

REDEEMING THE TIME

“Redeeming the time, because the days are evil” (Ephesians 5:16).

VOLUME 6, NUMBER 2

◆ SPRING 2014

JOY COMES IN THE MORNING

BY MARK W. EVANS

For many centuries, Christians lived in the rugged valleys of the Alps in order to escape Roman Catholic opposition and to preserve the “faith which was once delivered unto the saints.” When the Reformation came in the sixteenth century, these believers were still tilling the rocky soil, surviving the harsh winters, living a simple life for God’s glory, and enduring persecution for their Scriptural beliefs. No one knows with certainty how long such believers populated this isolated country. One of their ancient enemies, who had lived among them in the thirteenth century, said: “[T]hey are older than any other sect; for some say that they have been ever since the time of Pope Sylvester (who was raised to the papal chair in 314); and others say, from the time of the Apostles.”¹ Their historian, Alexis Muston, wrote, “It is not they who separated from Catholicism, but Catholicism which separated from them, in modifying the primitive worship.”² Their pastors memorized the Bible, preached its doctrines, and led their congregations

in the faith and practice of the Apostolic Church. When they were informed of the Reformation advancing through Europe, they rejoiced and grieved. They rejoiced in the advancement of Scriptural truth, but grieved that they had compromised with Romanism in order to escape persecution.

“The Reformers were amazed to learn of these ancient Christians and their faithfulness to God’s Word.”

The Waldenses, also called the Vaudois, sent some of their pastors to visit leaders of the spiritual awakening. They found that the report was true. The Reformers were amazed to learn of these ancient Christians and their faithfulness to God’s Word. Yet, they could not excuse their accommodations to the papacy. The Reformer Oecampadius addressed them in a letter written in October 1530:

“As we approve of many things among you, so there are several

which we wish to see amended. We are informed that the fear of persecution has caused you to dissemble and to conceal your faith.... There is no concord between Christ and Belial. You commune with unbelievers; you take part in their abominable masses, in which the death and passion of Christ are blasphemed.... I know your weakness, but it becomes those who have been redeemed by the blood of Christ to be more courageous. It is better for us to die than to be overcome by temptation.”³

The humble believers received the rebuke and turned from their error. Horrible persecutions followed, but they remained steadfast. Their troubles reached a zenith in 1686 when Roman Catholic leaders, under the guise of peace, slaughtered the unsuspecting inhabitants. The survivors, some 12,000 to 15,000 souls, were cast into horrendous prisons and dungeons. Church historian J.A. Wylie wrote of their desperate state: “They had sufficiency of neither food nor clothing. The bread dealt out to

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them was fetid. They had putrid water to drink. They were exposed to the sun by day and the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone-floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. ‘When they entered these dungeons,’ says Henri Arnaud, ‘they counted 14,000 healthy mountaineers, but when at the intercession of the Swiss deputies, their prisons were opened, 3,000 skeletons only crawled out.’”⁴

The ill clothed, weakened remnant was forced to walk through the Alps during winter, with extreme temperatures and deep snow, to Geneva, Switzerland. They were prevented from caring for their languishing and dying companions, many of whom perished in the journey. The emaciated Vaudois were received with utmost sympathy. Because of political events, they were forced to wander from place to place for some three years.

Incredibly, Henri Arnaud, pastor-soldier, was determined to deliver his native country from the persecutors. Some 800 warriors rallied around him, and in August 1869 they crossed Lake Lemane (also called Lake Geneva) to begin a trek to the homeland. They climbed one mountain after another. When they entered a land infested with their enemies, they marveled that their foes were strangely struck with fear and remained as “still as stone.” They journeyed until they reached the Valley of Dora, where they were approached by a peasant who led them into a trap. At nightfall, they came face to face with a French military force of 2,500. Only a bridge separated the patriots from the enemy. In the darkness, the French fired repeated volleys for a quarter of an hour, while

the Vaudois, without injury, laid with their faces upon the ground. When their enemies gathered behind them, they arose as one man, ran across the bridge, and threw themselves upon their foes. The French soldiers were stunned by their bold attack. After two hours of fighting, the French were routed, leaving 600 of their own dead upon the ground, surrounded by discarded weapons, ammunition and supplies.⁵ Henri Arnaud would not allow his band to rest, but gathered needed supplies, burned the rest, and marched on to the homeland.

Their band of 800 was now reduced to 700, due to exhaustion, desertion, and battle. They now faced

“The victory is certain. ‘If God be for us, who can be against us’ (Romans 8:31).”

the Army of the Piedmont, bolstered by the French Army. As they approached a crucial pass, they heard the taunt of the Piedmontese soldiers, “Come on, ye Barbets; we guard the pass, and there are 3,000 of us.”⁶ The patriots advanced and routed the foe. Refreshed and encouraged by more supplies, they descended the mountain to disperse the Roman Catholic trespassers from their ancient town of Bobbio. They next captured the town of Valliro, but had to fall back to Bobbio due to approaching French reinforcements.⁷

Arnaud divided the patriots into two bands and began a guerilla type warfare that brought numerous victories, but diminished the small force to only 400 warriors. With winter approaching, Arnaud led the patriots to a natural mountain fortress called the Balsiglia. They built shelters, fortified their position and awaited the enemy.

The French army arrived and launched an assault on October 29, 1689. Their attack failed and they suffered substantial losses. The patriots did not lose a man. The snow

began to fall and the thwarted French general left the fortress with a promise to return in the spring.

During the winter of 1689-1690, the Lord provided food for the patriots where there seemed to be none. He also nourished their souls through Arnaud’s preaching and frequent gatherings for worship, daily prayer and the singing of Psalms.

When spring returned, the Armies of France and Piedmont arrived with 22,000 soldiers — 10,000 French and 12,000 Piedmontese. Along with these soldiers, Lt. General de Catinat brought 400 ropes to hang the Protestants. On May 1, 1690, a select force of 500 soldiers, supported by 7,000 musketeers, rushed upon the patriot’s palisades, only to be slain by the Vaudois marksmen and routed by their drawn swords. The palisades were made of enormous trees anchored by massive boulders. The general decided on a safer plan. He brought cannons up to an area where the Vaudois defenses could be bombarded. The cannons roared all day. By nightfall, the defenses were shattered. General de Catinat decided to wait until the morning to finish his task.

The patriots had no place to flee, but when they looked up they noticed a mist forming in the heights above them. They watched the mist descend until it had enveloped their mountain in a thick fog. The enemy’s campfires were no longer visible. A warrior recalled a way down the mountain. One by one they began the descent, crawling on their hands and knees. When they later saw their path in the daylight, stalwart mountaineers were “terror-struck.” The fog enabled them to pass through the enemy’s camp without detection. The French and Piedmont Armies awoke to discover that their prey had vanished.

After wandering and hiding for several days, the hunted patriots approached Pra del Tor. They received

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THE DIVISION OF 1937

Between the Orthodox Presbyterian Church and the Bible Presbyterian Church

PART 2

The Relationship Between Dr. J. Gresham Machen and Those Who Were to Become Bible Presbyterians

BY BRAD K. GSELL

It is important to have read Part 1 of this series, which was published in the Winter 2014 issue of Redeeming the Time. It serves as the general background for understanding this segment and those to come. A copy will be sent to any who request it, or you may read it on our website (www.rttpublications.org).

At the November 16, 1936, meeting of The Independent Board for Presbyterian Foreign Missions, during its normal annual elections, Dr. Harold S. Laird was elected President, succeeding Dr. J. Gresham Machen. Dr. Laird had been the pastor of the Collingswood, NJ, Presbyterian Church until 1933, when he had accepted a call from the First and Central Presbyterian Church of Wilmington, DE. The Collingswood Church then called the Rev. Carl McIntire to be its pastor.

Many historians sympathetic to the Orthodox Presbyterian Church have made this meeting of The Independent Board a linchpin in their mission to show that those who were to become Bible Presbyterians the following year were at great odds with Dr. Machen and what he

believed. Charges are leveled that these men “ousted Machen,”^{1,2} “repudiated”³ against him, and that this was the beginning of Machen’s being

“In looking at the evidence, we must conclude that the charge that the Bible Presbyterian men ‘ousted’ and ‘repudiated’ Dr. Machen has no basis in fact. Quite to the contrary, the Bible Presbyterian Church and the Independent Board have actively honored Dr. Machen’s memory through many decades by taking the same stand for the truth that he loved so greatly and spent his life defending.”

