note with grave misgivings the reception of representatives of the Russian Orthodox Church as "observer-delegates," and the strenuous efforts made to secure their attendance at the council. Since the Russian Orthodox Church is completely under the control of the atheistic and brutal Communist government and is used as its instrument, such an action constitutes a dangerous step in the direction of coexistence with atheistic Communism.

It might be noted that the word "ecumenical" derives from a Greek term that is always used in the Bible to refer to the inhabited world, and never to the church. Thus Luke 2:1 states that Caesar Augustus ordered that all the inhabited world should be taxed. In fact, all the early ecumenical councils were called by Roman Emperors, none by bishops of Rome.

During an Open Forum on Bible Presbyterian Problems, a letter involving World Presbyterian Missions, written by the Rev. George Gilchrist to Dr. Armando Oliveira of Brazil, was read. The purpose of this letter was an obvious attempt to bring about a division within the work of the Independent Board in Brazil. The misstatements of this and of other letters from World Presbyterian missionaries were pointed out by Dr. Clark. The Board's stand on the property question

in Japan was also explained to Synod, and the unauthorized change in the constitution of the Mission by the Board's former missionaries. Further details were given concerning the action of World Presbyterian Missions in India in splitting the Kanpur Bible Presbyterian Church by supporting the Rev. Frank Fiol in this same field. The reason for the resolution of the Board to refuse to return its missionaries who remain with a denomination which seeks thus to divide, take over, and to destroy the work of the Independent Board was carefully set forth.

Dr. McIntire took up the proposed change in the constitution by the Evangelical Presbyterian Church (formerly the Columbus Synod of the Bible Presbyterian Church). He traced the difficulties with them to their long-standing desire for more centralization of authority in the church.

The Korean situation concerned the attempt of the Christian Reformed, the Orthodox Presbyterian, and the Evangelical Presbyterian Churches to keep the separatist Korean groups from joining the International Council of Christian Churches, and to make them over into their version of the Reformed image.

A lengthy memorial resolution was adopted concerning the Rev. Clyde J. Kennedy, D.D., "Valiant-for-Truth." Dr. Kennedy was called Home to be with Christ on September 22, 1962.

Twenty-seventh General Synod Christian Admiral, Cape May, New Jersey, October 16-22, 1963

The Bible Presbyterian Church held its Twenty-seventh General Synod in the Christian Admiral, Cape May, N. J., October 16-22, 1963. It was indeed a glorious time of precious Christian fellowship. This was the first time that the Synod had met in one large hotel where all would be together for a week.

The Bible Presbyterian Church is the spiritual succession of what is today the United Presbyterian Church. It stands where the early Presbyterians stood when they started the movement in the new world. It is a free church. It is a separate church. It is a Bible-preaching church. It is a church which is committed to the Reformed faith.

In the blessed providence of God this church has had given to it a mighty cause and it is carrying the burden of the conflict of the 20th century. The Gospel is corrupted, many churches are turning aside to other masters and to other causes.



Twenty-seventh General Synod, 1963

There must be a pure church maintaining the purity of the Gospel. The church must obey her Head and King, the Lord Jesus Christ.

As of this Synod there are 118 ordained ministers in the Bible Presbyterian denomination and 74 individual churches. In 1958, there were 77 ministers and 47 local churches. The church is growing. It is commanding the attention and the respect of others who are being stirred by the Spirit of God. In the past year, ministers have come into the Bible Presbyterian Church from the United Presbyterian Church, the Canadian Presbyterian Church, the Southern Presbyterian Church, the Orthodox Presbyterian Church, the Reformed Church in America, and several independent churches.

The Synod heard reports from the 20 independent agencies endorsed by the Synod.

The Synod elected the Rev. George W. Fincke, Jr., D.D., of Glendale, Calif., moderator, and the Rev. James Blizzard of the Knoxville, Tenn., Bible Presbyterian Church to assist the Rev. A. Franklin Faucette, stated clerk of the Synod since 1956. Also, the Rev. Philip duB. Arcularius was elected to assist the statistician, the Rev. J. U. Selwyn Toms, who had faithfully served since his appointment as the first statistician in 1941.

A total of 14 resolutions were passed, two being memorial resolutions for the Rev. Arthur G. Slaght, D.D., of the South Baltimore Bible Presbyterian Church, and the Rev. Charles Sullivan Calkins of the New Jersey Presbytery.

The Synod also called on President Kennedy not to deliver his announced major address from the platform of the National Council of Churches in Philadelphia and to treat all religious bodies equally; called a protest rally against the joint program of the President of the U.S.A. and the National Council of the Churches of Christ in the U.S.A. for "peaceful co-operation" with the Communists; endorsed the Becker Amendment to return the Bible to our schools; sent a letter of the

assurance of prayers to the persecuted Greek Evangelical Church; protested the U.S. Government's sending of aid to the Greek Government until the Protestants in Greece were free from the present persecution; petitioned the Greek Ambassador in Washington, D.C., to use his influence to induce the authorities of the Government of Greece to cease their persecution of the Greek Evangelical Church; declared that open housing ordinances included questions of religious discrimination and that they are in violation of the Eighth Commandment, "Thou shalt not steal." The Synod recommended that open housing ordinances be repealed or rejected.

Three hundred forty-five ladies, representing 33 Bible Presbyterian churches and 20 non-Bible Presbyterian churches gathered for the annual Women's Synodical Society meeting. A history of the Bible Presbyterian Church on colored slides was presented with a commentary by Dr. Carl McIntire.

The following resolution was passed by the 27th General Synod:

The Faith and Order Movement of the World Council of Churches

Having heard a report by three of our ministers who as members of the press attended the Fourth World Conference on Faith and Order, of the World Council of Churches, meeting in Montreal, Canada, in July, 1963, this Twenty-seventh General Synod of the Bible Presbyterian Church expresses its concern and disapproval of the Faith and Order movement and its objectives, because:

1. The Faith and Order Commission is an activity of the World Council of Churches which is securely in the control of militant theological liberals, who, in addition to rejecting the historic Christian faith, advocate peaceful coexistence and even co-operation

with atheistic Communist governments such as the Soviet Union.

2. The Faith and Order Commission is seeking to establish a basis for a "one-world church" which necessarily requires theological concessions and sacrifices of doctrines or beliefs which are considered controversial. The "one-world church" theological basis must therefore eliminate the true, saving Gospel of Jesus Christ and His atonement, and subordinate the authority of the Word of God to the traditions of men.

3. The Faith and Order Commission includes a significant representation of the Eastern Orthodox Church with its emphasis upon the Mass, Mariolatry, veneration of the saints, and so forth, and thus is an affront to, and a repudiation of, the glorious, God-given victories of the Protestant Reformation. The theological concessions of Faith and Order to Eastern Orthodoxy are seen as support of the general attitude of the Faith and Order movement toward ultimate union with Romanism.

It is therefore recommended by this Synod of the Bible Presbyterian Church that its ministers and constituency vigorously oppose the Faith and Order movement and call for a return to "*sola scriptura*," the authority of the Bible alone, and recognize that the program of the Faith and Order Commission of the World Council of Churches is the very foundation on which the kingdom of Antichrist may be built.

Twenty-eighth General Synod Christian Admiral, Cape May, New Jersey, October 14-20, 1964

The Rev. Lynn Gray Gordon, general secretary of the Independent Board for Presbyterian Home Missions, was elected moderator of the Twenty-eighth General Synod of the Bible Presbyterian Church, meeting in Cape May, N. J., October 14-20, 1964. Mr. Gordon has led in the establishment of many of the new Bible Presbyterian churches receiving aid through the Independent Board. Eleven new churches were added to the Synod during the past year, and a goal of 20 new churches was established for 1965.

The messages of the Synod were developed around the theme, "Unashamed of the Gospel."

Resolutions adopted commended and approved the independent agencies serving the denomina-

tion and called attention to the drift toward godlessness abroad in America. The Synod approved the establishment of a new independent agency for the publication of Sunday school literature suitable for Bible Presbyterians.

A high light of the Synod was the report of International Christian Relief, agency for both the International and American Councils of Christian Churches, by the Rev. James Shaw, executive secretary.

The Synod passed a total of 16 resolutions. Resolutions were passed in memory of Dr. M. Stanley Black, one of the original founders of the Bible Presbyterian Church in 1937; the Rev. Charles Burkholder of Colorado; and Elder Garfield Watson, of the Audubon Bible Presbyterian Church, all of whom went to be with the Lord during the past Synodical year. Synod also passed a resolution commending the hospitality of the Christian Admiral and another endorsing support for International Christian Youth's Project America II.

The Women's Synodical Society met with 232 ladies registered from 32 Bible Presbyterian churches and 12 visiting churches.

The 28th General Synod passed the following statements and resolutions:

The False Theory of Evolution in Our Public Schools

The 28th General Synod of the Bible Presbyterian Church, believing the Holy Scriptures to be the inerrant Word of God and the only revelation of God's plan of redemption through Jesus Christ, is deeply concerned with teaching in the public schools of the theory of evolution which undermines the confidence of young students in the Scriptures.

This Synod is prepared to refute the various theories of evolution, on the grounds both of the Scriptures and of the scientific evidence.

Therefore, this Synod protests the teaching in public school textbooks and classrooms of evolution as a fact rather than as an unproved theory. We further protest the presentation of selected data and fabricated evidence to school children while the massive scientific evidence which refutes the theory of evolution is largely withheld.

This Synod further calls upon the public press to deal objectively and fairly with both sides of this controversial subject. Finally, this Synod encourages Christian parents and



Twenty-eighth General Synod, 1964, Robert Lee Gardner Memorial Hall

pastors vigorously to make their convictions heard in their local school districts and boards of education.

*Concerning the Apostasy of
Bishop James A. Pike*

The 28th General Synod of the Bible Presbyterian Church declares that Episcopal Bishop James A. Pike, rector of Grace Cathedral in San Francisco, in his recent call to end the concept of the Trinity is revealing afresh how far he has departed from the historic Christian faith. His declaration in St. Louis, as reported in a UPI release on October 12, "Let us attribute to God all that has heretofore been attributed to three persons," does violence to all of the Scriptures and the statement of Jesus Christ in giving us the trinitarian formula, "In the name of the Father, the Son, and the Holy Spirit." The Trinity is known only because of the revelation presented in holy Scripture. That there is a God is clear from creation, "Even his eternal power and Godhead," but that the Godhead is a Trinity is clear only from the holy Scriptures. Moreover, to eliminate the Second Person, as Pike advocates, eliminates the deity of Christ as presented in the Scriptures. Bishop Pike's rejection of the Trinity involves a rejection of the infallibility and authority of the holy Scriptures.

Though the Episcopal Church has itself so departed from the teaching of its *Thirty-Nine Articles* that Pike cannot be disciplined for his rank heresy, true Bible-believing Christians in all churches will recognize that he is an outstanding symbol of the great apostasy from the faith, which substitutes social programs for the regeneration of man by the Holy Ghost.

*20th Century Reformation Hour and the
Christian Beacon*

The 28th General Synod of the Bible Presbyterian Church, gathered at the Christian Admiral in Cape May, N. J., expresses thanks to Almighty God and to His servant, Dr. Carl McIntire, for the testimony of the 20th Century Reformation Hour broadcast, which is now heard over 615 radio stations in the United States, Canada, and via short wave around the world.

We acknowledge that souls are being saved as a direct result of this ministry, and that the saints are given information by which they are enabled and challenged to recognize the deceitful works of the Devil and to separate themselves from sin and apostasy in direct obedience to the Word of God.

We also wholeheartedly endorse the *Christian Beacon*, a weekly religious newspaper edited by Dr. Carl McIntire, and recommend that it be subscribed to and read in every Christian home.

**BIBLE PRESBYTERIAN SYNOD CONFRONTS UNITED
PRESBYTERIAN ASSEMBLY
COLUMBUS, OHIO, MAY 19-25, 1965**

A *pro re nata* meeting of the Bible Presbyterian Synod was held at the Seneca Hotel, Columbus, Ohio, May 19-25, 1965, to protest the United Presbyterian Church's discarding of the historic Westminster Confession of Faith in favor of a proposed Confession of 1967. The call for the meeting was issued by the moderator of the 28th General Synod, Dr. Lynn Gray Gordon, and signed by more than half of the ministers and an

equal number of elders. According to the call, "The purpose of this meeting shall be to consider all matters relative to the contemplated action of the United Presbyterian Church in amending the Westminster Confession of Faith and Catechisms and changing the ordination vows; and to pass whatever resolutions and to take whatever action may be deemed necessary in the preservation of our historic Presbyterian faith, and in rendering assistance to individuals, churches, presbyteries, and synods which are still a part of the United Presbyterian Church. This meeting of the General Synod shall not handle any business normally brought to the General Synod which meets annually, the next one of which has been called to meet at Cape May at the Christian Admiral, October 19-25, 1965."

The keynote address, "Remove Not the Ancient Landmark," was delivered by the moderator, Dr. Gordon. The program consisted of 15 scholarly

and timely addresses centered around the theme. The major addresses gave a historical survey of the apostasy in the Presbyterian Church in the U.S.A. and the causes which led to the formation of the Bible Presbyterian Church. They were: "The Modern Take-over of Princeton Theological Seminary" by Dr. Allan A. MacRae; "The Case for Loyalty" by the Rev. William R. LeRoy, missionary to Brazil; "The History of the Apostasy in the Presbyterian Church" by the Rev. A. Franklin Faucette; "The New Creed in the Light of Modern Theological Trends" by the Rev. Gary G. Cohen; "The Mission of the Church" by Dr. J. Philip Clark; "The Trials of The Independent Board for Presbyterian Foreign Missions" by Dr. Carl McIntire; "History of the Westminster Confession of Faith" by Dr. Arthur E. Steele; "Results of an Apostate Message on the Foreign Field" by the Rev. Dwight R. Malsbary; "The Bible Presbyterian Church, the True Spiritual Succession of the United Presbyterian Church" by Dr. Lynn Gray Gordon; "Why I Left the United Presbyterian Church" by the Rev. Evan Renne; "The Auburn Affirmation in the Church" by the Rev. Charles Dana Chrisman; "God's Minorities" by Dr. J. Gordon Holdcroft; "The Presbyterian Mandate of 1934" by the Rev. Philip duB. Arcularius; "The United Presbyterian Church in the Ecumenical Movement" by Dr. George W. Fincke, Jr.

The Synod passed 12 resolutions, dealing with such subjects as: The United Presbyterian Church and the Westminster Confession of Faith, The United Nations, Ministers and Civil Disobedience, The Federal Communications Commission, The Radical Right, On the New Morality, the F.B.I. and Communist Agents, the Associated Press and George Cornell, the United Presbyterian and Roman Catholic Churches, and the Mission of the Church.

