

REDEEMING THE TIME

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

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"Floods Upon the Dry Ground"

REVIVAL

BY MARK W. EVANS

A Scottish Presbyterian described revival with these words: "It is the life-giving, light-imparting, quickening, regenerating, and sanctifying energy of the Holy Spirit, converting the hardened sinner, and reclaiming the backsliding or dormant Christian. No one who deserves the name of a Christian will deny that these are the operations peculiarly ascribed in the Scriptures to the agency of the Holy Spirit, and that it is the duty of all to pray for, and the privilege of all to expect them in answer to earnest believing prayer — nay, that there cannot be Christianity without them...."¹

The gracious work of God's Spirit that brings true revival is missing in our land today. This sad fact is cause for concern and prayer. There were revivals in both the Old and New Testaments. Following His death, burial, resurrection, and ascension, our sovereign Christ poured out the Holy Spirit on the day of Pentecost. Timid disciples that had fled at Christ's arrest, boldly stood up to preach the Gospel to their adversaries, and some 3,000 repented and believed in the Lord Jesus Christ. The revival spread throughout Jerusalem, Judea, Samaria, "and unto the uttermost part of the earth."

Within a few centuries following the Apostles, a growing apostasy corrupted Christ's doctrine, worship, government, and discipline. The Apostle John warned, "Little children, it is the last time:

and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18).

The Apostle Paul wrote of a "falling away" [Greek, *apostasia*] and the revealing of "that man of sin ... the son of perdition" (2 Thessalonians 2:3). He warned of the danger of mixing error with truth: "A little leaven leaveneth the whole lump" (Galatians 5:9).

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PLOWING A STRAIGHT FURROW IN 2014

BY JACK HENDRICKS

At the beginning of a new year, the tendency for many of us is to think back over the past. Both "good" things, as well as those not so good, tend to linger in our minds. The former may make us wish for such events and feelings to recur, while the latter can cause us to be fearful of moving forward in 2014. Either way, we do ourselves injustice.

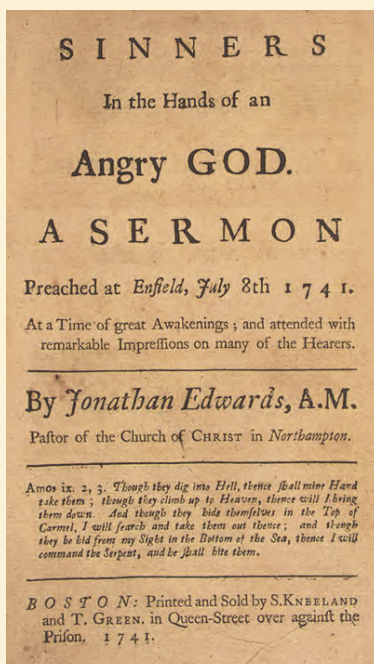
"The best way to destroy today is to regret yesterday and worry about tomorrow."¹ That old familiar tool of the devil, worry, drags us down and keeps us from being effective for our Lord. "Sorrow looks back; worry looks around; but faith looks up."² By God's grace, "As thy days, so shall thy strength be" (Deuteronomy 33:25).

Let us examine three helpful guidelines from God's Holy Word.

Scripture warns us against looking back.

Jesus admonishes His hearers in Luke 9:62: "No man, having put his hand to

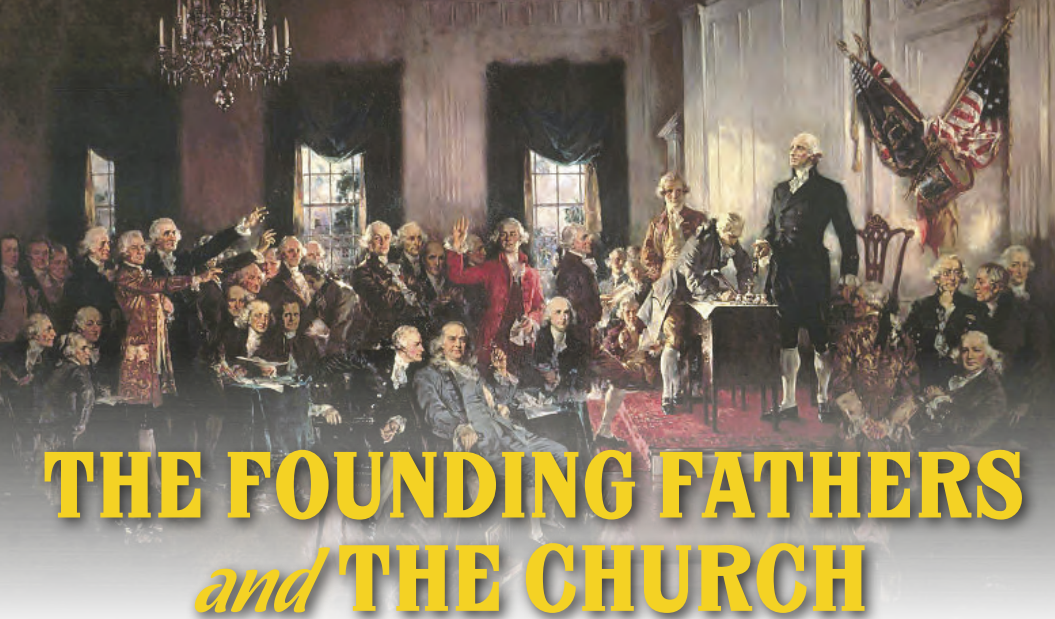
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— A QUEST FOR HISTORICAL ACCURACY —

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THE FOUNDING FATHERS *and* THE CHURCH

BY DAVID WOEHR

Militant atheists are on the march these days. They go to court to stop public displays of religion. They launch billboard campaigns to promote their views. Their spokesmen — writers like Richard Dawkins and Sam Harris — put out provocative books that contend religion is not only a delusion, but dangerous. They are, ironically, evangelistic about their beliefs and disbeliefs.