“thoroughly repudiated”⁴ by them. However, the record proves otherwise.

Tensions undoubtedly were in play with the selection of the Board officers. Some, such as Attorney

James E. Bennet,⁵ Presbyterian elder and Bible teacher from New York, who had been put on trial by the PCUSA for his refusal to resign from The Independent Board, was concerned that the Westminster Seminary men, and their emphases, were gaining too much influence in The Independent Board, and that Dr. Machen wasn’t doing enough to keep things in balance.

Further, Bennet let it be known that he thought too much power was being placed in the hands of one man (Dr. Machen), with him simultaneously being the Moderator of the General Assembly, President of The Independent Board and editor of the *Presbyterian Guardian*.⁶

Offended by the same article written by Professor Kuiper which a few weeks later brought criticism from McIntire in the *Christian Beacon* and also from the Presbytery of California, Bennet did not mince words. He told Machen that since the Premillennialists were now “definitely [being] challenged,” he felt it was his “duty” to make an issue of this at the upcoming Independent Board meeting.

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Further, he said he would seek to keep anyone from serving as a missionary under the Board who was not Premillennial. Although the majority on The Independent Board were Premillennialists, there is no evidence that Bennet's view had any support from them, since they were nearly to a man vocal advocates of freedom in these matters.

Bennet's comment needs no explanation, but he appears to be writing out of tremendous frustration. He continues: "I have kept quiet on these questions heretofore. I was told that we were to have eschatological⁷ freedom. But the 'Guardian' has continued increasingly, however, to sneer at us who hold to the truth [Premillennialism], and now, under a new Editor, we are directly challenged and termed heretics and tainted."

Machen and J. Oliver Buswell corresponded concerning this in the approach to the fall 1936 meeting, with both men seeking to bring peace to the situation. Frustrated because he thought Professor Kuiper's words had been totally misunderstood, Machen made it clear that although he himself was not a Premillennialist, he welcomed them with open arms into the church. He wrote seeking to explain this to Bennet.

Machen showed Buswell some of the correspondence between himself and Bennet, to which Buswell responded: "I realize your letters to Mr. Bennet were written under great pressure [time restraints], but I did not see anything objectionable in them."⁸ Machen was greatly appreciative of Buswell's approval, stating: "It comforts me greatly to know that you think that my letters to Mr. Bennet ... were not objectionable."⁹

Buswell himself wrote to Bennet seeking to resolve the tension and show his support for Machen.¹⁰ Upon receiving a copy of this let-

ter, Machen wrote to Buswell: "You warm my heart very greatly by your defense of me against the attack of Mr. Bennet. I can hardly imagine anything more generous, or more completely like you, than your words on this question."¹¹

Needless to say, both sides were apprehensive when the Second General Assembly of the Orthodox Presbyterian Church convened on November 12, 1936. The Premillennialists were treated less than charitably at the meeting and in subsequent printed reports. More and more men were seeing, like Attorney Bennet, a need for leadership to be more widely distributed, and for a better balance to be achieved between pastors of churches and those in academia. This had much more to do with the principle that decentralization would be the best course for safeguarding the new movement than with any attempt to hurt or limit Dr. Machen. This was the atmosphere when The Independent Board met a few days after the conclusion of the OPC General Assembly and elected Dr. Laird as President.

Dr. Buswell wrote to Machen, the day after the Board meeting, expressing his view that Laird's election was not due to disagreements over Premillennialism, but rather was simply with the desire for a "spirit of democracy."¹² Having just suffered so terribly at the hands of the "machine" in the PCUSA, these men wanted to do all possible to head off this danger from taking root in the new denomination and its agencies. Similar issues likewise arose throughout the following decades concerning leadership in the Bible Presbyterian Church and its agencies.

While Machen was still alive, the actions of that Board meeting were reported rather routinely in *The Presbyterian Guardian*, with nothing negative being stated, and an encouraging report concerning the missionaries under the Board be-

ing given.¹³ A very important point is mentioned in that article, but is absent in most subsequent historical accounts: Machen (of course) WAS ELECTED to the Board's influential Executive Committee, which was entrusted by the Board in those days with making many, if not most, of the important decisions.

Another point of interest is that Professor Paul Woolley of Westminster Seminary was elected as Secretary of The Independent Board (and thus placed on the Executive Committee), replacing H. McAllister Griffiths, whose sympathies lay with those who would become Bible Presbyterians.

In contrast, Carl McIntire, who is sometimes, without legitimate substantiation,¹⁴ accused of spearheading the election of Laird to the presidency, WAS NOT placed on the Executive Committee. McIntire, although normally much more gracious in his writings than were the editors of the *Guardian*, was not one to back down when he believed he was right. With the *Christian Beacon* being a "religious newspaper," McIntire would report on various events, giving great detail and the names of those involved. The paper went to thousands of households each week. Particularly those who disagreed with some of his conclusions, or questioned his presentation of the facts, were annoyed that they did not have access to such an audience. Some did little to veil their resentment of the remarkable influence held by this 30-year-old pastor. McIntire's subsequent rise to international prominence also made him an easy target in later years for those historians sympathetic to the OPC. The fact that neither Dr. Buswell nor Attorney Bennet was placed on the Executive Committee, further diminishes the credibility of any claims that this was a takeover.¹⁵

With historians giving this fall 1936 meeting such a large and pivotal role in these events, we believe it important to look at the objec-

“To this day, Machen’s portrait is displayed prominently in the headquarters of The Independent Board, along with those of his successors. After more than 80 years, he remains in the highest esteem by all of its members and missionaries. The Board continues to operate under the provisions of its original Charter.”

tive facts, as recorded in The Independent Board minutes. None can say that the minutes were skewed by those in favor of Dr. Laird, since they were written and signed by Dr. Paul Woolley, one of the greatest opponents of Dr. Laird.

The Board Executive Committee, which had quite a bit of authority in those early days, offered nominations to the full Board for the election of (1) the new class of Board members (three-year terms), (2) the Executive Committee and (3) the officers. Dr. Machen and Dr. Laird, as well as several others, were UNANIMOUSLY reelected to the Board.

Upon return at 2:30 p.m. from the lunch recess, the vote for the election of officers took place. A report prepared by the minority was presented by Vice President Merrill T. MacPherson. It kept in place the nominations of the Vice President, Secretary and Treasurer, but placed Dr. Laird in nomination for President. When the vote was taken, Drs. Machen and Laird each received 10 votes. A revote was taken, and Dr. Laird won by one vote. Dr. Laird was thus elected.

Actually, Edwin H. Rian, a foe of Laird, was in the chair when this vote was taken. However, since both votes were by ballot, the Moderator was free to vote, and there is no rea-

son to believe that he did not. There were 21 members listed as present. It thus appears that a few abstained from voting, since the initial tally equalled 20 and the second equalled 19.¹⁶ It is reported by Professor Woolley that Dr. Machen did vote for himself, because he had been led to fear that this was an attempt to change the direction and character of the Board.¹⁷

The next matter was to elect members to the Executive Committee for the coming year. The Committee had offered a slate of four nominees, which included Dr. Laird, to serve in addition to the officers. Since Dr. Laird was now automatically on the Executive Committee, in his position as President, a motion was made to amend the slate of members recommended by the Executive Committee, replacing Laird’s name with that of Dr. Machen. This motion carried. A motion was then made to instruct the Secretary to cast a white ballot for this slate. There is no indication of any opposition, and that motion carried as well. Just prior to the adjournment of the meeting at 5:05 p.m., Dr. Machen, Professor Woolley and several others signed the Board pledge, which is required of all members of the Board when elected or reelected.¹⁸

By the end of the Board meeting, the actual names proposed to serve as Executive Committee members for the coming year was EXACTLY the same as those originally nominated! The only difference was that Dr. Laird would now moderate those meetings instead of Dr. Machen. Thus any report stating that the Premillennialists “took over” the Board simply is contrary to the facts.