The Synod prepared an official communication in the form of a letter addressed to the Commissioners of the 177th General Assembly of the United Presbyterian Church in the U.S.A., Columbus, Ohio, May 20-26, 1965. This communication was delivered to Mr. William Phelps Thompson, moderator of the Assembly, and Dr. Eugene Carson Blake, stated clerk, at the end of a peaceful protest march on Saturday, May 22, 1965.

Dr. Carl McIntire led the march which was orderly in every respect. Upon arriving at the United Presbyterian Assembly, the letter was delivered to the Assembly by the Rev. James L. Blizzard and the Rev. Arthur A. Froehlich. The



Biblical Verbs — Rather unusual sentiments for rather unusual picketing characterized the signs carried by Bible Presbyterian demonstrators before the United Presbyterian assembly hall. Typical is the one, a quotation from the Book of Exodus, carried by Dr. Carl McIntire of Collingswood, N. J. (Photo by *Columbus Dispatch*.)

moderator, although he stated from the platform that it was too late to be considered by the body because of Standing Rule No. 30, which forbids introducing communications, etc., after the second day of the General Assembly, stated that the letter would be printed in the daily paper of the Assembly.

Dr. Irwin W. Steele, editor of the Spanish edition of the *Christian Beacon*, acted as vice-moderator.

Resolutions and statements included:

Ministers and Civil Disobedience

The *pro re nata* meeting of the Synod of the Bible Presbyterian Church, meeting in Columbus, Ohio, May 19-25, 1965, strongly condemns the present-day practice of so-called "Civil Disobedience," and takes sharp issue with those church bodies and ministers who have participated in and who advocate this revolutionary activity of the "Civil Rights" movement. The Bible enjoins us to strive lawfully at all times (2 Tim. 2:5). This command of Almighty God is further emphasized by the Westminster Confession of Faith, the creedal standard which the United Presbyterian Church in the U.S.A. proposes to reject. Chapter 23, "Of the Civil Magistrate," Section IV, states: "It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to *obey their lawful commands*, and to *be subject to their authority for conscience' sake*." In our Republic where laws are made by the representatives of the people, and where we enjoy the Constitutional protection of freedom of speech and freedom of assembly, "Civil Disobedience" has become merely a tactic and strategy for fomenting strife and violence. The Constitution provides for desired change by means of a lawful, orderly procedure of amendment—not by unlawful demonstrations.

Where human conscience alone reigns instead of Bible-based Constitutional law, the result is chaos, lawlessness, disorder, and the absence of the blessing of God. Lawbreaking then becomes good, and law enforcement evil. The Bible warns us in Isaiah 5:20, "Woe to them that call evil good, and good evil." God has established civil order, and the Bible calls upon His people, and especially His ministers, to maintain it. Any justification by a Christian of civil disobedience on the

ground of an individual's conscience alone is a travesty of the Scriptural affirmation that we must obey God rather than men, so long as our State has not commanded disobedience of that which is clearly taught in the Bible. The Scriptures condemn the doing of evil that good may come (Rom. 3:8). This perversion of "conscience" in current civil strife has made man a law unto himself and given an open door to the Communists for the revolution they are fomenting.



Bible Presbyterian pickets protesting the proposed actions of the United Presbyterian General Assembly with which they disagree, marching in front of meeting place of U. P. Assembly. Dr. Charles E. Richter of Collingswood, N. J., is in the foreground. (Columbus Dispatch photo.)

Any cause which must be promoted by present-day "Civil Disobedience" demonstrations is unworthy of the support of Christians. This Synod calls upon the ministers of our land to "preach the Gospel" by which our people are reconciled to the Lord and to each other (2 Cor. 5:17-21).

The Radical Right

WHEREAS, there have been increasing attacks from liberal theologians and groups associated with the National Council of Churches and the World Council of Churches against conservative church and political groups in the United States of America, classifying them all as being the so-called "radical right";

WHEREAS, these attacks represent a "smear tactic" and a concerted effort to discredit true conservatism in the U.S.A., which seeks to preserve our Constitutional American way of life and a traditional, conservative, evangelical Christianity which has recognized that God is the Author of all of our liberties and the Source of our material and spiritual blessings as a nation;

WHEREAS, conservative Christianity today has not deviated in principle nor essence since the time of Christ, and is therefore not radical;

WHEREAS, liberal Christianity today is a radical departure from that which the true church has always believed;

WHEREAS, the great popularity of liberal Christianity today and its large number of adherents do not change its radical nature;

WHEREAS, publications of the United Presbyterian Church in the U.S.A. denounce the so-called "radical right" as not presenting true conservatism; and

WHEREAS, the *Ohio Christian News*, April, 1965, contains an article by J. R. Nelson, entitled, "The Radical Right," which denounces one of our own ministers, the Rev. Carl McIntire, classifies him as being an active leader in the so-called "radical right" movement in the U.S.A., and deals with him in a dishonest way in an effort to discredit his true position;

Therefore, the *pro re nata* meeting of the Bible Presbyterian Synod, meeting in Columbus, Ohio, May 19-25, 1965, denies that historic, Biblical Christianity and all those who faithfully adhere to it and defend it, such as Dr. McIntire, are in any sense radical;

It affirms that the popular present-day, liberal theologians and groups associated with the National and World Councils of Churches are the true radicals;

It strongly repudiates every effort being made by the liberal religious and secular press in America to discredit conservative Christianity in these days; and

It denies that the only true hope and way of life for sinful, lost man in this life and the one to come as revealed in the Bible is radical, nor on the "right" — it is eternal truth.

The Mission of the Church

The mission of the church has been carefully defined by holy Scripture. The church is to proclaim to every man the good news of salvation, through the vicarious atonement of

the only begotten Son of God for the sins of all those who believe; it is to bring them into the visible church, and teach them the whole counsel of God as revealed in the Bible.

The United Presbyterian Church in the U.S.A. is proposing to degrade that mission through its proposed Confession of 1967. This Confession profanes the crucifixion by narrowly making it a revelation of "God's judgment on man's inhumanity to man." The resurrection and hope of His coming are broadly promised to be "God's forgiveness for all wrong and the renewal of society."

The urgency of mission is dispelled by the proposed creed as it declares the whole human race to be already reconciled to God. It thereby robs the church of its message, "Be ye reconciled to God." The Christian religion is made to be but a human formulation of ideas and is condemned with all others, thus opening the way for the total secularization of world society.

The proposed Confession indicates that many theologians in the United Presbyterian Church in the U.S.A. no longer see sin as the barrier between God and man which can be removed only by the reconciling word of the Gospel. Instead, reconciliation applies only to the horizontal area of interhuman relationships and serves to remove racial, national, and economic barriers to create "one universal family," without reference to the new birth.

The General Synod of the Bible Presbyterian Church, meeting in Columbus, Ohio, May 19-25, 1965, calls upon all Presbyterians of the United Presbyterian Church, U.S.A., who hold the Biblical concept of missions, to sever their relationship to that organization which has cut loose from the written Word of God, and to denounce those Christ-denying and humanistic ideas contained in the proposed Confession of 1967, and to go with us into all the world to preach the Gospel to every creature.

Twenty-ninth General Synod Christian Admiral, Cap May, New Jersey, October 19-25, 1965

Dr. Carl McIntire, editor of the *Christian Beacon*, was elected moderator of the Twenty-ninth General Synod of the Bible Presbyterian Church which met at the Christian Admiral, Cape



Twenty-ninth General Synod, 1965

May, N. J. Dr. McIntire, director of the 20th Century Reformation Hour and president of the International Council of Christian Churches, is pastor of the Bible Presbyterian Church of Collingswood, N. J., largest congregation of the denomination, which carries on the historic position of the faith of Presbyterians in the wake of widespread apostasy in the major Presbyterian bodies in the United States.

The theme of the 1965 Synod was, "The Whole Counsel of God for a Day of Apostasy."

Reports of the approved agencies indicated that the year since the 28th Synod met was one of the most fruitful in the church's history, with especially the *pro re nata* Synod meeting in Columbus in May to oppose the "Confession of 1967" there presented for the first time before the General Assembly of the United Presbyterian Church in the U.S.A., having inspired the zeal and ministry of the whole church.

The greatness and nearness of the apostasy, the potential for a witness on the part of a church that has been preserved separate from the ecumenical movement in this age, and the issues within the church itself which have worked together for good in the past months, were all appreciated as never before in the meeting of the 29th Synod.

The Synod adopted timely resolutions. Memorial resolutions honored the memory of the Rev. William W. Thompson and the Rev. Cornelius M. Eelman, both of the New Jersey Presbytery, who had gone to be with the Lord since the last Synod.

Two of the resolutions and statements adopted were:

Civil Disobedience

The 29th General Synod of the Bible Presbyterian Church, meeting at the Christian Admiral, Cape May, N. J., views with alarm the increased advocacy of "civil disobedience" by clergymen and other molders of public opinion.

We believe that "civil disobedience" is a

violation of our Christian duty to be "subject unto the higher powers" (Rom. 13:1) and a failure to recognize the plain teaching of the Word of God that "there is no power but of God: the powers that be are ordained of God."

Much of the blame for the present riots in California must be laid at the feet of clergy who teach civil disobedience. Our system of constitutional government provides lawful methods for changing laws. The "civil disobedience" campaign involves a spirit of lawlessness and the breaking of all good laws in order to change allegedly bad laws. This violates the Scriptural principle that evil must not be committed in order that good may come.

We call to the attention of our churches and all Americans that "whosoever . . . resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." This is particularly relevant in a nation such as ours, where democratic means for peaceful change are always available.

Therefore, in the light of the plain teaching of God's Holy Word, especially such passages as Romans 13 and 1 Timothy 2, we call upon all Christian Americans to:

1. Pray for all in authority.
2. Offer thanksgiving for orderly government.
3. Be subject to the higher powers.
4. Render to all their due.
5. Obey God's moral law.

The United Nations

The 29th General Synod of the Bible Presbyterian Church, meeting at the Christian Admiral, Cape May, N. J., reaffirms its opposition to the position and practice of the United Nations.

The stated design for the United Nations is the establishment of an international body

holding absolute power. This is deliberately carried forth apart from the righteousness of God and His moral law (to illustrate: no reference to God in its charter). We call attention to the fact that any program for peace is contrary to the will of God and is doomed to judgment by Him.

Even those friendly to the United Nations admit this figure of hope is dying or about to die unless something is done to save it. Paralysis of the Security Council has come through Soviet use of its veto. Article 19 of the United Nations' charter is now dead. It is now possible for nations which pay only five per cent of the budget to control a two-thirds majority of the General Assembly.

Further, the United Nations has been virtually ineffective in averting Communist aggression in its 20-year history. By Soviet design, this body has been an effective tool of the world-wide subversive conspiracy.

Moreover, the United Nations, by treaty law and constituted authority, is rapidly bringing about a world climate of police-state socialism. Reform of this organization from within is impossible because of the veto power.

Therefore, be it resolved that this Synod reject the masterfully designed error that the United Nations is the world's last, best hope for peace;

Be it further resolved that this Synod unanimously urge all Christians in no way to assist the United Nations or any of its departments or organizations;

Be it finally resolved that this Synod urge all Christians to work unceasingly for freedom and to watch faithfully for that day of the coming of the Kings of kings.

J. U. Selwyn Toms, Synod's Statistician

Born of English parents in South Australia, October 26, 1878, J. U. Selwyn Toms was christened in the Episcopal Church in Christchurch, New Zealand. Dedicated to the Lord, he was named Selwyn after Bishop Selwyn, a missionary bishop to the New Zealanders, the Maoris.

With father, mother, and two brothers, he was brought in a sailing vessel around Cape Horn to New York City, *en route* to Canada, where his father, a teacher, became a missionary to the Cree Indians and later went to the State of Washington, where he was ordained a Presbyterian minister.

Mr. Toms graduated from a high school in Iowa and then came to New Jersey, where, with his brother, Robert, he graduated from the West Jersey Academy in Bridgeton in 1900. He was graduated from Wheaton College in 1905, with the A.B. degree; then he attended Princeton Theological Seminary, where he graduated in 1908. At that time, Francis Langley Patton was its president and John Davis, author of a dictionary of the Bible, a professor.

He was licensed by the Presbytery of West Jersey and ordained and installed, July 2, 1908, as pastor of the church at Swedesboro, as the way did not seem to be open to go to Korea, to which he had been appointed a missionary by the Board



Rev. J. U. Selwyn Toms,
Statistician, 1951-1965

of Foreign Missions of the Presbyterian Church in the U.S.A. But that same year the way opened and on October 10 he married Miss Ella Burt, and they sailed for Korea on October 27. He was at that time a missionary supported by the Presbyterian Church in Oxford, Pa.

Assigned at first to the Taiku Station by the Korea Mission, because of the need of an evangelistic missionary in Seoul and an educational man in Taiku, he was transferred to Seoul in October, 1910. After two years he was assigned sole charge of the South District, a territory about the size of Rhode Island, the nearest church of which was 25 miles away. He traveled over this on foot and by bicycle for ten years, except when he supplied in Fusan, Andong, and districts in Seoul. He was asked to take the statistical work in Seoul Station and later for the whole Korea Mission. Eventually, there was added the local Korean Presbytery statistical job and the statistics of the Korean General Assembly, and, finally, those of the Federal Council, which was composed of the four Presbyterian Missions and the two Methodist Missions in Korea.

Eight consecutive years of service on the field proved too long for health reasons and, though the Mission voted for their return to Korea after furlough, for various reasons Mr. Toms resigned as a missionary to Korea.

Upon his return to the U.S.A. he served as pastor in a church in Pennsylvania for four years, and then became pastor of the Presbyterian Church in Woodstown, N. J. In 1934, the Presbytery of West Jersey elected him and Dr. William A. Chamberlin of Collingswood as pre-Assembly delegates to the General Assembly. Of this Mr. Toms said: "Evidently the Lord was preparing me for the fight against the apostasy in the Presbyterian Church, as He brought me home the year of the Auburn Affirmation, and gave me two charges in the church. At the Assembly, the delegates from the Synod of New Jersey were seated in front and there was no one between me and the moderator."

He continued to be a member of the Presbyterian Church in the U.S.A. until July, 1936, when he requested the Presbytery to erase his name from the roll. When the "Articles of Association of the Bible Presbyterian Synod" were written Mr. Toms was appointed a member of the committee charged with carrying out the recommendations of the Articles. This committee also drew up a Form of Government and a Book of Discipline for the Synod.

In 1940 Mr. Toms was appointed statistician of the Synod, which office he held for 25 years, and the 1965 Synod made him statistician emeritus.

A. Franklin Faucette, B.A., Th.M., Stated Clerk of the Synod

Mr. Faucette was graduated from the Bible Institute of Los Angeles, 1922 (post graduate); Occidental College, B.A., 1926; Princeton Theological Seminary, Th.B, Th.M., 1929. He was ordained by Northumberland Presbytery of the Presbyterian Church in the U.S.A. in 1929, and served as pastor of the First Presbyterian Church of Watsontown, Pa., from 1929 to 1936. He founded a Presbyterian Church of America in Cleveland, Ohio, 1937. This church joined the Bible Presbyterian denomination and changed its name to the Bible Presbyterian Church of Cleveland, Ohio, July 7, 1937. This church was one of the 13 that founded the Bible Presbyterian denomination in June of that year. He served the

Bible Presbyterian Church in the Lakewood section of Cleveland, then in North Olmsted (where the church built a house of worship) from 1937 to 1961.