We need to be reminded that Christianity was a major element in the founding of our country. As our schools have become more and more secularized, the textbooks have left out some significant facts about our nation's Founding Fathers. Many were Christians, and those that were not were heavily influenced by Christian ideas.

Ask most people what caused the American Revolution, and they will bring up some sort of economic motive. The slogan "No taxation without representation" sticks in our minds. Of course, money matters had a significant role, as the Stamp Act Protest and the Boston Tea Party demonstrate. But, there was much more to it than this.

David Ramsay, a doctor from South Carolina who was imprisoned

by the British, wrote in his *History of the American Revolution*, published in 1789, that there was "a dread that the Church of England through the power of the mother country, would be made to triumph over all other denominations."¹ Ezra Stiles, Congregationalist pastor and president of Yale College, claimed that the biggest reason he and others opposed the Stamp Act was that its funds would be used to support Anglican bishops. The future president John Adams vociferated, "If Parliament could tax us, they could establish the Church of England with all its creeds, articles, tests, ceremonies, and tithes; and prohibit all churches as conventicles and schism shops."²

Clearly, economic causes were inextricably linked with religious ones. Many colonists held their religious beliefs very dearly and were willing to defend them. John Witherspoon came over to the colonies from Scotland, where he had been an important church leader, because he was invited in 1768 to become president of the College of New Jersey (name later changed to Princeton University) after the untimely death of Jonathan Edwards. There he trained dozens of leaders for the new nation and energetically threw himself into public affairs. Indeed, this minister

became a signer of the Declaration of Independence. Speaking from his great erudition, he wrote, "There is not a single instance in history in which civil liberty was lost, and religious liberty preserved entire."³ It is no accident that the first clause of the First Amendment speaks to the issue of religious liberty.

But the colonists' resistance to religious tyranny extended beyond mere externals. Central to their understanding of man's natural rights was that of private conscience. We can trace this historically back into the history of Christian thought to Augustine of Hippo, Thomas Aquinas, John Calvin, and others who all taught that the only true religion is heart-felt, coming from one's inmost being. Forced belief is not belief at all. This concept was broadly developed and plainly stated by Roger Williams, the founder of the Rhode Island colony. He wrote, "The civil state is bound before God to take off that bond and yoke of soul-oppression and to proclaim free and impartial liberty to all the people of the ... nations, to choose and maintain what worship and ministry their minds and consciences are persuaded of."⁴ James Madison, a student of Witherspoon and author of the first draft of the Bill of Rights, was heavily indebted to the work of Roger Williams.

This line of thought was common to all the founding fathers. Even Thomas Jefferson, a moderate Deist who doubted the accuracy of the Bible, supported the influence of the churches in the realm of public morality. George Washington, a very reserved man who rarely spoke clearly about his personal religious experience, thought the church essential to the nation. In his Second Inaugural Address he said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props

of the duties of men and citizens.... And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.” The Founding Fathers established a Republic whose purpose was “to secure the blessings of liberty to [themselves] and [their] posterity,” as the preamble to the Constitution says, but they knew that it could not fulfill that purpose unless their posterity remained moral and religious. The decay of American society and government that we see in our day only proves that their understanding of the issue was all too true. Let us dedicate ourselves anew to exercising our freedom both civilly and spiritually. •

¹Quoted in *American History Told by Contemporaries*. Ed. Albert Bushnell Hart. (Macmillan, 1989), p. II:631.

²Quoted in John Corrigan and Winthrop S. Hudson, *Religion in America*, 7th ed. (Pearson/Prentice-Hall, 2004).

³Quoted in Larry Schweikart and Michael Allen, *A Patriot's History of the United States* (Sentinel, 2004), p. 68.

⁴Quoted in David Little, “The Reformed Tradition and the First Amendment,” in *The First Freedom: Religion and the Bill of Rights*. Ed. James E. Wood Jr. (Baylor, 1990), p. 36.



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In the place of a Christian church obedient to the teachings of Scripture, there arose an ecclesiastical counterfeit, headed by one claiming to be Christ's representative upon

earth. Under the pope came a hierarchy of cardinals, archbishops, bishops, priests, and other potentates unwarranted by the Word of God. Salvation by grace alone, through faith alone, in Christ alone was changed into salvation by works.

Good works, according to Rome, must be added to Christ's merit. Even then, the faithful must suffer in a place not found in Scripture, called Purgatory, till enough merit has been acquired for entrance into heaven. Among Rome's good works are worshipping of relics, worshipping of Mary, praying to Mary, praying to dead saints, counting rosary beads, and confessing sins to a sinful priest — none of which are warranted in the Bible. Adding moral corruption to spiritual corruption, the false church brought in the Dark Ages.

After many centuries of religious and civil persecution, the Bible was translated into known languages, and Rome's false teachings and practices were revealed. The Lord sent the Reformation, the greatest revival since Pentecost.