Despite what is recorded in Dr. Woolley’s own minutes, he, along with Professor Ned B. Stonehouse and others, published unfair statements concerning this in various books and articles. Inexplicably, Woolley says that it was the “Buswell-McIntire forces” that spear-

headed the attempt to elect Laird.¹⁹ Immediately before writing this, Woolley makes Buswell’s position that Christians should abstain from the use of alcoholic beverages as the main issue, and then states: “Buswell was supported, and probably really incited in the matter, by the Rev. Carl McIntire.”²⁰ One can be sure that the qualifier “probably really” would not have been used by Woolley if he had had any real proof. These unsubstantiated reports against McIntire, even if qualified, have done damage through the years, as the finer details are often lost, and careless readers sometimes embellish the report to say that McIntire had Machen “kicked off the Board.”

At best, Woolley is mistaken in several important details. The issue of Premillennialism had a prominent place in the discussions of the General Assembly just prior to this meeting of The Independent Board. However, the issue of the use of alcohol is nowhere to be found in the General Assembly minutes, and Buswell’s main, although very brief, comments to Machen on that issue, at least in his correspondence, took place AFTER that Board meeting had occurred.

Woolley’s charge against the “Buswell-McIntire forces,” is further discredited. Dr. Buswell wrote to Machen immediately following the fall 1936 meeting of The Independent Board: “I do wish to express my deep appreciation for your leadership and courageous testimony,” and spoke of “those who urged against my advice that there should be rotation in office in the board.”²¹

In reply, Machen appeared on the very best of terms with Buswell, and no mention was made at all of McIntire. James E. Bennet was the main object of Machen’s concern in that regard.²²

Dr. Allan A. MacRae wrote concerning this: “I was shocked a few

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minutes ago to see how stories can develop with little or no foundation.” MacRae mentions a letter he had received from a young man criticizing “Dr. McIntire for some actions taken in recent years and saying that ... Dr. McIntire had succeeded in getting Dr. Machen ousted from The Independent Board years ago. Nothing of course could be further from the truth than this statement. Now we find ... someone who is irritated with Dr. McIntire today over some recent developments saying in a letter criticizing Dr. McIntire (and also the prevailing members of the present [Independent] Board), [that] he had ousted Dr. Machen from the I[ndependent] B[oard].”²³ MacRae questioned whether the young man had gotten his ideas from the writings of Professors Stonehouse and Woolley, and states his belief that Woolley shows “strong bias,”²⁴ and Stonehouse “shows his prejudices rather strongly.”²⁵

A letter McIntire wrote in 1937, following Machen’s death, gives us a glimpse of the spirit he displayed at that time. In response to a request that a certain individual be added to the membership of The Independent Board, McIntire wrote: “I do not have any authority to put men on the Board.... Any further invitations would have to come from the Board itself and not from me. One thing I am determined to do, and that is not to run ahead of the Board in any matter. We are a democratic Board ... and I am sure that the Lord will guide us.”²⁶

The Westminster men saw that their grip was not as strong on The Independent Board as it was on Westminster Seminary and the OPC, and they wasted little time in spreading fear and suspicion against a number of members of the Board, and sought strongly to convince Machen that The Independent Board was

moving away from Presbyterianism. As a professor at Westminster, Allan MacRae was with Professor Murray and Attorney Murray Forst Thompson on one occasion. He relates that he heard these two men state that The Independent Board was a “very bad board,” and they were counting noses as to who they considered to be “dispensationalists,” and “pre-millennialists.” (This matter will be covered more fully in later installments.)²⁷

Dr. Buswell sought to stanch these unwarranted suspicions, and to allay Machen’s fears. He wrote to Machen: “I am very certain no intention to change the doctrinal basis of The Independent Board with reference to the millennial question exists in the mind of anyone.” Buswell continued that the only change he would support would be to have The Independent Board adopt the version of the Westminster Confession of Faith which had recently been adopted by the OPC (something Machen would have agreed with wholeheartedly): “I shall personally strive in every way to prevent any other change. I do not think striving will be necessary however. I am convinced that the subject of such a change has been completely buried.”²⁸ Machen did not share Buswell’s optimism and remained gravely concerned over what *might* happen, indicating that his fears were based on what he had seen take place in the PCUSA.²⁹

It is of interest that Dr. Machen was reported by several sources to have urged Dr. Laird to become the first president of The Independent Board when it was organized in 1933.^{30,31} However, Dr. Laird declined, having just received the call to his new pastorate in Wilmington. He felt that he should get settled into his new ministry before considering additional responsibilities. Further, he wanted to make sure that the session of the new church would be supportive of any responsibilities he should assume.³² MacRae says that

Laird told him this personally, and we have seen no evidence to prove otherwise.

In the months following the death of Dr. Machen, the men at Westminster seemed to display an inordinate need to publicly show that they alone truly followed in Dr. Machen’s train, to the exclusion of others. Regrettably, a number of these men threw common rules of decency to the wind and even accused those that didn’t agree with them of being responsible for Machen’s death! This was completely unjust and only served to cause further isolation and offense. Edwin H. Rian, of Westminster Seminary, even accompanied the executor of Dr. Machen’s estate into secular court in an unsuccessful attempt to keep The Independent Board from receiving \$5,000 which Machen had left the organization in his will.³³ This was not their finest hour.

Following the departure of the Bible Presbyterians from the Orthodox Presbyterian Church in 1937, *The Presbyterian Guardian* even carried an article entitled “The Misuse of Dr. Machen’s Name.” It was by Professor Woolley, who criticized the Bible Presbyterians for speaking TOO ADMIRINGLY of Dr. Machen! He did not think their beliefs and actions deemed them worthy to do so!³⁴ Apparently these OPC leaders now felt they were the lone conservators of Dr. Machen’s name and legacy. The Bible Presbyterians’ strong stand for the same Reformed Faith which Dr. Machen loved so dearly was apparently becoming problematic to the narrative publicly and repeatedly being put forth by the *Guardian* and those at Westminster Seminary. It certainly did not comport with Woolley’s statement that The Independent Board and the Bible Presbyterian Church had “thoroughly repudiated” Dr. Machen.³⁵

It is obvious that Dr. Machen remained in the highest esteem and confidence of even those who had voted for Dr. Laird. In his last cor-

response with Dr. Machen, dated December 4, 1936, J. Oliver Buswell wrote some of his concerns to Dr. Machen, but in the kindest of terms. As was reported in Part 1 of this article (*Redeeming the Time*, Winter 2014, p. 12), Buswell wrote: "...let me say again by way of preface that my deep admiration for your Christian leadership has not changed in the least. In pointing out what I think has been an error, I am doing so in the deepest feeling of friendship and with the keenest realization of my own failures." He concluded the letter by stating: "I have written this letter with great hesitation. I would not offend you for the world..."³⁶ These are certainly not the words of a man who has "repudiated" Machen!

Immediately following Machen's death, Carl McIntire devoted substantial space in several issues of the *Christian Beacon* to honor his mentor and friend. McIntire wrote: "A great defender of the Christian faith has fallen. The Rev. Dr. J. Gresham Machen, whom we believe to have been the greatest defender of the faith in our day, has now been called Home to be with his Lord. The untimely death of Dr. Machen is an unspeakable loss not merely to the Presbyterian Church of America but to the entire evangelical cause in the world today. In the few brief lines of an editorial it is impossible for us to give in any adequate way an appreciation of his worth, but we do feel that a word of testimony is in order." McIntire continued with a heartfelt expression of his personal love and appreciation for Machen.³⁷

The Independent Board Bulletin stated: "Our beloved friend, the Rev. J. Gresham Machen, D.D., Litt.D., founder and first President of The Independent Board, entered into the presence of his Lord on January 1, 1937. We cannot but recall these words of God to Joshua, the son of Nun ["Moses my servant is dead; now therefore arise,..."], as

we mourn the passing of our great leader. Out of the bondage of a Modernist Egypt Dr. Machen led us, and into sight of a promised land.... A dear one has entered into glory. We praise God for the priceless privilege of friendship with this hero of the faith."³⁸

To this day, Machen's portrait is displayed prominently in the headquarters of The Independent Board, along with those of his successors. After more than 80 years, he remains in the highest esteem by all of its members and missionaries. The Board continues to operate under the provisions of its original Charter.

The evidence shows that Machen did very much value the men of Westminster Seminary, but he also equally valued those who were to become the founders of the Bible Presbyterian Church. He often expressed his deep appreciation for the ministries of these men, and they held very deep mutual friendships. This important fact is absent from the majority of reports on this subject. We shall give a few excerpts from some of the correspondence and writings of Dr. Machen and just a few of the early Bible Presbyterian leaders.