He accepted a call to become registrar of Faith Seminary in 1961.

He was cofounder of the Presbytery of the Great Lakes of the Bible Presbyterian Church,



Rev. A. Franklin Faucette,
Stated Clerk since 1956

serving as moderator and stated clerk, 1945, 1948, and for numerous other terms.

Mr. Faucette was cofounder of the American Council of Christian Churches, Cleveland chapter, and its first president, 1946-1948, 1952, 1953. He was secretary of the Ohio ACCC, 1955 to 1958; vice-president, 1959; president, 1960, 1961.

He served as regional secretary of The Independent Board for Presbyterian Foreign Missions, 1954-1959; recording secretary, 1961 to date. He has been a member of the Board since 1937 and stated clerk of the Bible Presbyterian Synod since 1956.

WOMEN'S SYNODICAL SOCIETY

The Women's Synodical Society of the Bible Presbyterian Church was formally organized in 1950 and has a threefold purpose: promoting fellowship among the women of the Bible Presbyterian churches; missionary endeavor; and the interests relating to the testimony of the Bible Presbyterian Church. Since its organization the Society has met each year at the same time and in the same place as the Bible Presbyterian Synod.

Members of the Society are received from Bible Presbyterian churches on a voluntary basis. Although every woman of each Bible Presbyterian Church may be a member, membership is not obligatory.



Women's Synodical Society, 1965, in Robert Lee Gardner Memorial Hall

The Women's Synodical Society is organized for the purpose of helping the testimony of the Bible Presbyterian Church in any way that the women may be of help, always realizing that they are under the direction and authority of the men of the church, according to the Scriptures. The first Synodical was organized with the approval of the Synod, and under the direction of a minister appointed by the Synod, with 39 women present, representing eight presbyteries. According to the constitution of the Society, all actions of the Women's Synodical Society are subject to the review and approval of the General Synod of the Bible Presbyterian Church. The Synodical president presents a formal report of all activities for the year to each Synod. The treasurer's report is included.

The regular annual meeting follows an appropriate theme around which inspirational and devotional messages and reports are centered. The same motif is also carried out at the special Synodical luncheon under the direction of a program committee. Officers are elected and installed at the session of the regular meeting.

The executive committee transacts all the business of the organization during the year. It is composed of the officers of the society — president, vice-president, recording secretary, corresponding secretary, and treasurer, and the chairmen of the four main committees — Home Missions, Foreign Missions, Outlook, and Fellowship. The executive committee meets several times each year as the need requires to carry on the work of the Society and make the plans for the year.

The women of the Bible Presbyterian Church have always had an appropriate and a unique place in the ministry of the church. It was a mission study group in the Woman's Missionary Society of

the Collingswood Presbyterian Church that brought the attention of the Session of the church to the fact that the mission study material recommended by the church's foreign mission board was apostate in its teaching. With the approval of the Session, the women protested to the Board of Foreign Missions the use of the material. The long-range result of this protest was the final withdrawal of the Collingswood Church from the denomination. This, in turn, led to the formation of the Bible Presbyterian Church.

The Society is not a fund-raising organization, but exists primarily to promote the spiritual interests of the denomination as a whole and of the independent agencies approved by the Synod. To accomplish the work of promoting the agencies the Society maintains an informative four-page news sheet, *Fellowship News*, which is distributed five times yearly to Bible Presbyterian churches. The Synodical maintains an up-to-date mailing list of interested women and churches. Letters from the president are sent out periodically to stimulate interest in the needs of the agencies. Projects of the Synodical have included: audio-visuals on missions and the history of the Bible Presbyterian Church; wallet-size calendars to remind the women of the need for prayer; date-books containing a list of approved church agencies. Packets of material for suggested programs and program materials are distributed to all who attend the yearly meeting. These packets contain information, needs and goals of all the agencies of the church, and are helpful in the local churches in obtaining the information which stimulates inspiration and gifts.

Every woman of the Bible Presbyterian Church may here find a place for service which leads to a fuller, richer life of usefulness for God in the Church which He purchased with His own blood.

TIME LINE

Beginnings of Presbyterianism in America

- 1643-49 THE WESTMINSTER ASSEMBLY PRODUCED THE CONFESSION OF FAITH AND TWO CATECHISMS
- 1640's Presbyterianism reaches America
- 1706 First Presbytery in America established
- 1716 First Synod constituted
- 1729 The Westminster Confession of Faith and Catechisms become the Standards of American Presbyterianism
- 1789 First General Assembly convened in Philadelphia
- 1812 Princeton Theological Seminary founded
- 1819 Auburn Theological Seminary founded
- 1836 Union Theological Seminary founded
- 1837 Board of Foreign Missions organized
- 1859 Darwin's *Origin of the Species* published, Evolution begins to break down fixed standards
- 1878 Higher Criticism develops in Germany
- 1876-80 Higher Criticism infiltrates Scottish Church
- 1892 Professor A. C. Briggs tried and convicted for heresy, and modernism takes root in America. Union Seminary withdraws from the Church
- 1903 Amendments to the Presbyterian Constitution adopted

Beginning of the Struggle With Modernism

- 1904-22 Licensing ministerial candidates from modernistic seminaries becomes an issue
- 1906 Dr. Machen begins his ministry at Princeton Seminary
- 1910 General Assembly delivers a famous, five-point doctrinal declaration
- 1910 The Assembly repeats the same declaration
- 1920 General Assembly presents a modernistic Plan of Organic Union to the presbyteries for their approval
- 1921 Plan of Union defeated
Origin of Paul's Religion published
Modernism in China becomes apparent
Bible Union in China organized
- 1922 Dr. Harry Emerson Fosdick challenges the church in a famous sermon
- 1923 General Assembly repeats its five-point doctrinal declaration
Christianity and Liberalism published
Church Boards reorganized and consolidated for central control
- 1924 Auburn Affirmation sets the pattern for the inclusive church

The Struggle Within the Church – Attempts at Reform

- 1925 Controversy begins at Princeton Seminary
General Assembly refuses to deliver a doctrinal declaration
What is Faith? published
Scopes trial
- 1926 Princeton Investigating Committee appointed by the Assembly
- 1927 *The Presbyterian*
The inclusive “Church of Christ in China” organized
- 1927-29 Debates over Princeton continue
“The Attack on Princeton Seminary — a Plea for Fair Play”
- 1928 Princeton Seminary Reorganized
Westminster Seminary founded
Chinese League of Christian Churches formed
- 1930 Layman’s Foreign Mission Inquiry visits mission fields
- 1931 *The Virgin Birth of Christ* published
- 1932 *Re-Thinking Missions* published
- 1933 Machen-Speer Debate in Trenton
Overture concerning Modernism in the Foreign Board introduced
into the General Assembly
Assembly endorses Board of Foreign Missions
- 1934 Independent Board for Presbyterian Foreign Missions chartered
Mandate of 1934
Trials begin
- 1935 Modernism in the Foreign Board continues to be an issue
Mandate reaffirmed
Trials continue
- 1936 THE GREAT BETRAYAL, IBPFM members suspended
- 1937 Presbyterian Church of America formed
Faith Theological Seminary established
Death of Dr. Machen
- 1938 THE EVER-DEEPENING APOSTASY
First Synod of Bible Presbyterian Church held
- 1956 Merger of the Presbyterian Church, U.S.A., with the United Presbyterian
Church
- 1965 New Creed to supplant the Westminster Confession of Faith presented
to General Assembly
- 1966 General Assembly adopts the New Creed and sends it to the presby-
teries for ratification

INDEPENDENT AGENCIES APPROVED BY THE BIBLE PRESBYTERIAN CHURCH

Missionary Agencies

These are the thrust of the church in her ministry of evangelization.

The Independent Board for Presbyterian Foreign Missions, 246 W. Walnut Lane, Philadelphia, Pa., 19144
The Independent Board for Presbyterian Home Missions, Box 190, Collingswood, N. J. 08108
Friends of Israel Testimony to Christ, 302 Dewey Ave., Lakewood, N. J. 08701
Navajo Bible School and Mission, Window Rock, Arizona 86515

Christian Education

Faith Theological Seminary, 920 Spring Ave., Elkins Park, Philadelphia, Pa. 19117
Highland College, 450 Avenue 64, Pasadena, Calif. 91105
Shelton College, Cape May, N. J. 08204
Reformation Bible Institute, Collingswood, N. J. 08108

Youth

20th Century Overcomers, 801 Haddon Ave., Collingswood, N. J. 08108

Social and Benevolent

Bible Presbyterian Home, Inc., 531 Delaware Ave., Delanco, N. J. 08075
Bible Presbyterian Guest Home, Inc., 441 S. Tennessee Ave., Lakeland, Fla. 33801

Publications

Christian Beacon, 756 Haddon Ave., Collingswood, N. J. 08108
20th Century Reformation Hour, 756 Haddon Ave., Collingswood, N. J. 08108
Christian Beacon Press, Inc., Reformation Books Department, 20th Century Reformation Center (Book Store), 801 Haddon Ave., Collingswood, N. J. 08108
Reformation Gospel Publications, 809 S. E. Front St., Milford, Del. 19963

Christian Co-operation

American Council of Christian Churches, 15 Park Row, New York, N. Y. 10038
Radio and Film Commission
Laymen's Commission
Faith and Freedom Rallies of the 20th Century Reformation Movement, 756 Haddon Ave., Collingswood, N. J. 08108
International Council of Christian Churches, 756 Haddon Ave., Collingswood, N. J. 08108
International Christian Youth, 756 Haddon Ave., Collingswood, N. J. 08108
International Christian Relief, Haddon and Frazer Aves., Collingswood, N. J. 08108
International Association of Reformed Presbyterian Churches, 1718 Holman St., St. Joseph, Mo. 64501

Bible Conference Center

Christian Admiral, Cape May, N. J. 08204

Independent Agencies

The Bible Presbyterian Church has sought to carry on its work, in the main, through independent agencies, leaving the presbyteries and synod as places for fellowship, for maintaining the doctrinal integrity and purity of the church, and for giving witness for Christ against the apostasy. By this system, from the very beginning, it endorsed such independent agencies as The Independent Board for Presbyterian Foreign Missions and Faith Theological Seminary.

In its constitution the Bible Presbyterian Church adopted the principle of states' rights and

decentralization, believing that presbyteries and synods should have no power unless it is specifically granted in the constitution. Bitter experience has shown that, when a church becomes bureaucratic and a denomination seeks to control and run all of its agencies from the top, the result is a form of ecclesiastical socialism, inefficiency, an increasing sense of irresponsibility, and the rise of an ecclesiastical machine within a church seeking to obtain certain ends through powerful agencies. The agencies seek to dominate and control and direct the affairs of the church, instead of the church directing the agencies.

It is within the genius of freedom that the

church should support agencies, not because of some ecclesiastical sanction, but because the agencies merit their support because of their stand and efficiency of operation. This system means, of course, that, when trouble develops in the church, all the movement is not lost with one struggle. There are checks and restraints and both the local churches and the individuals who are a part of the independent agencies feel a greater sense of responsibility for the movement and for the church.

The Independent Board for Presbyterian Foreign Missions

The Bible Presbyterian Church is a missionary church and preaches the Gospel of salvation with its emphasis upon winning men to Christ. The aim of its members is loyalty to God's Word and the extension of His Gospel to the ends of the earth. This emphasis is only natural because the great conflict which brought issues to a head in the Presbyterian Church in the U.S.A. ("The Old Church") centered around The Independent Board for Presbyterian Foreign Missions and the trials of the members of the Independent Board, including Dr. J. Gresham Machen, the first president of the Board, and others. The Rev. Harold Samuel Laird, D.D., was the second president of the Independent Board succeeding Dr. Machen. He served as president from 1936 to 1950; then the Rev. J. Gordon Holdcroft, D.D., was elected to that office.

The Independent Board for Presbyterian Foreign Missions was organized in 1933 and chartered in 1934 for the purpose of establishing and maintaining "truly Biblical missions" among all nations. Its purpose is: (1) to aid in fulfilling Christ's commission to preach the Gospel to every creature according to the principles and methods laid down in the Scriptures; (2) to defend the Faith; (3) to provide for missionaries a board under which they can serve God and the people to whom they are sent, free from fear that their efforts may be undermined by the unbelief of the supporting agency at home; (4) to provide for faithful, Bible-believing Christians an agency through which they can send their money with confidence that it will be used to preach the true Gospel.

In pursuance of this high calling and working on the basis of the above-mentioned principles, the Board at first carried on its work within the bounds of the Presbyterian Church in the U.S.A.

However, when the Board's members were suspended from their office as ministers, an exodus from the church to which most had belonged began and resulted in the formation of new churches dedicated to preserving the purity of the faith.

It was the formation of The Independent Board for Presbyterian Foreign Missions and its testimony which led to the organization of the Bible Presbyterian Church in 1938. The very first Synod commended the Board to the churches in its fellowship in the following resolution:

The Bible Presbyterian Church wishes to express its thanks to Almighty God for The Independent Board for Presbyterian Foreign Missions. It rejoices in the testimony of this Board to the Gospel of Jesus Christ, expresses its desire to support the Board in any way possible, and prays for the blessing of God upon its missionaries and members.

Believing that the Independent Board is an agency faithfully representing the Gospel in all its fulness, and in loyalty to Presbyterian doctrine and polity, the General Synod commends it to the confidence, the support, and the prayers of Christian people.

As of July, 1966, the Board has 69 missionaries serving in 14 countries: East Africa, Jordan, Lebanon, Arabia, Brazil, Chile, Mexico, Guatemala, India, Japan, Korea, Free China, Singapore, and Europe.

The First President



The Rev. J. Gresham Machen, D.D., Litt.D., was God's chief instrument in providing for Presbyterians everywhere a Board, true to the Faith, through which they could reach out to a sin-sick world. Upon its founding, Dr. Machen was elected president of the Independent Board and served until just before his death on January 1, 1937.

DR. MACHEN'S PROFESSION OF FAITH
On Sunday evening, March 17, 1935, Dr. Machen preached in the First Presbyterian Church of Pittsburgh, Pa. In his sermon he said:

"Just before I stand before that Commission next Tuesday morning at ten o'clock in the First Presbyterian Church of Trenton, N. J., I have a profession of my faith to make. I cannot make it before the Commission because the Commission has barred from discussion everything really relevant to the questions at issue and has thus refused even to hear my case. But I am going to make it before this congregation tonight, and I know that every real Christian here will sympathize with me when I make it.