The first rays of the rising sun of Biblical Christianity appeared in the 1300s through John Wycliffe and his translation of the Bible into English. It continued to advance in the 1400s and appeared in full brightness in the 1500s.

Reformers such as Martin Luther, Ulrich Zwingli, William Farel, John Calvin, William Tyndale, John Knox, and a host of others, studied the Bible, learned the “faith which was once delivered unto the saints,” and proclaimed it to a perishing world. The sovereign Holy Spirit brought countless sinners to true repentance and saving faith in the Lord Jesus Christ. God's work prospered in spite of Rome's mighty resistance, calling upon monarchs, princes, noblemen, civil leaders, and laymen to punish and exterminate the “heretics.” Wars, inquisitions, tortures, imprisonments, and executions failed to quench the revival

fire, and a new epoch of religious and civil liberty dawned upon the world.

Revivals continued in the 1600s and 1700s, before our country was founded. Many heirs of the Reformation fled to the American colonies to escape persecution. Before the War for Independence, the colonies were blessed with a great revival, called The Great Awakening.

“The gracious work of God's Spirit that brings true revival is missing in our land today. This sad fact is cause for concern and prayer.”

By the 1700s, the zeal that first accompanied the seekers of religious liberty had waned. The churches in New England had established a practice that proved spiritually dangerous to individuals and congregations. Many churches allowed the unconverted to partake of the Lord's Supper after publicly affirming a covenant in which they agreed to Christian beliefs and promised to submit to Christ's government in His Church. Yet, they remained unconverted. The result was spiritual declension and apathy.

It was natural for the unsaved to think of their covenant agreement, church membership, and participation in the Lord's Supper as actions pleasing to the Lord and works that would lead to conversion. Joseph Tracy (1793-1874), in his book, *The Great Awakening*, wrote, “There were many in the churches, and some even in the ministry, who were yet lingering among the supposed preliminaries to conversion. The difference between the church and the world was vanishing away. Church discipline was neglected, and the growing laxness of morals was invading the churches. And yet

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never, perhaps, had the expectation of reaching heaven at last been more general, or more confident.”²

The renowned preacher and theologian Jonathan Edwards, of Northampton, Massachusetts, determined to expose and refute the error. In the face of opposition, the

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courageous preacher began a series of sermons on “Justification by Faith Alone.” He recorded the event and the results: “Although great fault was found with meddling with the controversy in the pulpit, by such a person, and at that time — and though it was ridiculed by many elsewhere — yet it proved a word spoken in season here; and was most evidently attended with a very remarkable blessing of heaven to the souls of the people in this town. They received thence a general satisfaction, with respect to the main thing in question, which they had been in trembling doubts and concern about; and their minds were engaged the more earnestly to seek that they might come to be accepted of God, and saved in the way of the Gospel, which had been made evident to them to be the true and only way. And then it was, in the latter part of December [1734], that the Spirit of God began extraordinarily

to set in, and wonderfully to work amongst us; and there were, very suddenly, one after another, five or six persons, who were to all appearance savingly converted, and some of them wrought upon in a very remarkable manner”³

From this small beginning, the Lord was pleased to increase His gracious work. One historian said: “Remarkable conversions followed and Edwards soon had the entire community under the spell of his preaching. People became deeply concerned about eternal things and came in great throngs to hear him. They even met in private houses day and night to talk religion and to pray for pardon. In six months more than three hundred, or practically the entire population above sixteen years, were converted in Northampton. The revival spread from town to town through the whole Connecticut valley until one hundred and fifty communities in Massachusetts and Connecticut were visited with scenes similar to those which took place at Northampton.”⁴

The Lord had also prepared fields white unto harvest in other parts of the colonies. Dutch Reformed minister Theodorus Frelinghuysen, arriving in New York in 1720, found the Dutch believers in spiritual decline. He labored in their settlements of the Raritan Valley, New Jersey, and had the joy of seeing many conversions. He became a close friend of Gilbert Tennent, a Presbyterian minister, through whom the Great Awakening began among the Presbyterians. This gracious revival would continue to spread through the middle and southern colonies for many years. It was the spiritual preparation for the conflict that would bring independence from Britain and establish a refuge for those who love liberty and detest tyranny.

The Great Awakening was one of the many revivals that the Lord sent to our land. Today we are facing impending judgment because of apostate and compromising churches,

along with a blaspheming, atheistic, communistic, government shaking its fist at God, legalizing the killing of babies in the womb, attacking God’s institution of marriage, legitimizing moral perversion, and transgressing each one of God’s Ten Commandments. Surely the Judge is at the door, and we should be crying out to Him for a work that no man can do, a pouring out of God’s Spirit in true revival. In the context of the Lord’s judgment, Isaiah recorded this precious promise for His elect: “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses” (Isaiah 44:3,4). •

¹*The Revival of Religion: Addresses by Scottish Evangelical Leaders delivered in Glasgow in 1840*, (Carlisle, PA: The Banner of Truth Trust, reprinted 1984), p. x.

²Joseph Tracy, *The Great Awakening* (Carlisle, PA: The Banner of Truth Trust, reprinted 1989), p. 8.

³Jonathan Edwards, *The Works of Jonathan Edwards*, vol. I (Carlisle, PA: The Banner of Truth Trust, reprinted 1987), pp. 347,348.

⁴Wesley M. Gewehr, *The Great Awakening in Virginia, 1740-1790*, (Durham, NC: Duke University Press, 1930), pp. 5,6.