Dr. Machen and Dr. Buswell

An extremely close relationship was maintained between Dr. Machen and Dr. J. Oliver Buswell, president of Wheaton College. Throughout the last year of Machen's life (1936), the two men corresponded almost continually, often confiding in one another, with each frequently requesting counsel of the other. Both men had been put on trial by their respective presbyteries, and their bond was strong. Machen often spoke at Wheaton College, and a large number of the students at Westminster Seminary came from Wheaton, with Buswell's encouragement.

On June 18, 1936, Machen wrote to Buswell: "I am writing to you in a purely personal and confidential way about a matter on

which I am desirous of having your advice...." Machen asked Buswell what he thought about seeing if H. McAllister Griffiths would be willing to move to Chicago to further the work of the new denomination in the midwest. Machen writes: "We



"From the beginning there has been only one name that has been at all seriously in my mind in this connection. It is your name. That you should be chosen for this office [Moderator of the OPC General Assembly] has seemed to me to be very obvious...."

Dr. Machen to Dr. Buswell

should miss him [Griffiths] here in Philadelphia. Yet, I believe that it would be a splendid thing if he were put to work in the Midwestern area. I believe that he could hold up our end against McCormick Seminary, Zenos, and the rest."³⁹

Earlier in the year, Machen apparently contributed funds toward the purchase of a "President's House" at Wheaton College, in which the Buswells would reside. Buswell wrote to Machen: "To express appreciation for the great kindness shown to us by the many friends of the College, students, faculty, trustees, alumni, and friends in the community and far and wide, is for Mrs. Buswell and me no easy task. A gift to the College of such large and important proportions as a beautiful and commodious president's house creates a far deeper feeling than a mere burst of enthusiastic and passing gratitude. We do thank you from the bottom of our hearts, but it will

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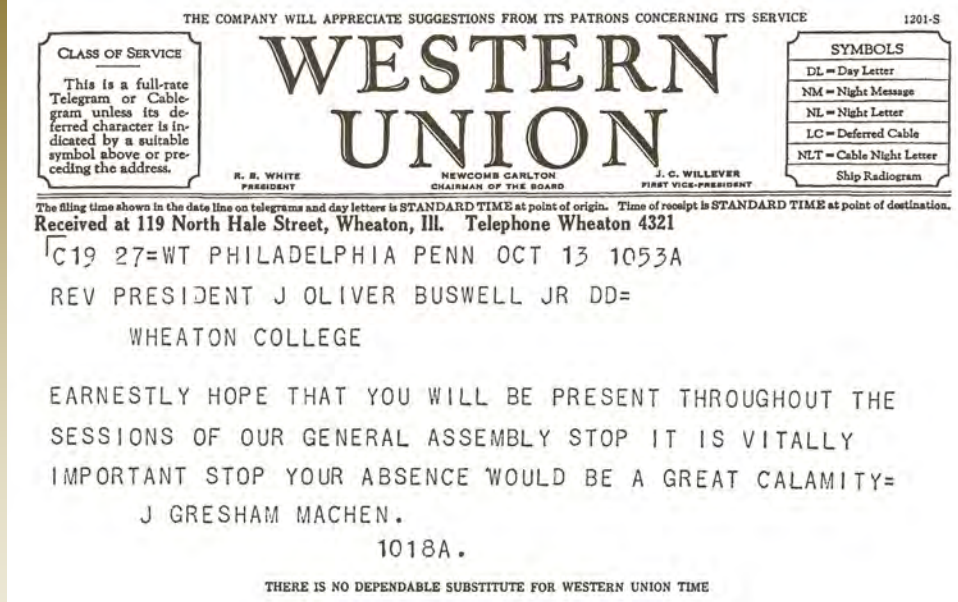
take years for us to express our appreciation.... We do wish you would come in for breakfast and look the house over from top to bottom.”⁴⁰

In the days leading up to the Second General Assembly of the Presbyterian Church of America (OPC), Machen saw Buswell as a key force in keeping all the various churches and ministers working together in harmony. On October 13, 1936, Machen sent a telegram to Buswell: “Earnestly hope that you will be present throughout the sessions of our General Assembly STOP It is vitally important STOP Your absence would be a great calamity.”⁴¹

The very next day, Machen wrote to him again: “This is a momentous time in The Presbyterian Church of America and there is great need of your counsel.”⁴²

Two weeks later, he wrote: “One thing has troubled me a great deal during these recent days. It is that I am afraid I shall not have a chance for a little quiet talk with you in Philadelphia. Would you be kind enough to let me know where you are intending to be staying when you are in the city, in order that I might get in touch with you....”⁴³

With great admiration and love, Machen wrote to Buswell on November 3 and urged him to accept the nomination to be the Moderator of the Second General Assembly of the OPC. He wrote: “... I appreciate more than I can possibly tell you your suggestion that there would be no harm in my being continued as Moderator until the May Assembly. It is certainly wonderfully generous of you to write as you do about this matter... From the beginning there has been only one name that has been at all seriously in my mind in this connection. It is your name. That you should be chosen for this office has seemed to me to be very obvious.... It was particularly because



A telegram sent by Dr. J. Gresham Machen to Dr. J. Oliver Buswell on October 13, 1936 — one month before the Second General Assembly of the Presbyterian Church of America (OPC).

I thought you would be the man to lead us at this juncture that I telegraphed you some time ago to urge you to be at the Assembly at the very beginning. Although I have hesitated very much about writing to you with regard to this matter, since I know very well that you are not seeking the office, yet it does seem to me that I should tell you how strongly I hope that in this present somewhat difficult situation you will allow no personal considerations, which otherwise might move you, to stand in the way of your doing a thing which is very plainly for the welfare of the great cause which you love.

“Of course I shall be in the chair when the election of the new Moderator comes up. Therefore I cannot have the great privilege of asking you to let me nominate you....⁴⁴ Please do not say, before we have a talk together, that you will not allow your name to be presented to the Assembly. It would certainly be a calamity if you said that.”⁴⁵

Machen, in this action, was seeking to bring peace between the Premillennialists and those holding other positions. However, this was not the only reason. His trust in Buswell ran deep.

Following the Assembly, the *Presbyterian Guardian* carried words

of praise for Buswell’s comportment in moderating the General Assembly. It stated: “The Moderator, Dr. J. Oliver Buswell, Jr., President of Wheaton College, did not make partisan ‘speeches from the throne,’ but left the chair in parliamentary fashion when he desired to make a proposal to the Assembly. He did not engage in attacks upon anyone in the church. He did not breathe out threatenings of ecclesiastical discipline against those who might be in the minority in ecclesiastical councils. He did not try to be a kind of moderatorial toastmaster by making jocose remarks when commissioners arose to speak. He did not use the weapon of ridicule against speakers who might arise to oppose measures which he favored. He did not, in short, employ any of the moderatorial methods which have attained such a painful vogue in certain ecclesiastical bodies of the present day. On the contrary, he conducted his office not only with the dignity and fairness which was to be expected of so distinguished a Christian leader, but also he endeared himself yet more to his brethren in The Presbyterian Church of America who already held him in high respect and warm affection.”⁴⁶

Dr. Buswell had been escorted to the platform by Dr. Cornelius Van

Til and the Rev. Carl McIntire to assume his duties as Moderator. Immediately following this, the delegates all stood to sing:

*Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above.*⁴⁷

Who could have thought that in just three months — a month after Machen's death — the *Presbyterian Guardian* would devote great space in very sharply attacking Dr. Buswell (see discussion in the first installment of this article in the Winter 2014 issue of *Redeeming the Time*, p. 13). One cannot imagine that these attacks would have been published had Machen still been alive. Perhaps he would have begun to see that the Premillennialists' fears were not without merit.

Dr. Machen and Dr. Griffiths

Hall McAllister Griffiths was put on trial by the Presbytery of Philadelphia at the same time Machen was going through the fires in the Presbytery of New Brunswick. Griffiths was a minister of the gospel as well as an attorney, and served as Machen's counsel in his ecclesiastical trials. He was also a gifted writer, and there were none who left a greater mark on *Christianity Today* and the *Presbyterian Guardian* in those early days. He served as managing editor and editor of these magazines, respectively, and also wrote frequently for the *Christian Beacon*.

His service was invaluable in so many respects as the various new Bible-believing agencies were established. It was he who was in the chair and was given the great privilege of calling the First General Assembly of the Presbyterian Church of America (OPC) to order in June 1936. When the First General Synod of the Bible Presbyterian Church was held in September 1938, Griffiths was elected to be the first Stated Clerk.