"My profession of faith is simply that I know nothing of the Christ proclaimed through the Auburn Affirmation by the Moderator of that Commission. I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine Book, the Bible, which is true from beginning to end. I know nothing of a Christ who possibly was and possibly was not born of a virgin, but know only a Christ who was truly conceived by the Holy Ghost and born of the Virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the winds and the waves, with the sovereign voice of the Maker and Ruler of all nature, 'Peace, be still.' I know nothing of a Christ who possibly did and possibly did not come out of the tomb on the first Easter morning, but know only a Christ who triumphed over sin and the grave and is living now in His glorified body until He shall come again and I shall see Him with my very eyes. I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon Himself the just punishment of my sins and died there in my stead to make me right with the holy God.

"I must be true to that Christ of the Bible, despite all efforts of Auburn Affirmationists and the ecclesiastical machinery to make me untrue. I promised to be true to that Christ when I took my solemn ordination pledge as a minister, and I cannot break that promise now. I cannot support the anti-Christian propaganda now being furthered by the official Board of Foreign Missions of the Presbyterian Church in the U.S.A. I cannot place the shifting votes of General Assemblies or any other human councils in a place of authority that rightly belongs only to the Word of God.

"I have offered to defend my position about both these points. I have offered to prove that the Board of Foreign Missions of the Presbyterian Church in the United States of America is unfaithful to its great trust. I have offered to prove that the action of the last General Assembly requiring me to resign from The Independent Board for Presbyterian Foreign Missions is contrary to the constitution of the church. The Commission has refused even to listen to my evidence. It has refused to listen to any argument by my counsel, the Rev. H. McAllister Griffiths. It will of course condemn me. But I had rather be condemned for an honest adherence to the Bible and to my solemn ordination pledge than enjoy even the highest ecclesiastical honors and emoluments as the reward of dishonesty."

The Present President

The Rev. J. Gordon Holdcroft, D.D., has spent more than 25 years in dedicated ministry in the U.S.A. as an administrative officer of The Independent Board for Presbyterian Foreign Missions. He was a

noted missionary for 35 years of consecrated service for the Lord in Korea.

Dr. Holdcroft's ministry as a missionary began after his graduation from Park College in 1903, when he went to Korea as an assistant to a pioneer Presbyterian missionary. After a short term of service Dr. Holdcroft returned to America to study at Princeton Theological Seminary, from which he was graduated in 1908. He was accepted as a missionary by the Presbyterian Board of Foreign Missions and assigned to Korea. While waiting to go to the field he supplied the pulpit of a church in Cooperstown, N. Y. During this period he met Miss Nellie Cowman whom he married in 1909. Together they left for Korea that same year.



J. Gordon Holdcroft,
President,
Independent Board

Dr. Holdcroft for years gave much time to evangelistic and Bible teaching work in Korea, traveling thousands of miles by horseback, bicycle, and on foot, accompanied by a man with a pack-pony carrying food, clothing, books, bedding, and other essentials. In 1919 the Holdcrofts witnessed an unsuccessful attempt by the Koreans to overthrow the oppressive Japanese rule and the Japanese inflicted cruel reprisals. The executive committee of the Presbyterian Mission in Korea decided to send two of its members, Dr. Walter C. Erdman and Dr. Holdcroft, to speak for the Korean people and to appeal to the central government of Japan for a more tolerant rule. Their negotiations were successful and the Japanese government assigned to Korea a governor with more understanding than the former militarist governors had shown.

During his missionary service Dr. Holdcroft was engaged in evangelistic work continuously, having had charge at various times of up to 70 churches, involving both Bible teaching and supervision.

As early as 1934 the Japanese State Shinto question became a major issue among the missions and churches. Many yielded to the government's demands to do obeisance at the shrines. Dr. Holdcroft with others steadfastly refused to bow before the State Shinto shrines, realizing that to do so was much more than a patriotic gesture, but idolatry, worship of the sun-goddess of the Japanese.

Besides the shrine issue at this time, modernism

was gaining ground among missionaries in the field and in the Board of Foreign Missions. Letters from the Board instructed the missionaries to "work within the thought pattern of any country to which they should go." These conditions compelled the Holdcrofts to give serious consideration to their future ministry, and in 1939 they resigned from the Presbyterian Board of Foreign Missions and turned to the Independent Board, and were appointed by that Board as missionaries in Korea. Soon after his appointment as a missionary he was asked to become the general secretary of the Independent Board and he served in that capacity until 1950 when he was elected to be its president, which office he still holds. His leadership, under God, has done much for the advancement of truly Biblical missions in a day when many are compromising the great principles and doctrines of the Word of God.

The General Secretary

The Rev. J. Philip Clark, D.D., became the general secretary of The Independent Board for Presbyterian Foreign Missions in 1957. He is a graduate of John Brown University, 1942, and Faith Theological Seminary, 1945, when he was appointed a missionary by the Board. While waiting appointment to a specific field he was in missionary service to the Navajo Indians under the National Missions Committee of the Synod until 1949. During 1949-1950 he ministered to Bible Presbyterian churches in North Dakota - Wilton, Dodge, Underwood, and Glendale. From 1950 to 1957 he was on active duty as a chaplain in the United States Air Force. He presently holds an assignment in the Air Force Reserves as Staff Chaplain, 21st Air Force, McGuire Air Force Base, New Jersey.



J. Philip Clark,
General Secretary,
Independent Board

Dr. Clark currently holds the following offices: member of the executive committee of the American and International Councils of Christian Churches; president of The Associated Missions of the ICCC; president of the Navajo Bible School and Mission of Window Rock, Ariz.; president of the Christian School of Germantown; member of the Radio and Audio-Film Commission of the American Council of Christian Churches.

The Independent Board for Presbyterian Home Missions

"So built we the wall . . . for the people had a mind to work" (Neh. 4:6).

The Independent Board for Presbyterian Home Missions was organized in June, 1955, for the purposes of evangelizing the lost; challenging the apostasy; and building new Bible Presbyterian churches. Since its organization, more than 54 per cent of the active Bible Presbyterian churches have at one time been under the Home Board for financial or pastoral support. Most of them have become self-supporting churches and, in turn, have included the work of Home Missions in their monthly church budgets.

Under the direction of Dr. Lynn Gray Gordon, general secretary of the Board since 1962, the Board carries on an aggressive program. Activities of the Board include:

Church Builder's Bulletin, a monthly publication of church news and doctrinal studies in the Westminster Confession of Faith, edited by Dr. Gordon. The Doctrinal Studies series is available for weekly use in Bible study classes.

"Reformation Bible Hour," a radio program under the direction of Dr. Gordon, heard every Sunday over Station WXUR. The program features Bible study and shows the need for Bible-believing churches in this day of departure from historic Christian truths.

The Clyde J. Kennedy Memorial Building Fund, a fund begun for the purpose of establishing truly Biblical Presbyterian churches in the U.S.A. The fund will be used exclusively for the purchase or construction of adequate quarters for Bible Presbyterian churches.

Monthly Prayer Lists are available for distribution from the Home Board office as church calendar inserts. Prayer items are given for each day of the month. The list includes current listing of churches receiving financial aid, churches without pastors, and items for special prayer. The Board currently supervises 16 new fields, including missionaries to the Jewish people and the Navajo Indians.

All interested Presbyterians are invited to help in the work of the Board which was set up to "preserve the Faith, in faith."

The General Secretary

The Rev. Lynn Gray Gordon, D.D., Cherry Hill, N. J., is presently the general secretary of the Independent Board for Presbyterian Home Missions. He has had pastorates in the states of Pennsylvania, California, and Washington. He also has served as president of Highland College, a fundamental liberal arts college located in Pasadena, Calif.

Dr. Gordon was graduated from Texas Technological College, Lubbock, Texas, and Faith Theological Seminary, Philadelphia, Pa. He has done graduate work at Harvard and Vanderbilt.



Lynn Gray Gordon,
General Secretary,
Home Missions Board

He served in both World War II and the Korean War. From 1945 to 1956 he served as Base X Sanitary Engineer with headquarters in the Marsden Building and covered most of Luzon Island in an advisory capacity as a sanitary engineer. During the Korean War he served on active duty as a chaplain during the years 1952 to 1954. He served in Korea as Regimental Chaplain, 32nd Infantry Regiment. At present he is a Lt. Col. in the Army Reserve as a chaplain.

Dr. Gordon is also a member of the Committee for Counsel of International Christian Youth and a member of the Board of Directors of The Independent Board for Presbyterian Foreign Missions, Reformation Gospel Publications Committee, Faith Theological Seminary, Shelton College, and 20th Century Overcomers. He is chairman of the Commission on Chaplains for the American Council of Christian Churches.

Friends of Israel Testimony to Christ, Inc.

This work to reach the Hebrew people with the Gospel was organized in 1953 at the annual meeting of the Bible Presbyterian Church held at Faith Theological Seminary. A board composed of Bible Presbyterian ministers interested in such a work was organized. The general secretary is the Rev. Philip duB. Arcularius, and the Rev. Joseph

F. Misicka is the treasurer of this evangelistic work.

The General Secretary

The work of Friends of Israel Testimony to Christ is carried on by the Rev. and Mrs. Arcularius. Mr. Arcularius is an alumnus of Yale University, class of 1925. Following his graduation he was employed by Electrical Research Products and Continental Typefounders Co. of New York City. In the fall of 1929, responding to the Lord's call to service in the Christian ministry, he entered Auburn Theological Seminary. There, as he sat in theology classes under Dr. John C. Bennett, the Lord revealed to him the difference between modernism and the Christian faith. In the fall of 1930 he transferred to Princeton Theological Seminary from which he was graduated in 1932.

Mr. Arcularius began his pastorate in the First Presbyterian Church of Duryea, Pa., shortly after his ordination in October, 1933. In April, 1936, he was instrumental in leading the church to declare its independency from the apostate U.S.A. Presbyterian Church. The church remained independent for three years and in 1939 joined the Bible Presbyterian Synod.



Rev. and Mrs. Philip duB. Arcularius

When Mr. Arcularius resigned from the First Bible Presbyterian Church of Duryea, he was faced with the problem of accepting another pastorate or entering another phase of the Lord's work. During his pastorate he had frequently heard visiting speakers present the need of reaching the Hebrew people for Christ, and had also attended Bible conferences where that phase of Christian service was presented. As he prayed concerning the next step in his life, Mr. Arcularius and his wife saw that the evangelization of the Hebrew people was a neglected field, and, believing that the Lord would have them in this field, in March, 1944, organized "The Christian Witness to Israel in the Lackawanna and Wyoming Valleys." In 1946, they moved to Lakewood, N. J., where they continue to witness for Christ among the Hebrew people.

Mr. Arcularius has been a member of The Independent Board for Presbyterian Foreign Missions since 1937 and on its executive committee since

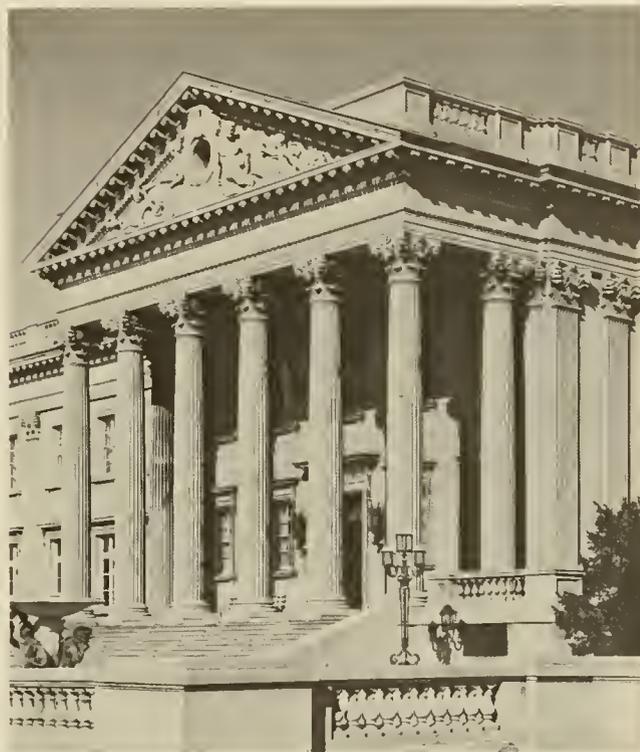
1956. He also serves as secretary and professor of the Reformation Bible Institute at Collingswood, N. J.

Faith Theological Seminary

Faith Theological Seminary was founded in 1937 to train men for Christian leadership in these days of widespread denial of the Word of God as to its claims to be supernaturally inspired and historically true, as to its prophetic declarations, and as to its demands for Christian living. The Seminary aims to combine the highest Christian scholarship with vital spiritual life. Its ideal is expressed in its charter in the following words:

The said Corporation is formed for the purpose of establishing and maintaining a Theological Seminary of high educational efficiency and absolute loyalty to the Christian religion as taught in the Old and New Testaments. . . . Faith Theological Seminary is to train thoroughly furnished and consecrated leadership for the Church of Christ. In every phase of its work the highest possible standards of scholarship are to be maintained. Its graduates are to be well fitted to defend the full truthfulness of the Word of God against all attacks of modern infidelity or naturalism, and to interpret it in the light of careful and accurate study of its words in the original languages. The teaching is to be true to the great Christian fundamentals, including the

premillennial return of Christ. The system of doctrine contained in the Scriptures and expounded in the historic Westminster Confession of Faith and Catechisms shall form the basis of the instruction. True piety is to be nurtured, and an attitude of devotion and constant prayerfulness inculcated.



Faith Theological Seminary, Facade

FACULTY AT FAITH SEMINARY *Left to right* — Rev. A. Franklin Faucette, Mr. T. V. Taylor, Rev. W. N. Harding, Dr. A. W.

Eppard, Dr. A. A. MacRae, Rev. R. J. Dunzweiler, Mr. R. J. Vannoy, and Rev. Gary G. Cohen



The Seminary was founded in 1937 as a result of the gathering apostasy in the Presbyterian Church in the U.S.A. It was founded without resources, but with faith in God and with a great conviction that there is only one Gospel and that it and it alone must be preached to the ends of the earth. Its slogan in those early years was, "For the Faith, by faith." The Seminary has grown in size, resources, and constituency. In 1941 it outgrew the Sunday school building of the First Independent Church in Wilmington, Del., and through the generous gift of a friend, occupied a nearby mansion, Huston Hall, where it enjoyed the blessing of God to a marked degree.

Again the Seminary outgrew its quarters and, finding no practical way of expansion in Wilmington, it purchased its present property in Elkins Park, Pa., in a lovely residential section less than a mile north of the city limits of Philadelphia.



The Library at Faith

The Seminary faithfully continues to carry out its purpose as expressed in its charter. It works in close fellowship with the Bible Presbyterian Church, the Independent Boards for Presbyterian Home and Foreign Missions, the American and International Councils of Christian Churches, and with all who stand uncompromisingly for the faith once delivered to the saints.