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the plough, and looking back, is fit for the kingdom of God.” Our Lord had just advised three well-intentioned men regarding the cost of following Him, two of whom requested that

they might deal with personal matters prior to doing so. Matthew Henry comments on this passage, “Those who begin with the work of God [*i.e.* putting one’s hand to the plow] must resolve to go on with it, or they will make nothing of it. Looking back inclines to drawing back.”³

Another Puritan has written, “All that would follow Christ must renounce their worldly affections and inclinations, or else they can make no work of Christianity.... So we must not look back, or mind anything behind us, which may turn us back, and stop us in our course.... Therefore the world must be renounced, and we must grow dead to the world, that we may be alive to God.”⁴

In 2 Timothy 4:10, we read Paul’s note that “Demas hath forsaken me, having loved this present world.” As long as we are entangled with the allurements of this world, we are unfit to serve in God’s kingdom, for “a double minded man is unstable in all his ways” (James 1:8).

On one occasion Christ gave a terse warning, “Remember Lot’s wife” (Luke 17:32). What a profound warning to believers of all ages! He was referring to Genesis 19:17, where it is recorded that Lot and his family were forbidden by the Lord to look back toward Sodom as they were leaving that sinful city: “Escape for thy life; **look not behind thee**, neither stay thou in all the plain; escape to the mountain, lest thou be consumed” (emphasis added). Lot’s wife, however, ignored the warning, and looked back toward the city, with the result that she became a pillar of salt (Genesis 19:26).

The context of Luke 17:32 is Jesus’ teaching on the coming of the Kingdom of God. He warns against a false security in the values and attachments of this world in order to be ready for Christ’s return.

In the Old Testament accounts of the wilderness trials of God’s chosen people, we read, “And the mixed multitude that was among them fell a

lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick” (Numbers 11:4-5; *cf.* Exodus 16:3).

Later on, Moses gives the second generation Israelites God’s words regarding any desire to return to Egypt: “Ye shall henceforth return no more that way” (Deuteronomy 17:16). The writer of the book of Hebrews expands on this, referring to the faithful Old Testament believers: “And truly if they had been mindful of that country from whence they came out [Egypt], they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city” (Hebrews 11:15-16).

In addition, we have this account in Jeremiah 7:21-24: “Thus saith the LORD of hosts, the God of Israel; ... I spake ... unto your fathers [and] this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

It has been said, “Looking back will not become those who have set their faces heavenward.”⁵ According to our Lord, “such a person is not ‘fit’, *i.e.* properly disposed, has not his mind properly directed toward the heavenly inheritance.”⁶

“Looking back” implies continuous action. A farmer, however, must always be looking forward in order to plow a straight furrow. In the first century Pliny noted that a plowman who does not pay attention to his work produces a crooked row. Such a person has a divided mind concerning the things of God.⁷

Those who followed Christ were to leave all things behind. The Scriptures say: “And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him” (Matthew 4:19,20).

It is instructive that the Apostle Paul in describing the whole armor of God in Ephesians 6, and listing all the protective pieces, makes no mention of a piece to cover the back for the Christian soldier. There is a helmet for the head, a metal plate for the breast, protection for the feet, and a shield for the front; but no guard for the back. This seems incomplete — armor for the whole body, yet nothing to cover the back! Surely this teaches us that we are never to retreat, to turn back: we must continue faithful to the end, until we have secured total victory.

When William the Conqueror landed his army in Sussex, England, in the 11th century AD, he immediately commanded his ships to be sunk, that there might be no hopes of running back again. The soldiers must face the enemy without retreat.

Certain it is that no one ever learns to drive a car by looking in the rear view mirror! Just so, Scripture warns us against looking back.

Scripture exhorts us to go forward.

In his epistle to the Philippian church, the Apostle Paul emphatically states his committed resolve as a Christian: “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13,14).

In verse 13 of this text, Paul makes his purpose clear in two short phrases: (1) “Forgetting those things

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which are behind”; and (2) “Reaching forth unto those things which are before.”⁸

(1) “Forgetting those things which are behind” (verse 13a):

Is this not good advice for us as well? So, what are we to forget? Our list should surely include the following: our worries, our fears, our failures, even our successes. Sports coaches like to remind their current teams that “Last year means nothing.” Whether it resulted in overall victory or in predominant defeat, the past season must be let go, in light of a new year. Likewise we are to let go of 2013 and go forward in 2014. As long as we are always looking back, we cannot move forward.

When the children of Israel found themselves “trapped” at the edge of the Red Sea, with the rapidly approaching Egyptian army behind them, “the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward” (Exodus 14:15). Just so, a runner in a race jeopardizes his position once he looks back at his opponents following him.

(2) “Reaching forth unto those things which are before” (verse 13b):

Paul states that he is “reaching forth,” implying a straining forward or stretching out in order to win the race. We have witnessed runners doing just this as they approach the finish line, leaning their bodies forward in order to be the first to break the tape.

In addition, note that Paul emphasizes that this is the one thing he does — his sole goal in life. It has been said that “a single-minded focus in any endeavor generally wins a great reward. In the spiritual life, direction makes all the difference. True believers aren’t in heaven yet, but they aim their steps in that direction.”⁹

The psalmist echoes Paul’s words when he says, “One thing have I desired of the LORD, that will I seek after...” (Psalm 27:4). For Paul, that meant a consecrated commitment to forgetting what had gone before and a determined effort in striving for what lay ahead. Likewise, our primary goal should be making progress in holiness while in this life. The Christian’s goal should be more than finishing the race; we want to be winners. “We must not only persevere to the end, but we should grow better, and walk more evenly and closely with God.”¹⁰

Truly this is the Lord’s plan for our lives. As He would say to us:

“I always lead you forward. When you are going through hard times, you tend to look back longingly at seasons when your life seemed easier, less complicated. You daydream about those simpler times.... Even your prayers reflect this yearning to go back to earlier, easier circumstances.