When Griffiths left as managing editor of the *Guardian*, just a few

months before Machen's death, the front page headline of the very next issue stated: "A Man for the Hour." Dr. Machen wrote: "In this conflict, who would be raised up as a spokesman and defender of the gospel cause? Who would stand in hostile General Assemblies and say a good word for Christian liberty and for the lordship of Jesus Christ? Who would plead before biased judicial commissions in order that the record, at least, might show, to all fair enough to examine it, the ruthlessness of the ecclesiastical machine in the Presbyterian Church in the U.S.A. and the justice of the unpopular cause?"

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

"Dr. Griffiths *compelled* the Assembly to listen to him — by the admirable courtesy and dignity that characterized all his utterances, by his evident knowledge of Presbyterian law and of the issues that were under discussion.... Seldom has so unpopular a cause had so effective and eloquent a spokesman.

"In his knowledge of ecclesiastical law and ecclesiastical procedure he always surpassed not only all of the advocates on the other side but also all of the members of the court. I think that fact was usually quite clear to the judges themselves.... At times, whenever the occasion warranted it, he rose to heights of true eloquence in his pleading for Christian liberty and the authority of God's Word....

"I think no one who was present is likely to forget the impressiveness of the moment when he declared

The Presbyterian Church of America to be duly constituted; and the dignity which he there displayed was no mere matter of the superficialities of voice and personal presence but was based upon a true knowledge of our Presbyterian heritage and of the great principles involved.

"Today we are calling on him for another piece of emergency service. In view of the present attack upon us in the civil courts, the Committee on Home Missions and Church Extension of The Presbyterian Church of America has appointed him as 'ecclesiastical counsel.' Such appointment seemed to everyone to be quite obvi-



Dr. J. Gresham Machen confers with his counsel, Dr. H. McAllister Griffiths, during his trial before the Judicial Commission of the Presbytery of New Brunswick of the PCUSA. The trial began on February 14, 1935. This photo accompanied an unidentified newspaper story about the trial.

ously in place. His broad knowledge of the history of the Presbyterian churches in this country and other countries and his clear understanding of the great principles that are involved make him to be again truly a man for the hour. One of the evidences of the blessing of God upon the whole movement represented by The Presbyterian Church of America has been the fact that despite the manifest human weakness of the movement in the presence of a hostile


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world God does seem to have raised up the necessary human instruments just when they were most needed. So we have been profoundly thankful all through the various phases of this movement that He has raised up the Rev. H. McAllister Griffiths, D.D., for a time like this.”⁴⁸

Griffiths obviously had deep personal admiration and affection for Dr. Machen as well. Shortly following the exodus of the Bible Presbyterians from the Orthodox Presbyterian Church, Griffiths wrote a series of



“So we have been profoundly thankful all through the various phases of this movement that He has raised up the Rev. H. McAllister Griffiths, D.D., for a time like this.”

Dr. Machen concerning
Dr. Griffiths

articles about the history of this period. One segment was a glowing tribute to Dr. Machen, which Carl McIntire carried on the front page of the *Christian Beacon*. Unlike those who strangely sought to claim Machen’s legacy all to themselves, to the exclusion of others, Griffiths concluded the tribute: “Despite the differences which separate some of us who once fought the battle shoulder to shoulder under his leadership, may we differ, when we must, not as enemies. Holding the truth as we see it in utmost fidelity, let us always comport ourselves as Christian brethren who owe a duty to ‘Christ’s little ones’ and who stand upon a common level as only sinners saved by grace.”⁴⁹

In 1940, Griffiths wrote an article entitled “Dr. J. Gresham Ma-

chen — Unreconstructed Christian: A Memoir.” In it, he wrote: “Neither the character nor the fame of Doctor Machen stands in need of any embellishment. The very attempt would be an exercise in futility. What he was, what he did, and the principles underlying his life in action speak for themselves when rightly perceived and related. And it is my profound conviction, first formed more than fifteen years ago but ever increasing in certainty, that when the long roll of Christ’s servants is called out in the great day, the name “Machen” will belong in that select company of immortals that includes Athanasius, Augustine, Aquinas, Luther, Calvin, Xavier and John Wesley.”

Griffiths was far more charitable to the OPC than its men generally were to the Bible Presbyterians. In this same essay, he wrote: “... with differing emphases the two churches organized following the disruption of 1936 [OPC and BPC] stand firmly for the Bible, its Christ, the precious doctrines of the Word and its Divine System. Their separation, we must believe, is in God’s eternal plan and hence serves both His purpose and His glory. If Christ tarries they will grow and will furnish focal-points about which others may rally in years to come.”⁵⁰

Sadly, Griffiths left the Bible Presbyterian ministry in the mid-1940s due to some personal difficulties that he chose not to face, and pursued a secular career in public relations, using his great gifts. He died on August 17, 1957.⁵¹

Dr. Allan A. MacRae relates an interesting account concerning Griffiths. MacRae writes: “... I was happy to be told of a letter that he [Griffiths] wrote toward the end of his life, mentioning his activity in helping to word resolutions and reports at a business meeting. He said that at the end of the meeting the vice-president of an important corporation had come to him and said: ‘Would you tell me how to be saved?’

He said, ‘What makes you think that I can tell you how to be saved?’ The man answered, ‘There is something about your attitude that makes me feel that you can.’ Hall said that he then explained the way of salvation and the man bowed his head and received Christ as Savior. Later on Hall received a call from the man’s wife who told him that just a week after the meeting her husband had suddenly died of a heart attack. She said that before he died he had rejoiced greatly in his new-found salvation and that as a result of his witness she also had come to know Christ. I was glad to learn that though Satan had diverted Hall’s activities to quite an extent in his latter years, he still retained the most vital things of the Gospel, and was used to some extent to show forth the glory of the Lord....”⁵²

Dr. Machen and Dr. MacRae

Dr. Allan A. MacRae had been selected by Machen to serve on the faculty at the very founding of Westminster Seminary. MacRae had completed his seminary education at Princeton, and he and Machen were very close friends.

MacRae was drawn to Princeton Seminary by Machen’s writings. He states: “During my last year in Los Angeles, before going to seminary, someone gave me a copy of a new book just published by an assistant professor of New Testament at Princeton Seminary named Dr. J. Gresham Machen. The book was called *Christianity and Liberalism*.... I was so thrilled with the book I read it almost from cover to cover without stopping....”⁵³ He went on to have great appreciation for all of Machen’s writings, and MacRae used them greatly in the instruction of the students as he led Faith Theological Seminary.

Following his graduation from Princeton Seminary, MacRae traveled to Berlin for doctoral studies. While there he received letters from Dr. Oswald T. Allis and Dr. Robert



The faculty of Westminster Theological Seminary in 1931 (from left to right): Ned B. Stonehouse, Oswald T. Allis, John Murray (standing), J. Gresham Machen, Allan A. MacRae (standing), Paul Woolley and Cornelius Van Til.

Dick Wilson asking him to cut his studies short and come back to America to teach at the newly organized Westminster Theological Seminary. Machen, Wilson and Allis (three pillars of the new seminary) knew that MacRae would be an extremely valuable asset to the faculty. The intention of having him come was announced at public rallies — even before MacRae received the transatlantic letter of invitation and was able to respond!⁵⁴

In his later years, Dr. MacRae wrote down many remembrances of his time with Dr. Machen. He wrote: “Dr. Machen was a very fine scholar. Dr. [Alfred] Eppard [who taught for many years at Faith Theological Seminary] told me, after Machen’s death, that he had read an article about Machen which told about his accomplishments. It generally said that whenever he would write on a subject you would find that he had read just about everything on the subject including the most obscure and comparatively unknown monographs. He said it seemed almost

supernatural the degree of scholarship that Dr. Machen had shown. Machen’s *New Testament Grammar* was by far the best method of learning New Testament Greek that had ever been presented up to that time and I don’t think there has been one since to surpass it.... It was used in Harvard and Yale....”⁵⁵

MacRae continued: “Machen was a man to whom the atonement of Christ was very real. His favorite hymn was ‘There Is a Green Hill Far Away, Without a City Wall, Where the dear Lord was crucified, Who died to save us all’; and one of his sermons that was much in demand was a sermon which took that text for an outline. He was a friendly man who was liked personally even by those students who came from liberal institutions and were predisposed to hate anyone who really loved the Gospel. Every so often the announcement would be made that “the Checkerboard Club” would meet in Dr. Machen’s room, and that evening all the seminary students would be invited — anyone

who cared to come — and he would have the table covered with apples and oranges and other types of fruit, and would have quite a number of games there!... He never referred to his charitable works, but I heard people say ... how often they would find some destitute family to whom Dr. Machen had given personal help and donations.”⁵⁶

MacRae writes much of his very fond memories of traveling together and working at the Seminary with Machen. The two men shared a love for mountain climbing.