Student Body, Faith Theological Seminary, 1965-1966

The graduates of the Seminary are serving in many capacities — as pastors, missionaries, chaplains, teachers, and workers in specialized fields. God has signally blessed their ministry, and their record is an adequate proof of the wisdom of the founders and of the correctness of the high ideals of the Seminary.

The First General Synod of the Bible Presbyterian Church, meeting in 1938, adopted the following resolution:

WHEREAS, there is no greater need in the Christian world than the training of ministers able to present the Gospel of Christ and to defend and expound the Word of God faithfully and truly; and

WHEREAS, such an institution must be scholarly, able to deal fairly and comprehensively with the best thought of modern times and also uncompromising in its attitude toward unbelief and uncleanness, whether of doctrine or of life; and

WHEREAS, Faith Theological Seminary with its splendid corps of highly trained and consecrated teachers is admirably meeting this need;

Therefore, be it resolved that we, the General Synod of the Bible Presbyterian Church, give thanks for the establishment of Faith Theological Seminary and for the way in which His signal blessing has rested upon the institution;

And be it further resolved that we commend Faith Theological Seminary to Christians everywhere in order that it may receive that support, both in prayers and in gifts, which will enable it to continue and to grow.

Dr. Allan A. MacRae

Dr. Allan A. MacRae, A.B., A.M., Th.B., Ph.D., Phi Beta Kappa, F.R.G.S., is president of Faith Theological Seminary, which position he has held since the Seminary's founding in 1937.



Dr. Allan A. MacRae, President

Dr. MacRae took his A.B. and A.M. degrees at Occidental College in Los Angeles, Calif., 1922 and 1923. He later completed work for an additional A.M. degree at Princeton University in 1927, and received his Th.B. degree at Princeton Theological Seminary the same year. He attended the University of Berlin, Germany, 1927-1929, the American School of Oriental Research, Jerusalem, in 1929, and received his Ph.D. degree from the University of Pennsylvania in 1936.



He is a member of the executive committee of The Independent Board for Presbyterian Foreign Missions, the Independent Board for Presbyterian Home Missions, and vice-president of the American Scientific Affiliation.

Highland College

Highland College was founded under the leadership of the late Dr. Clyde J. Kennedy in the spring of the year 1950. Dr. Kennedy had been the pastor since 1943 of the Calvary Bible Presbyterian Church of Glendale, Calif., a church which had come into being as a result of a separation movement from the First Presbyterian Church of Glendale. Mr. Kennedy himself had left the Presbyterian ministry because of the apostasy, following his graduation from Princeton Theological



Seminary in 1936, and about five years of ministry in the Presbyterian Church, first in Los Angeles and then in Gainesville, Texas. By 1949, as a vigorous and rising leader in the Bible Presbyterian Church and the American Council of Christian



Churches, Mr. Kennedy became convinced that there must be established a college to prepare a trained leadership and workers for the Twentieth Century Reformation movement and for the Bible Presbyterian Church.

The search was begun for a suitable property in the Los Angeles area in 1949. A campus was found in nearby Pasadena, occupied since 1928 by the Southern California Bible College. This school was moving to more spacious quarters in June, 1950, and the property was for sale. The price of \$10,000 down with a mortgage of \$105,000 was a fine bargain for more than four acres of choice residential area property and buildings which would cost today a million dollars to replace.

A small group of ministers and elders, all, except one, Bible Presbyterians, gathered together to form the original Board of Trustees of Highland College. Mr. John E. Carson, elder in the Glendale church, an attorney in Southern California since the 1920's came forward to provide the down payment as a gift from himself and his wife, Grace Carson. The College was incorporated on May 4, 1950, with plans to begin classes in September of that year.

It was with this God-given challenge in his heart and with the promises of God for encouragement, that Clyde Kennedy took leave of absence from his pulpit for three months for the purpose of touring the nation to raise support and find students for the new college.

However, as Mr. Kennedy traveled across the United States visiting Bible Presbyterian churches and pastors, he found that, although many were sympathetic with the project, a considerable number thought that the Bible Presbyterian Church could not support such an institution. But, man of faith, courage, and complete devotion to Christ as Clyde Kennedy was, he had no course but to follow the light by which God was leading him. Many friends and churches responded and God gave the help and encouragement that was needed to bring the infant college to the light of day.

Classes began on September 18, 1950, with two students in attendance and a third scheduled to arrive several weeks late. The second semester two more students arrived to raise the student body to five. During the next two years the student body slowly grew until it reached about seventeen in the fall of 1952. In the meantime the pressure of large payments on the mortgage became too great to sustain. In answer to prayer

the Layne Foundation which holds the mortgage graciously agreed to reduce the payments to a manageable though formidable figure of \$787.50 monthly, which the Lord has supplied until the main \$60,000-note was paid off in August, 1965, leaving just the remaining \$45,000-note to be cleared away.

The College carried on the first two years without a president at the helm, but with Mr. Kennedy serving as executive vice-president. In 1952, a man became available who appeared to be the right one to fill the position of president of Highland College. He was Robert G. Rayburn, the man who had succeeded Clyde Kennedy in the Gainesville, Texas, Presbyterian Church and was subsequently brought to trial and expelled from the Presbyterian ministry for the sin of corresponding with the extremist, Carl McIntire! Dr. Rayburn had then led a group out of the old church to form a new Bible Presbyterian Church. It seemed that surely this was a man who would guide the College in a strong testimony as an active agency of the Twentieth Century Reformation.

From 1952 to 1954, the College grew rapidly under Dr. Rayburn's direction. The student body increased to 40 and then to 60 students by the fall of 1954. But in October of 1953 signs began to appear that the new president was not wholly in accord with the Twentieth Century Reformation testimony. At the convention of the American Council of Christian Churches held in Los Angeles that October an abortive attempt was made publicly to humiliate the leadership of the Council. Then the 1954 Greenville Synod was made the battleground for a continued attack against the ACCC. During the next fall, tensions began to develop between factions within the faculty and student body of Highland College. In mid-February of 1955 the president expelled a student for raising questions about these problems. This precipitate action led to the crucial Board meeting of March 1, 1955, at which the president's resignation was received.

This drastic action was plainly necessary to preserve the position of Highland true to the Scriptural principles and commission which had motivated the founders of the College, but it brought a shocked reaction all across the country in the Bible Presbyterian churches. This was, in fact, the beginning of the division of the Bible Presbyterian Church which, in the course of the next few years, produced first the Collingswood Synod and the Columbus Synod, the latter be-

coming the Evangelical Presbyterian Church and, ultimately, the Reformed Presbyterian Church, Evangelical Synod.

Neither the 1955 division at Highland College nor the subsequent split of the Bible Presbyterian Church was the result of mere clash of personality or of competition for power, as some have claimed. The proof came with the passing years as Covenant College and the Evangelical Presbyterian Church, having repudiated the American and International Councils, slowly slipped into increasing compromise and growing association with the New Evangelical movement. In contrast, the Bible Presbyterian Church continues with its original testimony unchanged, and Highland College stands with no deviation whatsoever from its original position and purpose.



Board of Trustees of Highland College



Highland College Faculty



Fall Candlelight Choir Program



Highland College Alumni
at Bible Presbyterian Synod, 1965

In the fall of 1954, before the division, the Board of Trustees, realizing that a storm was threatening, had called the Rev. Lynn Gray Gordon to the position of executive vice-president at Highland College. He was just completing two years of fruitful ministry in the U.S. Army Chaplaincy when he accepted this call. When the president was dismissed, Dr. Gordon was appointed acting president first and then president. He provided leadership for the College during two of the most difficult years of the history of the institution, and the Lord used Dr. Gordon's dedicated and self-sacrificing service to guide the College into calmer waters. In July, 1957, Dr. Robert E. Kofahl was appointed to the office of president after having served on the faculty for seven years.

Thirty-five graduates are actively serving the Lord in some phase of the Twentieth Century Reformation movement or are in advanced studies or other training for service. Thirteen Highland graduates are ordained to the Gospel ministry in the Bible Presbyterian Church, four are on the mission field, four are in teaching, administrative, or other types of Christian service, and eight are students at Faith Theological Seminary, following

in the steps of the nine others who have previously graduated from Faith.

Highland College is noted for active involvement in the current issues and activities related to the Biblical separatist testimony and the battle to preserve our faith and freedoms.

The Lord has used the prayers and the support and assistance of many churches, pastors, and members in the Bible Presbyterian Church to make possible the work of this institution which holds such promise for the future of the Bible Presbyterian Church and the global testimony for the Word of God, and for the testimony of Jesus Christ, of which our church is a part. — *Robert E. Kofahl*.

Robert E. Kofahl, B.S., Ph. D.

Dr. Robert E. Kofahl is president of Highland College, having accepted that position in July, 1957. He received his elementary and high school training in the public schools of Glendale, Calif. He entered the California Institute of Technology in the fall of 1942. His education was interrupted by three years in the Army, 1943 to 1946, and while in the Army he had two terms of engineering studies at Stanford University. After his military service he re-entered Caltech and received the B.S. degree in chemistry in June, 1949. He continued in graduate studies in chemistry and received the Ph.D. degree in June, 1954.



Dr. Robert E. Kofahl,
President,
Highland College

Dr. Kofahl has been an elder in the Calvary Bible Presbyterian Church, Glendale, Calif., since January, 1961, and has served as elder-delegate numerous times in both the Presbytery of California and the annual Synod.

He was a member of the original faculty of Highland College when the College was organized and opened classes in the fall of 1950.

Organizations in which Dr. Kofahl has had an active part through the years include: Member of the executive committee of the American Council

of Christian Churches of California for about ten years, having served as secretary, vice-president, and treasurer; member of the Board of Trustees since the inception in 1953 of Westminster Academy, a Christian elementary school associated with the Bible Presbyterian Church in Glendale.

Shelton College

“Training Christian Warriors”

“The fear of the Lord is the beginning of knowledge” (Prov. 1:7).



Shelton College is a coeducational, independent, four-year liberal arts college which was established for the purpose of “training Christian warriors.”



Temporary Home of Shelton College

Shelton College is accredited by the New Jersey State Board of Education and authorized to confer the Bachelor of Arts degree. Graduates with good academic records at Shelton are readily accepted in graduate schools and universities. Shelton College is distinctively unique in that it is conservative, evangelical, scholarly, and militant.

Shelton College is an outgrowth of the activities of the Union Missionary Training Institute of Brooklyn (New York) which was founded by Mrs. Lucy D. Osborn in 1885, incorporated in 1891, and consolidated with the National Bible Institute in 1916. The National Bible Institute of New York

City was founded by Dr. and Mrs. Don Shelton in 1907 and incorporated in 1908. It became Shelton College in 1950.

In 1954, after moving to the Skylands Campus in Ringwood, N. J., the New Jersey State Board of Education authorized Shelton College to award the Bachelor of Arts degree.

In addition to its expressed evangelical and missionary purposes, the faculty and trustees believe that the proper education of Christian young people must include a broad liberal arts curriculum. Today, Shelton College is preparing young people for service, not only as missionaries and ministers, but as teachers, linguists, musicians,

World Councils of Churches, communicant members of churches in those councils are not included among the members of the faculty or the Board of Trustees.

Parallel to the academic program of the College, students participate in a variety of extracurricular activities and engage regularly in Christian service through Gospel teams, visitation, and by assisting nearby churches and Sunday schools.



Heritage House, Administration Building of Shelton College

scientists, doctors. The college philosophy demands that spiritual zeal must always be complemented by thorough academic preparation.



One of Shelton's Classes

To train the type of Christian leaders that are needed, Shelton College maintains unwavering loyalty to the Christian faith. Because of the presence of widespread apostasy in the National and



During the summer of 1964, Shelton College moved from its Skylands Campus in New Jersey's Ramapo Mountains to Cape May, N. J., just a few rods from the Atlantic Ocean.

Students are presently housed at the Christian Admiral Bible Conference and Freedom Center. The large building and the adjacent Robert Lee Gardner Memorial Auditorium also provide classroom, laboratory, dining room, and recreational facilities.

Dr. Gordon Drake

Dr. Gordon Drake, dean of Shelton College, holds an earned doctorate from the University of Denver in the field of education and high education administration. His undergraduate degree in English literature and music was earned at the University of Wisconsin. He holds the Master's degree in education and guidance from Arizona State College.

Dr. Drake has been a member of the Lutheran Church of America, a denomination in the liberal World Council of Churches. He was asked by the Lutheran board of foreign missions to serve as chief administrator for all the Lutheran schools in Hong Kong for the academic year. However, because of his deep Christian conviction, love for God's truth, and rejection of liberalism, he felt

compelled to resign from the Lutheran Church and to leave the ecumenical movement.

He comes to Shelton College at a crucial moment in Shelton's history. As professor and dean, his academic credentials are beyond dispute.



Dr. Gordon V. Drake, Dean of the College

Dr. Drake holds a number of distinctions. He has served as president of the Wisconsin Personnel and Guidance Association and Director of the Wisconsin Foundation for Educational Research. He earned the Americanism Award of the American Legion in 1964 for his leadership in opposition to the expanding use of liberal and socialist history textbooks for the inculcation of the socialist interpretation of history. In 1962, he was a candidate for Congress in the Sixth District of Wisconsin on the Democratic Party ticket.

Reformation Bible Institute

The Reformation Bible Institute was planned in the summer of 1960, by a group of Bible Presbyterian ministers and laymen belonging to the Presbyteries of New Jersey and the Philadelphia Area who saw a need for training lay men and women for Christian work. These included three professors of Faith Theological Seminary — the Rev. Robert J. Dunzweiler, the Rev. Dr. Alfred W. Eppard, and the Rev. David K. Myers.

The first draft of the constitution was drawn up by the Rev. Mr. Dunzweiler, who worked hard on it and on the plans for the school, as did Mr. Robert E. Koehler and Mr. Robert E. Baker, elders, respectively, of the West Berlin, N. J., and

Collingswood, N. J., Bible Presbyterian Churches. Mr. Koehler was elected the president, and Mr. Baker the treasurer of the Board. The Rev. Philip duB. Arcularius was chosen as the secretary.

The school was started on the basis of two evenings a week, Monday and Thursday. Two classes were taught the first period; then there was a chapel period; and, following that, another class. The last two years, there have been just two classes an evening, with chapel in between. But with the fall semester of 1966, it is planned to have three classes, successively, starting a half-hour earlier, at seven o'clock, with chapel following the second class; and the periods will be shortened by five minutes. This will allow for a somewhat greater diversity of subjects taught in order to increase the appeal of the school.

Plans for the fall of 1966 include the addition of the Rev. John V. Grier Koontz, a member of the Board, to teach Hebrews and Leviticus; the Rev. Robert V. Dickerson, recently added to the Board, to teach Eschatology, both on Thursdays, along with the Rev. Mr. Arcularius teaching the Westminster Confession of Faith. The Rev. Dr. Eppard is to teach Romans the first semester and Modern Religious Problems the second; Mr. John W. Rhoads is to teach Church History; Mr. Baker is to teach the Gospel of John, the second semester; and a first semester course will be divided between Foreign and Home Missions, with the Rev. Dr. Lynn Gray Gordon teaching the latter, and the Rev. Dr. Irwin W. Steele the former.