“But this is not My way for you! Because of the nature of time, there is only one direction to travel, and that is forward. Your life on earth is a journey—beginning at birth and ending at the gates of Heaven. I am your Guide, and your responsibility is to follow Me wherever I lead.... I am ... your Shepherd. I always lead you along the best possible path.... [And,] I am tenderly present with you each step of your journey.”¹¹ Clearly, **Scripture exhorts us to go forward.**

Scripture says to press on (Philippians 3:14).

“Those things which are before” Paul identifies as the goal — “the prize” to be won in a race. In this case it is “the high calling of God in Christ Jesus.” The early church father Ignatius wrote in his letter to Polycarp: “Be temperate as God’s athlete. The prize is incorruption and eternal life.”¹²

None of us can be certain what the new year holds in store, or if we will even be around to see it end. But,

as God’s chosen ones, we should not be alarmed at either of these, for we serve the God of comfort who promises that He will always be with us. He will never forsake us. Such concerns as our health, jobs, finances, and the world’s troubles should not cause us to fear. Instead, we should of all people be confident in 2014, for we serve a great God.

When the missionary David Livingstone returned from Africa to his English homeland, he was asked, “Where are you ready to go next?” Dr. Livingstone replied, “I am ready to go anywhere provided it be forward.” Should this not be the attitude of every child of God all our days?

The future holds for believers great blessings: God, Heaven, and everlasting glory! (See Titus 2:11-14.) “In the Christian life, we never stand still; we go either forward or backward. The challenge to the believer is Hebrews 6:1: Let us go on!”¹³

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:1-2).

*I’m pressing on the upward way,
New heights I’m gaining ev’ry day —
Still praying as I’m onward bound,
“Lord, plant my feet on higher ground.”*

*My heart has no desire to stay
Where doubts arise and fears dismay;
Tho some may dwell where these
abound,
My pray’r, my aim, is higher
ground.”¹⁴*

¹⁴ Warren Wiersbe, *With the Word* (Nashville, TN: Oliver-Nelson Books, 1991), p. 125.

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The Division of 1937

Between the Orthodox Presbyterian Church and the Bible Presbyterian Church

PART 1

BY BRAD K. GSELL

Introduction

Near the conclusion of the Modernist-Fundamentalist Controversy in the Presbyterian Church in the U.S.A. (PCUSA), a number of Bible-believing pastors and churches left — or were put out of — that denomination. Many of these men joined together and formed the Presbyterian Church of America.¹ Sadly, differences quickly appeared which led in less than a year to the founding of yet another denomination — the Bible Presbyterian Church.

It has been our concern for some time that many of the prevailing historical accounts concerning this division — often quoted, and thus perpetuated in even more books, dissertations and articles — do not present a balanced or fair view of these events and are inaccurate in some very important respects.

The study of history is a worthwhile and crucial pursuit. In it we see a repeated succession of the victories and defeats, the strengths and foibles, endemic to human existence. From this there are many things we can learn concerning how we should live our own lives. Scripture itself is history (although much more than that!), given to us by God that we may learn “what man is to believe concerning God, and what duty God requires of man” (Westminster Shorter Catechism Question 4).

Apart from Scripture — which is perfect — even the best historical ac-

counts are mere snapshots into the past, with certain facts included, and others absent. American historian and biographer Allan Nevins states well that: “History is never above the melee. It is not allowed to be neutral, but forced to enlist in every army.”² The history of the subject at hand is no exception!

Often, perhaps unintentionally, the facts selected paint a skewed rep-

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resentation of what took place. In other cases, faulty *conclusions* pass for fact. This is usually caused by the paucity of complete documentation, a misunderstanding of the evidence, and/or the latent bias of the writer. Sometimes, for various reasons, extant documents (or those most easily obtained) are from only one point of view.

At any rate, the omission of crucial facts, the less than careful and

often inaccurate use of labels to describe certain individuals and beliefs, and a perhaps unwitting conflation with later events and actions have unfortunately been far too prevalent.

The present writer knew well several early leaders of the Bible Presbyterian Church who were present when these events took place. My own first-hand experience with these men has not always matched what is reported as fact in some of these various accounts. Therefore, we will seek to present a wide array of primary documentation — some of it publicly available, some in my personal files for decades, and others provided to me by the descendants of some of the key figures in these events.

The stand taken by Bible Presbyterian leader Carl McIntire in the *Christian Beacon*, on the 20th Century Reformation Hour, and through other avenues, gained him many friends — but also a host of enemies. His unrelenting exposure of unscriptural compromise throughout the evangelical movement, while numerous Christian leaders prevaricated and shrank from the battle, caused some to have an aversion to him and what he had to say.³ Further, even many of his friends felt that he sometimes placed trust in people who were not truly with him, and distrusted some who believed thoroughly in his

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stand, yet were not afraid to offer constructive criticism along the way.