During the summer of 1935, Machen wrote to MacRae from the Swiss Alps: “Dear Allan: When I am in the mountains I think especially of you, since I know that you are a fellow-nut with me on the subject.... What glorious things are in store for us if only we have courage! What a vast difference there is between a straight one-hundred percent course and something that compromises or dallies with the forces of darkness! But



“Machen, Wilson and Allis (three pillars of the new seminary) knew that MacRae [who was in Europe at the time] would be an extremely valuable asset to the faculty. The intention of having him come was announced at public rallies — even before MacRae received the transatlantic letter of invitation and was able to respond!”

this is no time for such discussion. We shall see each other soon and I do not know whether you or anybody else can read my handwriting.”⁵⁷

MacRae responded: “It would have been a great joy to me to have

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been able to have taken a similar trip this summer... I hope that you may have wisdom and strength imparted to you constantly as you hold the position of a key man in lifting high the standard of uncompromising Christian testimony.... Those of us who have opportunities and talents far inferior to your own must do our best to fulfill the work which God has accorded us, without compromise or unfaithfulness. I hope that you may find your strength adequate to the great tasks and opportunities just ahead and may continue to be used in a unique way in your great work.”⁵⁸

Following this, the two men planned a trip for the next summer — to get away from the constant demands they both faced and to meet the challenging ascents presented by the Canadian Rockies, near beautiful Lake Louise. Little could either man have imagined that this would be their last opportunity for such an adventure. Machen was called home just a few months later.

After the Bible Presbyterians left the OPC in 1937, MacRae was greatly instrumental in the founding of Faith Theological Seminary. He served as chairman of the faculty/president for over 30 years,⁵⁹ and then served as president of Biblical School of Theology in his later years. He served on The Independent Board, and was involved in many aspects of the 20th Century Reformation Movement for several decades. Except for a time in the 1970s and early '80s, MacRae's ministry was in the Bible Presbyterian Church. He was a member of the North Atlantic Presbytery of the Bible Presbyterian Church at the time of his death on September 27, 1997.

Dr. Machen and Dr. McIntire

Carl McIntire was born in the manse of the First Presbyterian Church of Ypsilanti, Michigan. His

father had been the secretary of Dr. Clelland B. McAfee, who had served as dean of Park College, and was very influential in the PCUSA. McAfee is known for his writing of the hymn “*Near to the Heart of God.*”

McIntire had come to Princeton Seminary in 1928, in no small part because of his deep admiration of Machen, after reading Machen's book *What Is Faith?* Some of his acquaintances in Oklahoma had urged him to go to Dallas Theological Seminary, but McIntire chose to go to Princeton, because of its reputation for being a citadel of the Reformed Faith — and particularly to study under Machen.

As a freshman, McIntire had been elected president of his class at Princeton, but he did not hesitate to follow his mentor to Westminster Seminary for his middler and senior years. Upon graduation, McIntire was an enthusiastic alumnus. While in his first pastorate, he wrote to some of the students: “My heart is filled with constant praise to God for Westminster and what He gave me there.”⁶⁰ When the *Christian Beacon* was started, McIntire vigorously promoted the seminary.

Machen and McIntire had enjoyed the warmest of friendships since they first met in 1928. This can be seen in a long handwritten letter Machen wrote to McIntire on June 15, 1931, in which he talks about many personal details. He writes: “I am wonderfully encouraged by your delightful letter of June 10th. What you say about me makes me feel that life is worthwhile after all. I in turn cannot even begin to tell you adequately what your clear and intelligent and warmhearted loyalty have meant for the furtherance of the cause that we both have at heart. It is students like you that make the service to a theological seminary a real joy. In the last three years, I have regarded you, in particular, as being just what a student for the ministry ought to be....

“Now I rejoice with all my heart in the splendid way in which the work is beginning at Chelsea Church [McIntire's first pastoral charge, in Atlantic City, NJ].” Concerning McIntire's work at the church and in the West Jersey Presbytery, he wrote that it “certainly go[es] right to the spot so far as my joy and encouragement are concerned.”

He continued: “LeRoy Gresham is a first cousin who in my youth stood closer to me than most first cousins do. He has [had] a splendid time of pastoral service at Salem, Virginia, for many years. After graduating at the top of his class at Princeton University in 1892, he graduated from Johns Hopkins [studying] law. [He was] interested in law for a time, then went to Union Seminary, Virginia, to enter the ministry in the Southern Presbyterian Church. I am mighty glad for you to know him, and I am hoping you may [get] to know him better later in the summer. I think his family are going to spend the summer in Atlantic City, including his father, Mr. Thomas K. Gresham, my mother's brother, who is physically very feeble (being nearly 90 years of age), but is still mentally very much alive. I am so glad he will hear you preach.”⁶¹

In 1933, Machen preached the sermon when McIntire was installed as pastor of the Collingswood, NJ, Presbyterian Church. Following this, Machen wrote: “Dear Carl: Please let me tell you how grateful I am for your letter of September 30th and for your fine sermon on ‘A Certain Trumpet.’ May the trumpet always give forth a certain sound! In my sermon the other night, I fully intended to give expression to something that was in my heart regarding the preacher who was being installed [McIntire] and my confidence specifically in God's blessing upon him. I only hope that the congregation fully understood how I felt about that matter, and I think they did understand. Certainly I know that you

understand. That installation service was one of the greatest joys of my life. The affection of your people at Chelsea surpasses anything that I can remember seeing, and I know that you will win in equal measure the affection of your new congregation. May the blessing of God be with you very richly. Cordially yours, J. Gresham Machen.”⁶²

The next year, Machen wrote to McIntire: “Dr. [Clarence] McCartney speaks of ‘our men’ as being ‘in difficulties.’ Do you regard yourself as being ‘in difficulties’ when you have had the great privilege of witnessing to the Lord Jesus Christ? I am rather inclined to think that you are of the same mind as the apostles who, according to Acts 6:41, ‘departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.’ This is a great time of testing as to what is in men’s hearts, and thank God that your heart is true! May God continue to bless you richly in all your testimony as He has so signally blessed you hitherto!”⁶³

And again, the following year: “It is quite needless for me to say that I have received with profound interest the printed announcements of the ‘Presbyterian rally’ next Friday evening at eight o’clock in the Collingswood Church.... I am particularly glad that you are going to speak last, because I know that you will sound a clarion note not only in favor of Christian liberty but also in favor of preaching of the one blessed gospel by The Independent Board.”⁶⁴

When McIntire openly criticized Professor Kuiper in the October 1, 1936, issue of the *Christian Beacon*, Machen was indeed quite perturbed. As editor of the *Guardian*, Machen publicly defended Professor Kuiper and the publication (see Winter 2014 *Redeeming the Time*, pp. 9-11).

Machen saw this as a visible crack in the new denomination and even wrote to J. Oliver Buswell that he was entertaining the thought

Court Refuses to Bar Dr. McIntire In Presbyterian Church Fight



The Collingswood Presbyterian Church was dragged into court by the PCUSA and its sympathizers in attempts to bar McIntire from the pulpit of the church. The PCUSA eventually was successful in taking the beautiful church property away from the congregation. This photo is from the *Philadelphia Evening Ledger*, July 6, 1936, just one month after the congregation voted overwhelmingly to notify the Presbytery of West Jersey that it was independent of its control.

of filing charges in the Presbytery against McIntire for this, although he was quite conflicted, and wanted Buswell’s advice. In their correspondence, Buswell and Machen usually agreed. However, Buswell did not hesitate graciously to tell Machen that he felt he was not being fair in his criticism of McIntire.⁶⁵

Machen believed that if someone wrote an editorial critical of someone, he was duty-bound to print a full response from the person being criticized. McIntire did write in a subsequent issue of the *Beacon* that Professor Kuiper had taken issue

with his editorial, yet in his editorial discretion he opted not to print the rebuttal.