The Lord has used the Reformation Bible Institute. In addition to three young men who left the school to prepare for the Gospel ministry, others have taken teaching positions in the Sunday school of the Bible Presbyterian Church of Collingswood; and, at that church's last congregational meeting, two of the promising young men students were elected as elders. The students, both those studying for credit and those just auditing the courses, have ranged in age from 10 to 83 years! In it all we have seen the hand of God working to bless our Bible Presbyterian Church.

20th Century Overcomers

20th Century Overcomers is the young people's division of the Twentieth Century Reformation movement, created in 1959 to challenge modern young people and show them the creativity and enthusiastic purpose inherent in Christianity.

20th CENTURY OVERCOMERS, inc

20th Century Overcomers provides a dynamic new program designed to build future Christian leadership and, within the framework of the local church, show today's youth the satisfaction which comes as they become soul-winning Christians participating in activities of the Twentieth Century Reformation.



Dr. and Mrs. Allan A. MacRae and son, John. Mrs. MacRae is the founder of 20th Century Overcomers, author of "Making the Bible Live" series, and president of the corporation. She is also author of many of the helps.

The purpose and scope of the 20th Century Overcomers' program is "to win the young people of our generation to the Lord Jesus Christ; to prepare and provide materials and support for their growth in grace and for their training to be used of the Holy Spirit as the soldiers of Christ in the

Battle of the Last Days; to organize, conduct, and carry on Sunday youth meetings, weekday activities, rallies, retreats, and seasonal camps and conferences."

The 20th Century Overcomers' program is the product of the combined efforts and talents of experienced Christian ministers, missionaries, and educators with young people in view. These responsible Protestant men and women are producing a systematic, graded program of education and effort tailored to each youth division in the church. The courses correspond in challenge and depth to the school level of each group. Study activities within each group are planned to fill the Sunday night youth hour in the church, and, in addition, provide Christ-centered weekday programs for each division. Study courses are designed for:

Primary 20th Century Overcomers, for ages 6 to 9, corresponds to school grades 1 through 3. In this period, the lessons are taught from "Making the Bible Live" series. This series starts with Genesis and will ultimately run through the entire Bible. Quarterly lesson books are furnished with flannelgraph helps, and items of interest to boys and girls of this age. The first four lesson books are presently available, from Genesis through First Samuel.

Junior 20th Century Overcomers, for ages 9 to 13, corresponds to school grades 4 through 6. Quarterly lesson guides are prepared so that the boys and girls can take charge of their own meetings, including leading the meeting and presenting the lesson materials. Youth who learn at this age to conduct themselves will be no problem in later years, but will continue to grow in knowledge and ability. This is a critical training period. Lesson materials cover Old Testament overcomers as outlined in Hebrews 11, and the life of Christ, the greatest Overcomer of them all. Further studies cover additional New Testament overcomers and continue through church history. Eight lesson quarterlies are presently available.

Teen-age 20th Century Overcomers, for ages 14 to 17, corresponds to school grades 7 through 12. The lessons for this group are designed to meet the challenge confronting modern youth in these days of apostasy where sin abounds on every hand. The lesson guides have been prepared so that the boys and girls can take complete charge of their own meetings. This training is invaluable for tasks that will shortly confront them. Subject material is timely and includes: "Helps and Hindrances to Christian Growth," "Personal Work and Witnessing," "The Twentieth Century Reformation," "Mis-

sions," and other subjects. Six lesson quarterlies are available.

Advanced 20th Century Overcomers corresponds to college age, or young adult groups. Lesson materials are more advanced and are suited to those who are interested in the more serious study of the Scriptures. Subjects include "Bible Doctrine," "Cults," and "Prophecy." Four lesson quarterlies are presently available. College age youth are encouraged to participate in International Christian Youth (ICY) which is the action group of the Twentieth Century Reformation.

Monthly rallies for each group, seasonal conferences, seminars, and summer camps also form a part of the total program for the youth of the Reformation Movement.



20th Century Overcomers functions in co-operation with the Bible Presbyterian Church and the American and International Councils of Christian Churches. Missionary studies and challenges are presented in co-operation with The Independent Board for Presbyterian Foreign Missions. The organization looks to God to supply all necessary financial support for its work, especially as He provides through the co-operating groups.

Bible Presbyterian Home, Inc. — "Evening Rest"

"Now also when I am old and greyheaded, O God, forsake me not" (Psa. 71:18).

It was because of these words from the mouth of the Psalmist that a desire had long been in the hearts of many of God's children to see established

a home where some of His people could spend the evening years of their lives in the fellowship of like-minded folk, free from the cares and burdens of the world.



"Evening Rest," Delanco, N. J.

In November of 1948, a Board of Directors was appointed for the purpose of establishing a Bible Presbyterian Home. The Rev. Clarence Laman, one of the founders, served as first president and chairman of the Board, and also as the first superintendent of the Home.



Annex to "Evening Rest"

In December, 1948, a legal option was taken on a magnificent property in Delanco, N. J., facing on the Delaware River and beautifully landscaped. The entire project was a step of faith, each inch of the way dependent upon the will of God. In order to exercise the option a sum of \$15,000 was required on March 1, 1949. If this property was the one the Lord wished the Board to secure, He

would provide the means. On March 1, the Lord had miraculously made available a little more than \$15,000. He had provided the first payment! His will was manifest. Succeeding steps of faith were taken.

Both the State of New Jersey and the Borough of Delanco granted permission to use the property chosen for the establishment of such a Home. Applications for entrance began to come in. On May 2, 1949, what had been for 13 years a prayerful desire and hope became a reality, provided through the grace of the Lord.

The original house was built in 1912 by the owner of the Keystone Watch Case Company, with a main house consisting of 28 rooms and a second house of 11 rooms. A third building on the grounds consisted of a three-car garage with an attached four-room apartment. It was the desire of the original builder that some day this property would become a haven of rest for people who had worked hard all their lives. He planned the construction of the buildings for such a purpose. Although he lived only six months after the completion of the property and was not able to consummate his plans, the house was later bought by a German couple who named the property "Abend Ruhe." Translated from the German the name is "Evening Rest." These second owners also envi-



Rev. Clarence Laman,
First Superintendent
of "Evening Rest"

sioned the hope of some day turning the property into a private institution, but again, hopes did not materialize. God in His omnipotence had a more blessed and great work for this property. The testimony of the place would shine forth, but only when God was ready for it. The structure is now serving the ultimate purpose for which it was built. God in His providence allowed it to be built by the original owner. He allowed it to be named by its second owner. And now God is allowing "Evening Rest" to serve Him as a part of the Twentieth Century Reformation movement.

"Evening Rest," a nonprofit, independent agency, is incorporated under the laws and regulations for religious institutions in the State of New Jersey and is administered under the corporate title, "Bible Presbyterian Home, Inc." Applications for admission to the Home from elderly believers (65 years or over) who are members of any church associated with the American Council of Christian Churches or are in sympathy with its position are considered.

The Board of Trustees has final authority on all major decisions, and is responsible for the financial operation of the Home. However, aid is also provided by a Women's Executive Board, which has as its greatest concern the happiness and welfare of the guests at Delanco and works hard to provide little extras which make them more comfortable. Auxiliaries in churches are under the sponsorship of the Women's Executive Board and are made up of those men and women who are interested in the Home and desire to encourage it by the contribution of one dollar or more as a membership fee.

The prayers of interested friends are ever cherished because only through the power of prayer and the grace of God was this venture possible and only through prayer can it be maintained.

Bible Presbyterian Guest Home

The Bible Presbyterian Guest Home, Inc., in Lakeland Fla., is a nonprofit institution, established by the Bible Presbyterian Church to provide a home, now under hotel license, for eligible aged persons from Bible Presbyterian churches and/or those who are affiliated with the churches of the American Council of Christian Churches. The Home is operated by a Board of Directors under the standards of the Bible Presbyterian Church and seeks to maintain a high level of Christian principles in all of its activities.

The Guest Home is ideally situated on a quiet street a few blocks from downtown Lakeland, on picturesque Lake Morton, one of Lakeland's 14 beautiful lakes. Shuffleboard courts, a public library, and a modern air-conditioned community Civic Center are all close to the Home. Faith Bible Presbyterian Church is only four blocks away.

Christian fellowship, extra care, family style meals, and the ideal Florida climate provide a wonderful atmosphere for rest and relaxation. A time of Bible study is provided each day after the evening meal. Special programs are held from time to time.



Bible Presbyterian Guest Home, Lakeland, Fla.

Modest rates further make the Bible Presbyterian Guest Home a desirable retirement home. Residence is available on a weekly, monthly, or yearly basis. Requirements are few. One must be a Christian, 50 years old or older, and in reasonably good health. The Home is not a nursing home.

The Home opened in 1952 with three guests and has experienced God's blessing in spite of many trials. In 1965, the Home had 17 guests and two vacant rooms. The rising cost of living and other expenses continue to place heavy demands upon the small resources of this Home which the Bible Presbyterian Synod commends to the support and prayers of God's people.

Christian Beacon and 20th Century Reformation Hour

Christian Beacon, an eight-page, tabloid size, weekly religious newspaper, is edited by the Rev. Carl McIntire, D.D. Its first issue came from the press on February 13, 1936. It contains sermons, Sunday school lessons, editorials on current religious happenings, analyses of events that have special significance to Christians, up-to-date news, and photographic reproductions of important documents.



20th Century Reformation Building

It is set for the defense of the Gospel, for the advancement of the Twentieth Century Reformation. It is in the forefront of the battle against modernism, apostasy, Communism, and a one-world church.

It is especially concerned with the preservation of the historic Christian faith, fully realizing that only by the proclamation of the Gospel of Jesus Christ can a man's soul be saved for all eternity.

Christian Beacon does not hesitate to expose attempts to take away freedom of religion or speech in our country — whether by political party, religious pressure group, or direct Communist activity. It champions freedom of speech on the air waves and opposes the Federal Communications Commission's limiting of that freedom by means of its so-called Fairness Doctrine.

The paper has been printed since 1944 by the Christian Beacon Press, Inc., now located at 28 Irvin Ave., Collingswood, N. J. From 1938 to 1944 it was printed in a small building at Atlantic Ave. and Cuthbert Blvd., Collingswood; and before that, 1936 to 1938, it was "farmed out" to the Berlin Breeze, a publisher in Berlin, N. J.

Christian Beacon sponsors 20TH CENTURY REFORMATION HOUR, broadcast Monday



through Friday from coast to coast and by short wave around the world.

On March 7, 1955, the first broadcast of the 20th Century Reformation Hour was heard over one radio station. It is now being heard on approximately 600 stations in all parts of the country. People who hear the broadcast are interested in the *Christian Beacon* also, and many readers who could not hear the broadcast, after reading about it in the *Christian Beacon*, have been instrumental in getting a station in their local area to take it on.

A very important feature of the 20th Century Reformation Hour is its distribution of "packets," documents which give to the listening audience in permanent form the information they hear on the broadcast. Tens of thousands of such pieces of literature have been mailed out to those requesting them.



Dr. Irwin W. Steele

A *Christian Beacon* in Spanish, *Faro Cristiano*, was started in 1965, its first issue appearing on April 15, 1965. This is not a weekly and has no set date of issue, but has appeared every three or four weeks since its first issue. It is hoped it will soon be a bimonthly publication. The editor is the Rev. Irwin W. Steele, D.D.

Reformation Gospel Press

The Reformation Gospel Press, Inc., was organized during the Synod of 1964 to fill an important need in the Bible Presbyterian Church. For many years it has been felt that an agency of this nature has been greatly needed to promote the work of Christian education in the Bible Presbyterian Church. The greatest need in this area has been that of good Sunday school lessons which would set forth the doctrines and distinctives of

our church so that our constituents might be well trained in the Word of God. This organization is an independent agency dedicated to the promotion of the Bible Presbyterian Church. All of the officers and members of the board are members in good standing of the Bible Presbyterian Church.

The president of the board is the Rev. Frank R. Mood, pastor of the Bible Presbyterian Church of Milford, Del. Mr. Mood was reared in the Collingswood, N. J., Church. He received his B.A. in Biblical Education from Columbia Bible College, Columbia, S. C., and B.D. from Faith Theological Seminary. He has been an active pastor since 1953. Elder Burchelle J. Bashaw, vice-president of the board, is an active elder in the Collingswood Church and a successful businessman. The board elected Elder Eugene Ganz, an insurance broker of Manchester, Mo., to be secretary. The treasurer of the board is the Rev. Dr. Charles E. Richter, an assistant pastor of the Bible Presbyterian Church of Collingswood, N. J. Dr. Carl McIntire is member-at-large of the executive committee. Other members of the board are: Elder Albert C. Coleman, Milford, Del.; Rev. Harold Webb, pastor, Tacoma, Wash.; Elder Robert Cassidy, Greenville, S. C.; Mr. Jon Reid Kennedy, managing editor of *Christian Beacon*; Rev. Clyde Worley, pastor, Annisville, Pa.; Dr. J. Gordon Holdcroft, Independent Board for Presbyterian Foreign Missions; Dr. Lynn Gray Gordon, Independent Board for Presbyterian Home Missions.

The Reformation Gospel Press, Inc., is chartered in the State of New Jersey so that it can carry on a full and complete program of Christian education in the doctrines and standards and distinctives of the Bible Presbyterian Church. Work is now in progress on distinctively Bible Presbyterian Sunday school lessons. The first quarterly, for Juniors, is planned for the October-December quarter of 1967. As personnel are available it is planned to increase this material with an Intermediate Quarterly and with a course for Primaries and Beginners. It is planned to have these in print and ready for the January-March quarter of 1968. Other quarterlies will be added until there is a full complement of Sunday school lessons for every department.

The board encourages your prayers for this work that all may have wisdom and be guided by the Holy Spirit as they go forward with this important task. Giving to the board is also encouraged, for the expenses are very great. — *Frank R. Mood.*

Christian Beacon Press, Inc.

Christian Beacon Press was incorporated in 1940 as a nonprofit corporation of the State of New Jersey. Its Certificate of Incorporation states in part:

“The Purposes for which it is formed are as follows:

“1. To spread the Gospel of our Lord and Saviour, Jesus Christ, and encourage and promote the teaching, study, and defense of the Holy Scriptures, according to the fundamentalist view, throughout the world, by publishing, printing, advertising, selling, or otherwise issuing Christian and religious literature, newspapers, books, periodicals, or other printed matter, either under the corporation’s name, or as agent for others . . .”

It is this printing establishment that has printed the millions of copies of the *Christian Beacon* that have gone out every year, the thousands of 20th Century Reformation Hour “packets” that go out every week, and periodic pamphlets and letters.