This writer grew to have an abiding love for the ministry of the Bible Presbyterian Church and the Reformed Faith largely through the ministry of Carl McIntire. This was developed and expanded as I studied at Shelton College and Faith Theological Seminary. However, I did not always agree with Dr. McIntire, and indeed was not closely associated with him after a division in the Bible Presbyterian Church in the 1980s. I felt he had misjudged the situation greatly.

Therefore, the purpose of this essay is not to present McIntire and other Bible Presbyterians as if they had no faults and their detractors as totally in error. Few circumstances are ever so clearcut.

Some have said that McIntire's experiences in the 1930s, first with the Presbyterian Church in the U.S.A., and shortly thereafter with the Presbyterian Church of America, left an indelible mark which greatly influenced decisions throughout the rest of his long and productive ministry. This seems to be borne out in a letter he sent to the Bible Presbyterian Synod, via one of its leaders, a couple of years before his death in 2002. I was serving as Stated Clerk of the Synod at that time, and have always been most grateful for that letter.

McIntire stated: "I now believe that because of past experiences, I misjudged the motives of [your Synod] and so refused to accept any evidence you attempted to present. I am sorry, and apologize, and would hope to heal the breach before the end of my life. Will you with Christian charity present this letter to the upcoming Synod for me? Gratefully in the name of the Lord, Carl McIntire."⁴

In his later years, Dr. McIntire visited my wife and me at our home

in Charlotte — a time we fondly remember. We also enjoyed stopping to see him and Mrs. McIntire in their home in Collingswood, NJ, a few months before his death at nearly 96 years of age.

Despite any disagreements some may have had with Carl McIntire or other Bible Presbyterians, whether justified or not, a fair presentation of the facts is no less required. I do not consider that I am somehow blessed over others to be "above the melee," but believe the facts here presented are crucial to any fair study of these events.

We shall begin with a brief historical overview. Following this, a number of assertions made in historical accounts of these events will be examined in the light of the available evidence. Of particular help should be the actual words of various individuals expressing their own beliefs, rather than the secondary sources usually presented which often misrepresent these beliefs.

Historical Overview

Tumult and Transition

As Modernism grew to prominence in the Presbyterian Church in the U.S.A. (PCUSA) throughout the 1920s and 1930s, Bible believers of diverse backgrounds all held the greatest love and respect for Dr. J. Gresham Machen. He had served with distinction as Associate Professor of New Testament at Princeton Theological Seminary (having taught there from 1906 to 1929). Machen stood without wavering in the face of soul-destroying Modernism, and sacrificed his reputation, his livelihood, his very life in continuing the work of God in the face of massive opposition.

Machen was the principle mover in the founding of, among other organizations: Westminster Theological Seminary ([WTS] 1929), *Christianity Today* (1930; not to be con-

fused with the present publication of that name), The Independent Board for Presbyterian Foreign Missions ([IBPFM] 1933), The Presbyterian Constitutional Covenant Union ([PCCU] 1935); and *The Presbyterian Guardian* (1935).

In 1929, the Presbyterian Church in the U.S.A. had "reorganized" Princeton Seminary. Although they claimed it was just an administrative change, it put Modernists in firm control of this school which had been known for well over 100 years as a bastion of Biblical orthodoxy. That same year, Machen and several professors left Princeton and Westminster Theological Seminary was founded in Philadelphia.

Evidence was also appearing during this time showing that missionaries under the Board of Foreign Missions of the PCUSA were teaching unbiblical views on the mission field. When these things were pointed out and nothing was done, a number of men gathered to form The Independent Board for Presbyterian Foreign Missions. This was considered a threat by the Church. The very next year, the General Assembly passed the infamous Mandate of 1934, which demanded that men resign from The Independent Board or face disciplinary action.

The Presbyterian Church of America⁵

These events gave rise to the formation in 1935 of the Presbyterian Constitutional Covenant Union — as a final witness against the apostasy in the PCUSA. Throughout the next two years, faithful men of God endured grueling ecclesiastical trials. In just a few years, many went from pastoring large, prestigious churches, to being put on trial and removed from the ministry (and even the "communion of the church") for their loyalty to the Word of God. Some lost their manses, means of support and pensions in a very short period of

“Virtually all of the men in the new church were men of firm conviction, believing that the care and preservation of correct doctrine was essential to the furtherance of a faithful Church. Despite any failure of judgment or understanding by those on either side, these men are to be greatly admired for attempting at all cost to be faithful to God’s Word, and for separating from the apostasy found in the PCUSA.”

time. Church members found themselves locked out of the very church facilities they had sacrificed to build. Others were forced to leave all behind when the PCUSA took aggressive legal action.

In the midst of the fires of these mighty trials, the character of many well-known Christian leaders was forged. Their strong influence was felt throughout the Christian church for the remainder of the 20th century.

On June 11, 1936, seeing that there was no further hope of reforming the PCUSA, the Presbyterian Constitutional Covenant Union was dissolved and the First General Assembly of the Presbyterian Church of America (later renamed the Orthodox Presbyterian Church [OPC])⁶, was constituted. Machen was the natural choice of the assembled delegates for the position of Moderator. Men had joy in their hearts. They finally found themselves in a true Presbyterian church where all would believe in the inspiration and inerrancy of the Scriptures, with a firm commitment to the Reformed Faith, as so finely expressed in the Westminster Confession of Faith and Catechisms.⁷

But tensions soon surfaced in the new church, largely centered around statements and actions of certain professors at Westminster Seminary, and the resultant responses by others in the Church. Professor John Murray had roots in Scottish Presbyterianism and Professors Ned B. Stonehouse, R.B. Kuiper and Cornelius Van Til were of the Christian Reformed tradition of the Netherlands. These men were all strong advocates of Amillennialism and did not have the same appreciation for some of the emphases which had developed since the early 1700s in the Presbyterian Church in the U.S.A. — even in Old School Presbyterianism, the mantle of which they claimed to be theirs.