Buswell argued that if a man said something critical of someone from the pulpit in his church, which he truly considered to be true, he was not ethically required to give an opponent the right of rebuttal from his pulpit. Buswell saw this as a similar situation, with a church newspaper merely being an extension of a minister’s God-given right to instruct his people. Professor Allan A. MacRae

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agreed with Buswell on this point, but there is no evidence that Machen was persuaded.

It is indeed unfortunate that this occurred, and particularly so close to the end of Machen's life, but it is not a fair presentation of history to only mention this one event, to the exclusion of the overwhelming record of a deep and harmonious friendship. Had Machen lived, perhaps these matters could have been resolved, and it might have been a mere bump in the road of their long and pleasant friendship. One cannot help



"It is needless to say that you are much in my heart these days. One thing I know. It is that God will use you very richly for blessing to multitudes...."

Dr. Machen to Dr. McIntire

but think that Machen's view may have been quickly modified had he lived to see the articles written in the spring of 1937 in the *Presbyterian Guardian* by Professors Stonehouse and Murray.

McIntire many times after this instance did indeed print letters from his critics in the *Christian Beacon*, and sometimes was criticized for printing TOO MANY of them. Notable instances of his printing critical replies can be seen in the publication of a letter from Westminster Professor Paul Woolley concerning reports in the *Christian Beacon* about Westminster Seminary,⁶⁶ and Professor Kuiper's stern response to Professor MacRae's resignation.⁶⁷

On a personal note, in all the years of close association with Dr. McIntire, I never once heard him

state a single negative word about Machen. In fact, when I attended Shelton College and Faith Theological Seminary, of which McIntire was Chancellor and President, respectively, Machen was ALWAYS presented to us as a real hero of the Faith, and we were often assigned to read Machen's books and other writings.

Dr. D. Clair Davis, who served as a professor and chairman of the faculty at Westminster Seminary some years after this conflict, represented the school at McIntire's funeral on March 26, 2002. In an essay entitled "The Significance of Westminster Seminary Today," Davis relates how he had been given a copy of a letter Machen had written to the session of the Chelsea Presbyterian Church in Atlantic City. Davis writes that Machen "regretted that he couldn't come to preach for them, but he was so glad that they had Carl as pastor, one of the most balanced of all WTS [Westminster Theological Seminary] graduates."⁶⁸

We close this section with an excerpt of a letter from Machen to McIntire, which proved to be quite prophetic. He wrote: "It is needless to say that you are much in my heart these days. One thing I know. It is that God will use you very richly for blessing to multitudes, no matter what opponents of the gospel may do in the Presbyterian Church in the U.S.A."⁶⁹

Was There a Doctrinal Shift in These Men Who Became Bible Presbyterians?

One must ask, if the assessments of many of the prevailing histories are correct, if some major doctrinal shift had taken place in these men who were to become Bible Presbyterians. How could Machen have spoken so highly of them and included them in the highest positions of the organizations he was largely responsible for founding? Would he and other founders have been so anxious for Dr. MacRae to be a founding fac-

ulty member at Westminster Seminary, to mold the minds of young Presbyterian ministerial candidates? Would he have placed Dr. Griffiths in the editorship of the publications which were the mouthpiece of this movement? Would he have so often sought counsel from Dr. Buswell and promoted him to be the Moderator of the Second General Assembly of the Orthodox Presbyterian Church? Would he have given such high praise for the ministry of Carl McIntire and invited him to serve on The Independent Board when he was only 27 years old?

The answer is that there simply is no evidence that these men held a different theological position from what they held throughout the years prior to this sad division. One thing which did change was that Westminster Seminary had experienced an exodus of several Board members and faculty in January 1936.

Some of these men did not think that Machen should have started The Independent Board and they were not prepared to leave the old church. Machen saw this as a major crisis, and some of the men who were to become Bible Presbyterians helped Machen save the Seminary. Clarence McCartney left the Board of Westminster at this time, as did Professor Oswald T. Allis, among others.

Although this thankfully placed Westminster on record as refusing to be tolerant of Modernism, it also shifted the balance of power. These men of Dutch and Scottish heritage, who remained, did not have the same deep appreciation and love for the Presbyterian Church as it had developed in America before it succumbed to the apostasy. Would the new church stand as the "true spiritual successor" of the Presbyterian Church in the U.S.A., or would it be another type of church?

Carl McIntire wrote concerning this: "Our own feeling about the matter is that the great issue of the day is Modernism and unbelief,

and though we cannot walk with these men because they are trying to build a Christian Reformed Church instead of a Presbyterian Church and because their views are different from ours in many principles, nevertheless, it is not our intention to attack them. Let them go on their way!”⁷⁰

In looking at the evidence, we must conclude that the charge that the Bible Presbyterian men “ousted” and “repudiated” Dr. Machen has no basis in fact. Quite to the contrary, the Bible Presbyterian Church and The Independent Board have actively honored Dr. Machen’s memory through many decades in their stand for the same truth Dr. Machen loved so greatly and spent his life defending.

We shall take a look at some of the doctrinal issues involved in the coming issues of *Redeeming the Time*. ●

To be continued in the summer 2014 issue of *Redeeming the Time*.

¹Ned B. Stonehouse, *J. Gresham Machen: A Biographical Memoir* (Chestnut Hill, PA: Westminster Theological Seminary, 1977), p. 505.

²D.G. Hart and John Muether: *Fighting the Good Fight: A Brief History of the Orthodox Presbyterian Church* (The Committee on Christian Education and the Committee for the Historian of the Orthodox Presbyterian Church, 1995), p. 49.

³*Ibid.*, p. 48.

⁴Paul Woolley, *The Significance of J. Gresham Machen Today* (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1977), p. 45.

⁵James E. Bennet served for a number of years on The Independent Board. He was personal friends with Billy Graham, and Graham mentions in his autobiography one occasion when he invited Bennet to speak at his church in Western Springs, IL (see Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (San Francisco: HarperCollins/Zondervan, 1997), p. 90). Bennet ceased his support of Graham when Graham invited Modernists to join his 1957 New York City Campaign Committee.

⁶Letter from James E. Bennet to J. Gresham Machen, September 14, 1936 (Archives of the PCA Historical Center).

⁷“Eschatology” literally means “the study of final things.” It is often used to describe the events surrounding the Second Coming of Christ at the end of the world.

⁸Letter from J. Oliver Buswell to J. Gresham Machen, October 12, 1936 (Archives of the PCA Historical Center).

⁹Letter from J. Gresham Machen to J. Oliver Buswell, October 14, 1936 (Archives of the PCA Historical Center).

¹⁰Letter from J. Oliver Buswell to James E. Bennet, October 30, 1936 [see reference in letter from J. Gresham Machen to J. Oliver Buswell, November 2, 1936 (Archives of the PCA Historical Center)].

¹¹Letter from J. Gresham Machen to J. Oliver Buswell, November 2, 1936 (Archives of the PCA Historical Center).

¹²Letter from J. Oliver Buswell to J. Gresham Machen, December 4, 1936 (Archives of the PCA Historical Center).

¹³*The Presbyterian Guardian*, November 28, 1936, pp. 91,92.

¹⁴e.g. Hart and Muether, *Fighting the Good Fight*, p. 49; Woolley, pp. 42-43.

¹⁵The members elected to The Independent Board Executive Committee for the 1936-37 term of office were: Harold S. Laird, Merrill T. MacPherson, Paul Woolley, Murray Forst Thompson, J. Gresham Machen, Mary W. Stewart, F.M. Paist and Roland K. Armes. (See minutes of The Independent Board for Presbyterian Foreign Missions, November 16, 1936).

¹⁶*Ibid.*

¹⁷Woolley, *The Significance of J. Gresham Machen Today*, p. 43.

¹⁸Minutes of The Independent Board, November 16, 1936).

¹⁹Woolley, *The Significance of J. Gresham Machen Today*, p. 43.

²⁰*Ibid.*, p. 42.

²¹Letter from J. Oliver Buswell to J. Gresham Machen, November 17, 1936 (Archives of the PCA Historical Center).

²²Letter from J. Gresham Machen to J. Oliver Buswell, November 27, 1936 (Archives of the PCA Historical Center).

²³Typewritten document by Allan A. MacRae, “Machen and Bennet” (Interdisciplinary Biblical Research Institute, 1987), p. 1.