Reformation Books Department

Through the Christian Beacon Press’s Reformation Books Department a number of books and pamphlets have been printed.

In November, 1958, this department opened a local bookstore variously known as “20th Century Reformation Center,” “Reformation Books and Bibles,” or “Christian Beacon Book Store,” located at 801 Haddon Ave., Collingswood, N. J. It is a distributing center for Christian books of all types, for all ages; for 20th Century Overcomers quarterlies; and for Christian audio and visual aids, records, helps, gifts, and games.

The Rev. A. R. Paashaas became the manager of this book center in 1963. Mr. Paashaas has been a pastor and active in the Bible Presbyterian Church and the Twentieth Century Reformation movement since 1958 when he received his B.D. degree from Faith Theological Seminary. He is the author of two monographs — *Question: Is It Apostasy?* (1957), and *The Scriptural Doctrine of Infant Baptism Considered in the Light of Objections* (1956).

American Council of Christian Churches

The American Council of Christian Churches was organized in New York City, in September, 1941, and raised a standard which represented Bible-believing Christians and the historic Christian faith. Since 1941 it has grown from the two founding denominations — the Bible Presbyterian Church and the Bible Protestant Church — to 15 Protestant denominations holding forth the Word of Life and contending earnestly for the faith.

Prior to 1941, the Federal Council of the Churches of Christ in America claimed to speak to the nation for all Protestantism. However, its departure from the historic Christian faith, the vague and meaningless use it made of its only creedal claim, “the divinity of Christ,” and the prominent place of leadership it gave to men who attacked the most precious doctrines of the Bible did not allow it to speak for Bible-believing Christians.

In 1950, the Federal Council and seven other interdenominational agencies merged to form the body now known as the National Council of the Churches of Christ in the United States of America. The National Council continues the work of the Federal Council and now claims to speak for forty million church members in America. This voice speaks in behalf of a “new social order” dedicated to bringing in the Kingdom of God — a socialist gospel. Many of the leaders deny the infallibility of the Word of God and join in worship with pagan religions. The Council advocates pacifism, peaceful coexistence, socialism, and the exchange of Communist clergy in the pulpits of America.

The American Council of Christian Churches is completely disassociated from the National Council and is the only uncompromising voice representing and speaking for Bible-believing Christians.

The constitution of the American Council parallels that of the National Council so that the contrast of doctrine and national goals between the two councils of churches becomes the more evident, and the issues between faith and unbelief, and a free economy and socialism may be clearly seen.

The meetings of the American Council of Christian Churches are held on a nation-wide basis in the spring and in the fall of each year in strategic cities through the country. The same is true of the regional ACCC groups and local chapters. Membership is on the basis of churches,

though individuals may affiliate themselves as nonvoting members.

Bible Presbyterians are urged to become informed concerning the activities of the American Council.

Radio and Audio-Film Commission of the American Council of Christian Churches

"If a nation expects to be ignorant and free, in a state of civilization," wrote Jefferson, "it expects what never was and never will be."

The Radio and Audio-Film Commission of the American Council of Christian Churches is today playing an important role in America's fight against the Communist enemy and against the vested interests, building up in king-sized proportions, alien to the concept of liberty, law, and Biblical Christianity. By strengthening a man's faith in the Christ of the Scriptures, by deepening his spiritual values, by encouraging him to be a good citizen, by helping him to become informed on the great moral and spiritual issues of the day, something he cannot get from a controlled press, members of the Bible Presbyterian Church, affiliated with the ACCC, are strengthening America in its struggle to remain a free nation under God.

In this day, in this hour, radio and television on a local and national level offer one of the greatest opportunities to uphold the Bible, inform men, and defend liberty and freedom in the land.

Few are fully informed concerning the extent of the work done by the ACCC's Radio and Audio-Film Commission. Week after week, fifty-two weeks a year, radio and television programs are carrying the name and message of the ACCC to the people of America. Through these programs, many leaders of the Twentieth Century Reformation movement are heard throughout the land on local and national broadcasts and telecasts.

"The Living Faith Series" is accepted by key radio stations across the country with about 45 stations currently carrying this outstanding series each week. "Living Faith" has become the first contact that thousands of people have ever had with the ACCC. They hear God's message declared and they are called to obedience and faith in Jesus Christ, the risen Saviour and Lord, and to His Word, the holy Scriptures.

"Biblical Faith Promises Freedom," an ACCC production for NBC-TV, was aired coast to coast on July 31, 1966. Participants included Dr. J. Philip Clark as speaker, Dr. John E. Millheim as

reader, and the Baptist Bible Seminary Choir, Johnson City, N. Y., under the direction of Mr. Donald Ellsworth.

The producer for NBC-TV has already made plans for a September conference with the Commission for next year's program theme.

Other programs and telecasts must be planned, prepared, and produced for release on the sustaining time made available to the Commission representing "a Council of Churches."

Recently the Radio and Audio-Film Commission moved to New York City to offices adjacent to those of ACCC's headquarters at 15 Park Row. This move puts the Commission in the same city with all the major radio and TV networks, and will greatly help in the planning and expanding of radio and TV programs for the future. It will also consolidate efforts with the New York office as to equipment and man-power.

Members of the Commission are: Dr. John E. Millheim, interim executive director; Dr. Donald A. Waite, chairman; Dr. J. Philip Clark, secretary and treasurer; Dr. William W. Breckbill, Dr. Raymond F. Hamilton, Rev. Edgar K. Koons, and Dr. Donald McKnight.

The Bible Presbyterian Synod endorses the work of this Commission and requests prayer that thousands may come to saving faith in the Lord Jesus Christ through the programs, and that thousands may undergird the Radio and Audio-Film Commission of the ACCC with their prayers and gifts.

Laymen's Commission of the American Council of Christian Churches

The American Council of Christian Churches at its 1963 Convention in Indianapolis took formal steps to establish a Laymen's Commission, designed to reach the man in the pew with the great issues of the day.

In the providence of God, the late Mr. Verne P. Kaub, founder and president of the American Council of Christian Laymen, a conservative, non-profit corporation, requested the ACCC to take over and continue the great work of the ACCL. Since 1949, the ACCL had functioned for the purpose of fostering the basic principles of Christian Americanism and had taken a forthright approach in opposition to the inroads upon American liberty being made by Communism, liberalism, and apostasy in the churches. The ACCL was completely dissolved as a corporate society and its work and

testimony turned over as a gift to the Laymen's Commission of the ACCC which will continue and advance this work for the cause of Christ and for the preservation of liberty in America.

The purposes of the Laymen's Commission have been enumerated as follows:

1. To encourage and give assistance to Bible-believing pastors.
2. To point laymen to Christ.
3. To take active part in the formation of fundamental Bible-believing churches.
4. To be a distribution point for ACCC literature.
5. To encourage the attendance and participation of laymen in the ACCC meetings.
6. To take active steps to expose Communism, whether in government, schools, churches, or service agencies.
7. To take active steps to expose apostasy and unbelief and combat their growth in churches, schools, and the thought pattern of Americans.
8. To take active steps to expose socialism and prevent its inroads into the moral fiber of the American people.
9. To counteract the influence of progressive education.
10. To expose and combat the theories of evolution, atheism, and other isms alien to fundamental Christianity.
11. To make every effort to return prayer and Bible reading to the public schools.
12. To take active steps to preserve the heritage of our founding fathers.
13. To defend the historic Christian faith.

The Commission prepares and publishes its own literature, and distributes other literature which will keep laymen and pastors informed as to the issues of the day. The pamphlet, "How Red is the National Council of Churches?" has been revised and is available from the head office. Dr. Donald A. Waite, an associate of Dr. Carl McIntire for the 20th Century Reformation Hour broadcast, has recently revised Mr. Kaub's book, *Communist-Socialist Propaganda in American Schools*, a documentation of books, organizations, individuals, and occasions of this destructive propaganda in the progressive system of American education.

For this and other literature write to Mr. George F. Kurtz, chairman, Laymen's Commission of the ACCC, Box 8775, Pittsburgh, Pa. 15221. Other members of the Commission are: Mr. Max McCall, Indiana, Pa.; Mr. E. E. Bradley, N. Holly-

wood, Calif.; Mr. Lorin Oxley, Tipton, Iowa; and Dr. George Hess, Bunker Hill, Ill.

International Council of Christian Churches

Bible Presbyterians have taken their stand in refusing to have fellowship with that which compromises and which represents unbelief. The Bible Presbyterian Church is a leader in the historic Twentieth Century Reformation movement. It is, therefore, distinct from other Presbyterian groups which have refused to carry on a vigorous, militant battle in behalf of the historic Christian faith and the preservation of a Presbyterian ministry and church in America which will be in keeping with the Presbyterian heritage.

The Bible Presbyterian Church has extended its hand of fellowship and co-operation to the other separatist groups arising in the country in this twentieth century, and took part in the formation of the American Council of Christian Churches in 1941 and of the International Council of Christian Churches in 1948.

The International Council of Christian Churches was established August 11-19, 1948 in the English Reformed Church, Amsterdam, The Netherlands. It is a council of churches from all over the world, established for "fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation, for the accomplishment of tasks which can better be done in co-operation than separately, and to facilitate the discharge of the obligations which inhere in the Commission of Christ to His Church and to make known the Gospel of Christ to every kindred and tongue and tribe and nation."

As of August, 1965, there are 111 Bible-believing Protestant denominations in the Council in a fellowship representing true Christian unity. Membership in the Council is of three types: constituent membership is composed of denominations or entire groups of churches; consultative membership is composed of local churches which have the right of discussion in plenary congresses but not the right to vote; and associated bodies such as Bible leagues, missionary societies, educational institutions, and the like.

The ICCC serves its constituency by striving to keep mission doors open, by representation to governments, by exposing and combating unbelief, Communism, and all forces opposed to the historic Christian faith, and bringing together evangelicals for a common fellowship in the defense and proclamation of the faith.

Six plenary congresses have been held: Amsterdam, 1948; Geneva, 1950; Philadelphia, 1954; Rio de Janeiro, 1958; Amsterdam, 1962; Geneva, 1965. The Seventh Plenary Congress is set for August 15-25, 1968, in Cape May, N. J. Regional and national council meetings are held yearly between the plenary congresses.

The ICCC is a missionary work of faith, supported entirely by voluntary gifts of the Lord's people and denominations composing it. The Council is exempt from federal income tax in the U.S.A., and contributions to the Council are deductible by the donor. The Bible Presbyterian Synod commends the Council to individuals, churches, and church organizations as a missionary investment and an effective means of maintaining liberty to preach the Gospel.

OFFICERS OF THE COUNCIL

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Dr. Carl McIntire, Collingswood, N.J.

First Vice-president

Dr. Robert T. Ketcham, Des Plaines, Illinois

Second Vice-president

Dr. H. C. Slade, Toronto, Canada

Vice-presidents

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Associate General Secretary

Mr. A. Warnaar, Jr., Amsterdam

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Rev. J. C. Maris, Amsterdam

For Further Information, Write

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

Singel 386, Amsterdam C, The Netherlands or
756 Haddon Ave., Collingswood, N.J. 08108

International Christian Youth

This international organization was founded at Amsterdam, The Netherlands, in August, 1962, as a result of the efforts of the Youth Commission of the International Council of Christian Churches. Its theme at this First World Assembly was "Witness" — and that is what ICY has done in the years since 1962.



The witness of ICY is a witness to Jesus Christ. It is different from every other youth organization in that its witness is to the whole truth of God — for Jesus Christ is Himself Truth.

By 1965 there had been organized affiliated organizations in The Netherlands, the United States, England, Canada, Malaysia, Korea, Free China, Chile, Nigeria, and the Cameroons. Since 1965 groups have been formed in India, Japan, New Zealand, Kenya, South Africa, Ireland, and Brazil.



Carl Thomas McIntire,
International Christian Youth

International Christian Youth-USA was initiated in May, 1961. One of its folders states: "It prays and works for a Twentieth Century Reformation, a spiritual reformation which transforms both churches and individuals, and in turn, the nation. ICY strives to extend historic Protestantism while seeking to oppose error wherever it

may occur. ICY works to maintain individual freedom within an orderly and just society in which the churches and every Christian may be free to worship and serve the true and living God. ICY seeks to apply the truth of God to every sphere of life, believing that His truth is one."

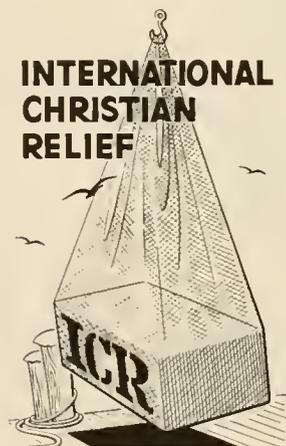
Young people between 15 and 30 years of age are eligible for membership in ICY by accepting its preamble and doctrinal statement. The doctrinal statement is the same as that of the International Council of Christian Churches. The national headquarters office is at 756 Haddon Ave., Collingswood, N. J. 08108, from which information may be obtained and to which application for membership may be sent.

ICY sends out a periodic news letter, folders, and leaflets. Its latest publication is *New Reformation*, a magazine which will appear 11 times a year. Subscription price is \$3.50 for a year, 50 cents per single issue. Subscriptions for Bible Presbyterian young people are a *must*.

Carl Thomas McIntire is chairman of the international organization and also of ICY-USA. A number of other Bible Presbyterian young people hold places of leadership in the organization, including the Rev. Ara Euredjian, missionary to Africa.

International Christian Relief

International Christian Relief is the relief arm of the International Council of Christian Churches in co-operation with the American Council of Christian Churches. It has been raised up to help meet the need of Christians remaining true to the Word of God.



ICR is an international organization and has sent supplies to every continent in the world. In 1964, relief materials were sent to 14 nations. In 1965, shipments went to 18 nations of the world: Iraq, Korea, Nigeria, Philippine Islands, Hong Kong, Malaysia, Chile, Lebanon, French West Indies, Jamaica, Guatemala, Surinam, Canada, Formosa, Jordan, Alaska, Brazil, and British Guiana.



Rev. James T. Shaw,
International Christian Relief

ICR is a Christian organization, receiving materials from Christians and distributing materials to Christians in obedience to the plain command of the Word of God, the Bible. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. 25:4). Christians have a responsibility to take care of the physical needs of those less fortunate, "especially unto them who are of the household of faith." This is the primary responsibility of ICR, to expedite the furthering of the Biblical commands in the area of relief *from* Christians and *to* Christians in need. ICR is working and will continue to work only with those agencies and councils true to the Word of God in separating from the apostasy. Many Christians in other lands have suffered much due to the uncompromising stand they have taken in regard to the apostasy. ICR is helping Christians who have paid a great price in the service of Christ and the cause of freedom.