Ministers such as Carl McIntire, J. Oliver Buswell, Allan A. MacRae and H. McAllister Griffiths were solidly Reformed, but took the position of the importance of Christians leading a “separated life,” the Biblical view which had been promoted by many American Presbyterians (both Old School and New School) throughout history. They often warned young people against the use of intoxicating beverages, immoral Hollywood entertainment and other “worldly” practices. They also held strongly to a belief in the Premillennial Second Coming of Jesus Christ.

Virtually all of the men in the new church were men of firm conviction, believing that the care and preservation of correct doctrine was essential to the furtherance of a faithful Church. Despite any failure of judgment or understanding by those on either side, these men are to be greatly admired for attempting at all cost to be faithful to God’s Word, and for separating from the apostasy found in the PCUSA.

This is to be contrasted with the “Indifferentists” — those who claimed to be faithful to Scripture, yet retreated and surrendered in the face of apostasy in the old denomination. Machen believed these “Indifferentists” to be far worse than the Mod-

ernists, for their position of “peace at any price” allowed heretics to gain preeminence in the old church, and led many believers astray. Machen declared: “But He [God] has always saved it [the Church] not by theological pacifists, but by sturdy contenders for the truth.”⁸

Some men had taken the futile and unscriptural position of remaining in the old Church and trying to fight from within. Two weeks after the founding of the Presbyterian Church of America, one such group, the Presbyterian League of Faith, met in New York and elected the Rev. Clarence McCartney as President. McCartney had been on the Board of Westminster Theological Seminary, but refused to leave the old Church. He remained in the apostasy until his death.

McCartney’s assistant pastor at the First Presbyterian Church of Pittsburgh, the Rev. Harold John Ockenga⁹, would go on to become a world-renowned leader in 20th century evangelicalism. In the 1940s, he laid out an ambitious plan of “infiltration,” as opposed to “separation” from apostasy, which he termed the “New Evangelicalism.” This unscriptural position, placing far more emphasis on human strategy than Scriptural obedience, has played a major roll in the weak, powerless, compromising position of much of today’s evangelicalism.

Kuiper’s Article in *The Presbyterian Guardian*

The Presbyterian Guardian magazine commenced publication on October 7, 1935, as the “official voice” of the Presbyterian Constitutional Covenant Union. When that organization held its last meeting on June 11, 1936, the men present voted to turn the *Guardian* over to several of its members who had established the Presbyterian and Reformed

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Publishing Company, an autonomous organization.

The *Guardian* was now independent, and in no sense the official organ of the new Presbyterian Church of America [OPC], although it regularly reported its activities therein. Within a few months, Dr. H. McAllister Griffiths left as the full-time editor of the *Guardian*, reportedly due to financial constraints at the new company. Drs. Machen and



Stonehouse became the co-editors, with their names first appearing on the masthead of the September 12, 1936, issue.

In that issue, an article by Professor Kuiper appeared entitled “Why Separation Was Necessary.”¹⁰ It was slightly abridged from an article he had written for *The Banner*, the official organ of the Christian Reformed Church. It included a list of things Kuiper believed that “The Presbyterian Church of America [OPC] must stress strongly if it is to have a worthwhile future.”

He spoke even to matters which were still being debated, such as the exact formulation for the Constitution of the Church. It is easy to see how this could offend the sense of propriety of some — since the paper had no authority to speak for the Church, and Kuiper was not even a member, having his credentials in the Christian Reformed Church. This was further confirmation to some men who already sensed that *The Presbyterian Guardian* was unduly attempting to set policy for the new Church and associated agencies.

The Rev. Carl McIntire responded with an editorial in the October 1, 1936, *Christian Beacon* (p. 2) entitled “Premillennialism.” The *Christian Beacon* was a weekly newspaper started by McIntire earlier that same year. Although Kuiper had not mentioned Premillennialism directly, he had attacked “American Fundamentalis[m]” as being incongruous with the “Reformed Faith,” and referred to some of the “extremely prevalent” “errors” of Fundamentalism as “anti-Reformed heresies.” McIntire undoubtedly agreed with much of what Kuiper wrote, but saw Kuiper as speaking in generalities, “without any effort to distinguish the good from the bad,” and stated his belief that there were an increasing number of “veiled” and “indirect” attacks being made on the Premillennialists by Amillennialists.

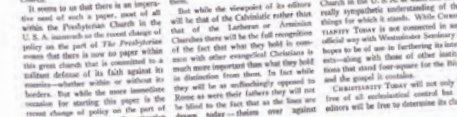
McIntire was not the only one who saw Kuiper’s article in this light. The Presbytery of California of the OPC passed a resolution recommending to the editors of *The Guardian* that such statements hereafter be stricken from the manuscripts or that an editorial note be appended immediately following such statements which will make it clear that such a view is the private view of the author of the article and in no wise represents the official position of the Church.”¹¹

The Presbytery of California also overtured the Second General Assembly: “... we earnestly and prayerfully appeal to you (and to all other Presbyteries, if God wills it, to join us in our plea) that definite, emphatic, and unambiguous eschatological liberty be written into the constitution of our beloved church.”¹²

The November 14, 1936, *Guardian* (p. 42) criticized McIntire, saying concerning his editorial that “the suspicion and injustice due to the original misrepresentation culminated in the attack which has been made by the Presbytery of California against certain persons in The Presbyterian Church of America and particularly against *The Presbyterian Guardian*.”