²⁴*Ibid.*, p. 5.

²⁵*Ibid.*

²⁶Letter from Carl McIntire to an unnamed recipient, November 9, 1937 (see Gladys Titzck Rhoads and Nancy Titzck Anderson, *McIntire: Defender of Faith and Freedom* [Xulon Press, 2012], p. 72).

²⁷Typewritten document by Allan A. MacRae, “My Experiences at Westminster Seminary” (Interdisciplinary Biblical Research Institute, 1987), pp. 23,24.

²⁸Letter from Buswell to Machen, November 17, 1936).

²⁹Letter from Machen to Buswell, November 27, 1936.

³⁰MacRae, “Machen and Bennet,” p. 1.

³¹Carl McIntire, “Give Thanks,” *Christian Beacon*, June 10, 1937, p. 4.

³²“Families are Divided by Schism in Presbyterianism,” *The Wilmington [DE] Evening Journal*, June 29, 1936, p. 5.

³³Letter by H. McAllister Griffiths to missionary Bruce Hunt, on behalf of The Independent Board for Presbyterian Foreign Missions, March 23, 1938.

³⁴Paul Woolley, “The Misuse of Dr. Machen’s Name,” *The Presbyterian Guardian*, June 1938, p. 102.

³⁵Woolley, *The Significance of J. Gresham Machen Today*, p. 45.

³⁶Letter from Buswell to Machen, December 4, 1936.

³⁷Carl McIntire, “Dr. Machen,” *Christian Beacon*, January 7, 1937, p. 4.

³⁸“Dr. Machen,” *The Independent Board Bulletin*, February 1937, p. 3.

³⁹Letter from J. Gresham Machen to J. Oliver Buswell, June 18, 1936 (Archives of the PCA Historical Center).

⁴⁰Letter from J. Oliver Buswell to J. Gresham Machen, May 19, 1936 (Archives of the PCA Historical Center).

⁴¹Telegram from J. Gresham Machen to J. Oliver Buswell, October 13, 1936 (Archives of the PCA Historical Center). For those growing up after the telegram was superceded by other technologies, the word “STOP” was used to indicate a period.

⁴²Letter from Machen to Buswell, October 14, 1936).

⁴³Letter from Machen to Buswell, November 2, 1936).

⁴⁴We stated erroneously in the last issue of *Redeeming the Time* that Dr. Machen nominated Dr. Buswell. For the reason given here by Dr. Machen, it was actually Dr. Cornelius Van Til who made the motion, with the second coming from the Rev. Carl McIntire.

⁴⁵Letter from J. Gresham Machen to J. Oliver Buswell, November 3, 1936 (Archives of the PCA Historical Center).

⁴⁶“The Second General Assembly of the Presbyterian Church of America,” *The Presbyterian Guardian*, November 28, 1936, p. 70.

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THE RELATIONSHIP ...

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⁴⁷“Blest Be the Tie That Binds”: words by Hans Fawcett; music by Hans G. Naegeli.

⁴⁸“A Man for the Hour,” *The Presbyterian Guardian*, September 12, 1936, pp. 221-222.

⁴⁹H. McAllister Griffiths, “Since the Syracuse General Assembly — The Character and Leadership of Dr. Machen,” *Christian Beacon*, August 26, 1937, pp. 1,2,8.

⁵⁰H. McAllister Griffiths, “Dr. J. Gresham Machen — Unreconstructed Christian: A Memoir” (Archives of the PCA Historical Center, 1940).

⁵¹“Hall Griffith[s], 57, Writer, Ex-Cleric,” *The New York Times*, August 19, 1957.

⁵²Letter from Allan A. MacRae to Mrs. William Chisholm, April 4, 1975 (Archives of the PCA Historical Center). The Chisholms had been missionaries to Korea under The Independent Board and later served under World Presbyterian Missions. They were introduced to each other by Dr. Griffiths.

⁵³Typewritten document by Allan A. MacRae, “Autobiographical: J. Gresham Machen” (Interdisciplinary Biblical Research Institute, 1990), p. 2.

⁵⁴MacRae, “My Experiences at Westminster Seminary, pp. 2-4.

⁵⁵MacRae, “Autobiographical: J. Gresham Machen,” p. 2.

⁵⁶*Ibid.*, p. 3.

⁵⁷Letter from J. Gresham Machen to Allan A. MacRae, August 4, 1935 (Archives of the PCA Historical Center).

⁵⁸Letter from Allan A. MacRae to J. Gresham Machen, September 7, 1935 (Archives of the PCA Historical Center).

⁵⁹Because of the power accumulated in the presidency of Princeton, the Board gave MacRae the title of “Chairman of the Faculty.” However, on some occasions he was referred to as President.

⁶⁰Letter from Carl McIntire to student friends at Westminster Theological Seminary, January 6, 1932 (courtesy of Marianna McIntire Clark).

⁶¹Letter from J. Gresham Machen to Carl McIntire, June 15, 1931 (courtesy of Marianna McIntire Clark).

⁶²Letter from J. Gresham Machen to Carl McIntire, October 2, 1933 (courtesy of Marianna McIntire Clark).

⁶³Letter from J. Gresham Machen to Carl McIntire, December 15, 1934 (copy in author’s file).

⁶⁴Letter from J. Gresham Machen to Carl McIntire, January 7, 1935 (copy in author’s file).

⁶⁵Letter from Buswell to Machen, December 4, 1936.

⁶⁶“Woolley Protests Seminary Story,” *Christian Beacon*, July 1, 1937, p. 2.

⁶⁷“Dr. Allan A. MacRae Resigns Seminary,” *Christian Beacon*, April 29, 1937, pp. 1,2,8.

⁶⁸D. Clair Davis, “The Significance of Westminster Seminary Today” (copy in author’s file), p. 1. This can be found several places online.

⁶⁹Letter from J. Gresham Machen to Carl McIntire, January 23, 1935 (copy in author’s file).

⁷⁰Carl McIntire, “Give Thanks,” *Christian Beacon*, June 10, 1937, p. 4.

JOY COMES IN THE MORNING

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an amazing welcome. A coalition of countries, including the land of their persecuting prince, Victor Amadeus, offered them peace, freedom to worship, their homes and their churches. The coalition had been formed to

oppose the Roman Catholic country of France, and the Waldenses were needed to guard the mountains.

Our Savior said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). Today we face spiritual adversaries, civil and religious, bent upon attacking God’s institutions, doctrines and commandments. It is glorious to observe in history how the Lord intervened for His persecuted saints. Truly, our Redeemer is “the same yesterday, today and forever.” As Scottish Covenanter Samuel Rutherford said so well, “Duties are ours, events are the Lord’s.” •

Present With the Lord

Mrs. EVELYN CUNNINGHAM, a longtime missionary under The Independent Board for Presbyterian Foreign Missions, went home to be with her Saviour on Thursday, May 8, 2014.

The Board appointed her as a missionary to Taiwan in 1958, where she labored with missionary statesmen Dr. and Mrs. Albert B. Dodd. In 1977, she was married to Dr. Ralph Cunningham, another distinguished missionary, who had ministered in India for 40 years. Together, they served Christ in Taiwan, until retiring in 1999.

Mrs. Cunningham’s faithful and sacrificial service to the Lord, and love for the people to whom she ministered, is a remarkable example to all believers.

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Revelation 14:13). •



REDEEMING THE TIME

Editor: Brad K. Gsell

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Redeeming the Time is a quarterly publication with the purpose of encouraging God’s people and applying God’s Word to the issues of our day.

Individual copies are distributed free of charge, but the generous donations of God’s people are necessary for this ministry to continue. Checks may be made payable to “Redeeming the Time,” and mailed to: P.O. Box 26281, Charlotte, NC 28221-6281. All donations are tax deductible.

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¹Quoted by Samuel Miller, *The Ruling Elder* (Dallas, TX: Presbyterian Heritage Publications, 1987), pp. 106,107.

²Alexis Muston, *The Israel of the Alps* (Staffordshire, UK: Tentmaker Publications, 2003), p. 11.

³J.A. Wylie, *The History of Protestantism, Vol. II* (London: Cassell and Company, n.d. [originally published 1878]), p. 446.

⁴*Ibid.*, p. 407.

⁵*Ibid.*, pp. 500-501.

⁶*Ibid.*, p. 503.

⁷*Ibid.*