ICR is a relief program. ICR is presently caring for orphanages, hospitals, clinics, and leprosariums, together with shipping relief materials in times of special distress all over the world. Food parcels have been sent to Britain; over \$17,000 was sent to The Netherlands at the time of the flood in 1953; and in the Chile earthquake of 1960 tons of clothing were collected and shipped to

that needy land. These ICCC projects up to 1961 were undertaken by the Council as separate undertakings with no organized program of sending relief in a systematic way to the suffering around the world.

In May, 1961, the Rev. James Shaw was appointed to be the executive secretary of International Christian Relief and under his direction ICR has been organized, finances raised, and tons of food, clothing, and medical supplies have been constantly shipped around the world.

Each year has witnessed growth, and 1965 was the greatest year in the history of the program. From the ICCC's plenary congress in Amsterdam, in 1962, to the plenary congress in Geneva, in 1965, a total of 320,557 pounds of relief material with an estimated value of \$320,557 were shipped around the world. Medical supplies alone were valued at \$35,000. Including gifts of money to defray shipping costs, a total of \$439,251.42 was received through ICR.

In this same three-year period, Mr. Shaw made seven trips out of the U.S.A. on behalf of ICR. Two of these trips were world tours which gave much firsthand information as to the suffering of Christians in other countries as well as the relief obtained through the supplies sent.

The ICR committee in England sent relief to other countries. The ICCC office in The Netherlands was also instrumental in providing relief for other nations, including Chile and Korea. Christian brethren from New Zealand and Australia have unselfishly made gifts of money for the purchase of food and other commodities to be sent to brethren in need.

Plans are being made to extend the services of ICR through radio broadcasts where Christians in America are awakened to the needs of Christians the world over. All Christians everywhere are invited to share in this ministry.

International Association of Reformed and Presbyterian Churches

The International Association of Reformed and Presbyterian Churches was organized at the Concertgebouw, Amsterdam, The Netherlands, August 20, 1962, by a gathering of delegates and visiting clergymen attending the Fifth Plenary Congress of the International Council of Christian Churches.

A provisional constitution was accepted and officers elected. These included: Dr. A. B. Dodd

of Taiwan, moderator, and Dr. J. C. Maris of the Netherlands, secretary. The Association offers constituent member churches a united "testimony" for the Reformed Faith, and holds as its foundation the "plenary, verbally inspired and infallible Scriptures of the Old and New Testaments."

The Association passed the following resolution:

WHEREAS, the Reformed and Presbyterian Churches have always been to the forefront in defense of our Protestant faith;

WHEREAS, the historic creeds of these churches are plain in their repudiation of the dogmas of Romanism and the authority of the Pope;

WHEREAS, Dr. Craig, when moderator of the Church of Scotland, visited in an official capacity the Pope of Rome;

THEREFORE, we, the members of the International Presbyterian and Reformed Association, holding fast to our glorious Reformation heritage, place on record our abhorrence of this act of betrayal and call on the Bible-believing Presbyterians throughout the world to unite with us in defense of the Christian Faith and to separate themselves from those Presbyterian bodies who in the name of a false charity are promoting union with papal Rome.

The purpose of the organization, as stated in the constitution, reads:

The purpose of this testimony to the Reformed Faith is the promotion of the glory of God and fellowship in the advancement of the system of doctrine which we believe the Scriptures present. We also intend to call individuals and churches out of the apostate World Presbyterian Alliance. No Presbyterian or Reformed Church which is in association with either the World Council of Churches or the World Presbyterian Alliance shall be admitted to membership.

In a preliminary statement to the constitution, the Association also stated:

We are of the unanimous opinion that the organization known as the World Presbyterian Alliance does not represent the historic Presbyterian testimony but has instead departed from the creeds. This organization has now become an instrument of a false ecumenicity and is being used by forces led by present-day liberalism and neo-orthodoxy to the

end that Presbyterian churches are being led away from their confessions. Further, this Association is of the conviction that a challenge must be made in our Reformed and Presbyterian world to the World Presbyterian Alliance and the World Council of Churches. Both of these ecumenical bodies rest upon the same principles of inclusivism and false ecumenism.

Future meetings of the new group are planned "at or near the time and place" of plenary congresses of the International Council of Christian Churches.

Albert B. Dodd

The Rev. Albert Baldwin Dodd, D.D., missionary to China and Taiwan for more than 60 years, was chosen first moderator of the new Association of Reformed and Presbyterian Churches, a position he is well qualified to fill due to his education and scholarship, experience in international gatherings, and spiritual ministry.



Dr. Albert B. Dodd

Dr. Dodd graduated from Westminster College, Fulton, Mo., in 1898 at the head of his class, and was presented with a year's fellowship by the Missouri State University Graduate School. In 1902, he was graduated from Princeton Theological Seminary and was awarded the William Henry Green Old Testament Fellowship. Dr. Dodd also completed half the residence work required for the Ph.D. degree at New York University. His Alma Mater honored him with the title of Doctor of Divinity in 1924.

Dr. Dodd first went to China in 1903 and for most of his life has been a member of the Presbyterian Church in China which has honored him

with high positions. He served as moderator of the Tsinafu Presbytery, 1910; for three years he was moderator of the North China Synod of the same church. He was one of the two founders of the North China Theological Seminary in Shantung Province, China, now relocated as the Reformed Theological Seminary in Taiwan.

In 1929, the General Assembly of the Chinese Church appointed him to be their fraternal delegate to the General Assembly of the Presbyterian Church in the U.S.A., and later the same year to serve on a committee to organize the League of Christian Churches in China.

The League, or Council, was organized with 16 member denominations later in November of that year in Tenghsien, Shantung, at the North China Theological Seminary. Dr. Dodd served as the Council's corresponding secretary as long as he was on the Chinese mainland. The Chinese Council was organized along the same lines followed in the formation of the American Council of Christian Churches and later by the International Council of Christian Churches. The Chinese and American Councils co-operated to form the ICCC in 1948 in Amsterdam, The Netherlands.

Dr. Dodd has written a number of theological textbooks and commentaries in Chinese and a number of articles in the *Chinese Bible Encyclopedia* based on Orr and Davis. His works in Chinese include Lessons in Greek and Hebrew; Commentaries on Galatians, First Peter, and the Psalms; a pamphlet on Prayer; and a revision of the Larger and Shorter Catechisms. In 1929, he delivered a course of lectures on, "Primary Requisites for the Speedy Evangelization of China," at Princeton Theological Seminary, which were published in *The Princeton Reformed Review* and the *Evangelical Quarterly* in England the following year. He has contributed articles to the *Christian Beacon*, *Biblical Missions*, and other religious periodicals.

Dr. Dodd has been a vice-president of the International Council of Christian Churches since 1954, and has been a member of the executive committee of the Far Eastern Council of Christian Churches since its organization in Manila in 1951. He has attended all of the six Far Eastern Council assemblies and four of the six ICCC plenary congresses.

Dr. Dodd served as moderator of the Taiwan Presbytery of the China Presbyterian Church of Christ from 1952 to 1962. In 1962, he was elected moderator of the Twenty-Sixth General Synod of the Bible Presbyterian Church.

Christian Admiral Bible Conference and Freedom Center

The Christian Admiral Bible Conference and Freedom Center is a part of the Twentieth Century Reformation movement. It was founded in 1963 to meet the great need of bringing Christians and patriots together that they might be informed, inspired, comforted, and challenged to face the issues that confront free men today – the Communist conspiracy and its drive upon the West, creeping socialism as promoted by a false Kingdom-of-God ideology, the apostasy from belief in the infallible Scriptures which abounds on every hand both inside and outside of the churches, and the need of every man to trust the Lord Jesus Christ as his Saviour and become a child of God.



Christian Admiral

Located at the tip of New Jersey's beautiful coastline in Cape May, N. J., the Christian Admiral is an eight-story, fireproof hotel building with elegant decorations and 333 bedrooms. The beautiful new Robert Lee Gardner Memorial Auditorium seats 2,000 persons.

Annual summer conferences for God and country are held each year at which time nationally known speakers give stirring, thrilling, patriotic, and Biblical messages. During the five-month conference schedule, meetings are held twice daily; a Bible message is featured in the morning hour and the evening popular messages deal with the issues faced by the Christian world at large. The Sunday afternoon music concert, under the direction of Fague Springmann, Conference music director, is one of the most popular meetings of the week.

The Christian Admiral offers recreational facilities including a swimming pool, bowling alleys, and bicycles at no cost to guests. Accommodations and food are the finest. Cape May is the oldest seashore resort in America and has the largest accumulation of Victorian architecture of any community in the U.S.A.

Since its beginning, the Christian Admiral has been the meeting place of the Bible Presbyterian Synod and Synodical, and is the present home of Shelton College.

The Seventh Plenary Congress of the International Council of Christian Churches will be held here August 15-22, 1968.

The Christian Admiral is dedicated to the glory of God and to the faith once delivered to the saints.

All are welcome. All may find rest and inspiration in this beautiful place on the shores of the Atlantic Ocean.

The Christian Admiral is a gift of God to His people in a time of need.

MEMORIALS — BIBLE PRESBYTERIAN SYNODS

1st General Synod:

Rev. R. Jackson Vaughn, Chicago Presbytery

2nd General Synod:

Rev. Colin C. Weir, Philadelphia Area Presbytery

3rd General Synod:

Rev. Fred A. Geisenheiner, Chicago Presbytery

5th General Synod:

Rev. Andrew J. Koonce, Great Lakes Presbytery
Rev. Benjamin Mickle Brown, Chicago Presbytery
Rev. Alford Kelly, Philadelphia Area Presbytery
Rev. E. F. Trefy, South California Presbytery

7th General Synod:

Chaplain Arthur J. Dieffenbacher

13th General Synod:

Rev. Frank E. Heydenburk, California Presbytery

14th General Synod:

A memorial was passed for a great friend of the Bible Presbyterian Church, the Hon. Arie Kok, general secretary of the International Council of Christian Churches

15th General Synod:

Rev. J. B. Foster, Great Lakes Presbytery

16th General Synod:

Rev. Lewis H. Jamieson, California Presbytery
Elder Roland K. Armes, Philadelphia Area Presbytery

17th General Synod:

Elder J. G. Crane, Sr., Philadelphia Area Presbytery
Elder Otis G. Davenport, Great Plains Presbytery
Rev. T. A. Lambie, M.D., Missionary to the Holy Land

18th General Synod:

Rev. Louis Berks, Upper Midwest Presbytery
Rev. M. A. Pearson, Missionary to the Indians (Cherokee)

20th General Synod:

Hon. Weidner Titzck, Elder, New Jersey Presbytery
Rev. Clarence Laman, New Jersey Presbytery

21st General Synod:

Rev. Roy Talmadge Brumbaugh, D.D., Pacific Northwest Presbytery
Rev. Frank Beatty, D.D., Pacific Northwest Presbytery
Elder Clark, Philadelphia Area Presbytery
Elder Clyde Blazer, New Jersey Presbytery
Elder Ora Jordan, New Jersey Presbytery
Elder Frank Seider, New Jersey Presbytery

22nd General Synod:

Rev. J. F. Minor Simpson, Philadelphia Area Presbytery
Rev. Samuel Arendt, Philadelphia Area Presbytery
Rev. Wayne Monroe, Carolina Presbytery

23rd General Synod:

Dr. Ralph W. Duncan, Elder, Philadelphia Area Presbytery
Elder Jansen H. Pollock
Elder Frank E. LeGates, Great Lakes Presbytery

24th General Synod:

Elder Frank H. Simpson, Great Lakes Presbytery
Elder Harry E. Sutton, Great Lakes Presbytery
Elder John N. Fiol, Philadelphia Area Presbytery
Elder George Meek, Philadelphia Area Presbytery
Elder James E. Bennet, New Jersey Presbytery
Elder H. Willis Reed, California Presbytery
Elder John R. Stewart, Great Plains Presbytery
Rev. Fred Stroud, Kentucky-Tennessee Presbytery

26th General Synod:

Rev. Clyde J. Kennedy, D.D., New Jersey Presbytery

27th General Synod:

Rev. Arthur G. Slaght, D.D., Philadelphia Area Presbytery
Rev. Charles Sullivan Calkins, Upper Great Lakes Presbytery

28th General Synod:

Dr. M. Stanley Black, one of the founders of the Bible Presbyterian Church in 1938, and who remained with the Collingswood Synod in 1956
Rev. Charles A. Burkholder, Rocky Mountain Presbytery
Elder Garfield Watson, New Jersey Presbytery

29th General Synod:

Rev. Cornelius M. Eelman, New Jersey Presbytery

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Navajo Bible School and Mission, Inc.

The Navajo Bible School and Mission was organized in 1937 to meet the imperative need of the Navajo Indians. The Navajos, a tribe of 50,000, settled mostly in Arizona and New Mexico, live in hogans made of mud and logs. At the time the Mission was established only 40 per cent of the Navajo children were in school and not 20 per cent of the people could speak English



*Rev. and Mrs.
Howard A. Clark,
the founders*

with any degree of accuracy. The great need of this people, held by superstition and in fear of evil spirits, is for the Gospel of Christ to be preached by trained Navajo workers in the Navajo language.

The Mission was founded and organized under the leadership of the late Rev. Howard A. Clark and his wife, who resigned from the Fort Defiance, Arizona, Mission of the Board of Home Missions of the Presbyterian Church in the U.S.A. because of its modernism.



*The first
staff of
the Mission*

Mrs. Clark still serves on the executive committee of the Board of Trustees of the Mission.

The Board is incorporated under the laws of the State of New Mexico and its members come from different parts of the country and from a number of denominations. They are pastors, missionaries, and church leaders who are true to the fundamentals of the faith and fired with missionary zeal.

Bible Presbyterian minister, the Rev. William M. Irving, is one of the missionaries and president of the Mission.

Fifty acres of land have been purchased seven miles south of Fort Defiance, Arizona, and within two miles of the Government Agency at Window Rock, Arizona, on the highway leading to Gallup, New Mexico. Upon this site, one-half mile from the Arizona-New Mexico State line, modest buildings have been erected and others are contemplated. Outstations are maintained at Crystal, Manuelito, and Pine Springs.

Within recent months, the Navajo Bible School and Mission was granted a construction permit by the Federal Communications Commission to build a daytime AM station in Window Rock to "bring the Gospel of salvation" to the Navajo Indians in the area.

Objectives and activities of the Mission are:

1. A Bible school for the training of Navajo pastors, evangelists, elders, and personal workers.
2. An intensive camp work by missionaries and Navajo workers.
3. A group of outstations convenient to Government schools and community centers.
4. The establishing of indigenous churches which shall be self-governing, self-supporting, and self-propagating.
5. Navajo Bible Conferences and Evangelistic Camp Meetings.

Doctrinally, the Mission holds to the fundamentals of the faith and teaches the premillennial coming of the Lord to reign over the earth. It holds generally to the position of the American Council of Christian Churches, in that it is the duty of a mission not only to preach and believe the Gospel but to contend earnestly for the faith. The Board of Directors and staff members must adhere to this position.