Top: The Moderators of the First and Second General Assemblies of the Presbyterian Church of America (OPC), respectively: J. Gresham Machen (right) and J. Oliver Buswell (left). Bottom: The Second General Assembly of the Presbyterian Church of America (OPC). Dr. J. Oliver Buswell, Moderator, can be seen in the front center of the photo.



Machen, naturally desiring to see peace in the new denomination, thought the fears of the Premillennialists were unfounded, and thus that the resultant turmoil was unnecessary and causing damage in the new church. He wrote a strong letter to

On November 12-14, 1936, the Second General Assembly of the OPC met in Philadelphia. Machen nominated Dr. Buswell for the office

If the Premillennialists were in any way unjustified in their fears, *The Guardian* certainly did not help matters. It became increasingly strident in publishing needlessly offensive remarks in its editorials. For instance, when the Second General Assembly turned down the pleas of the Premillennialists, the editors of *The Guardian* were not content just to report the fact. They did restate

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their view that the Premillennialists should be welcome, but added such statements as: “As for the refusal of the General Assembly to ‘write eschatological liberty’ into the constitution of the church, that was also a great victory for the Reformed Faith.”¹⁶ No reasons were given for this grand claim, but the Premillennialists were left with the inference that if they had prevailed, it would have been a great defeat for the “Reformed Faith.”

Later in the same article, the editors opined: “But to put into the doctrinal standards such vague terms as ‘eschatological liberty’ or ‘the premillennial view’ or the like would be to insert something utterly incongruous with the whole underlying character of the rest of the standards and indeed would be to advertise to all the world that The Presbyterian Church of America has very little notion of what doctrinal standards are.”¹⁷ Such insults created further alienation, and the assurances of an independent magazine certainly were NOT the same as official assurances from the General Assembly of the Church.

Some Premillennialists, such as Moderator Buswell, agreed that it would be best not to alter the Confession, but a suggestion by one member of the Assembly that a Declaratory Statement be added, and even an overture from the Presbytery of New Jersey requesting a simple non-binding resolution, were rejected. *The Guardian* editors wrote: “Another overture from the Presbytery of New Jersey demanded no such drastic action as that proposed by the California body, but asked merely for a *resolution* which of course would have no constitutional standing whatever... Dr. Machen delivered a logical indictment of this entire proposal.”¹⁸ These unnecessary comments left

the Premillennialists with the inference that various ones of them were considered “drastic” and “[il]logical” in their requests. They were not requesting that Premillennialism be *mandated*, but simply for assurances that it would be *allowed*!

Harold S. Laird Elected President of The Independent Board

The Independent Board held its regular fall meeting on November 16, 1936, two days after the adjournment of the OPC General Assembly. The Rev. Harold S. Laird, who had until recently been pastor of the First and Central Presbyterian Church of Wilmington, Delaware, was elected President, succeeding Dr. Machen. Laird had been put out of the old Church due to his membership on The Independent Board. He had been a charter member of the Board of Trustees of Westminster Seminary and of The Independent Board. He presently was serving as the secretary of the Board of Westminster, a position he had held since the Seminary’s founding. Tensions were obviously present and a sizeable minority were disturbed that Dr. Machen was not reelected.

Untimely Death of Dr. Machen

On December 4, 1936, Dr. Buswell wrote a most gracious letter to Dr. Machen, discussing some of his concerns with Westminster Seminary, The Independent Board, and the Presbyterian Church of America. Buswell wrote with great hesitation, prefacing a number of his comments with such phrases as: “You are a far more experienced and more capable Christian leader than I”; and “let me say again by way of preface that my deep admiration for your Christian leadership has not changed in the least.”

Buswell concluded this letter by stating: “How I wish I could sit down with you and Dr. Kuiper and Dr. Van Til and the others and talk over all of

these problems. I have written this letter with great hesitation. I would not offend you for the world but I do hope and pray that these remarks may be helpful.”¹⁹

In God’s providence, Machen was never able to respond.²⁰ On New Year’s Day 1937, Dr. Machen succumbed to pneumonia while visiting churches on the plains of North Dakota. All the men who had stood for the Truth alongside Dr. Machen were of course stunned at this sudden loss of their leader. Friends and enemies alike paid tribute. The *Christian Beacon*, *The Presbyterian Guardian* and *The Independent Board Bulletin* all carried glowing words of praise concerning Dr. Machen.

Modernist missionary Pearl S. Buck, whose heretical teachings played a large role in motivating godly men to form The Independent Board, wrote: “I admired Dr. Machen very much while I disagreed with him on every point. He was worth a hundred of his fellows who, as princes of the church, occupy easy places and play their church politics and trim their sails to every wind.... I wish Dr. Machen had lived to go on fighting them.”²¹

Dr. Caspar Wister Hodge, Jr., who was the grandson of the great theologian Charles Hodge (and the great great great grandson of Benjamin Franklin), wrote: “I not only loved him as a personal friend, but I regarded him as the greatest theologian in the English-speaking world. The whole cause of evangelical Christianity has lost its greatest leader.”²² This was one of Hodge’s last pronouncements, for he himself was to die the very next month.

Dr. Buswell Meets With the Faculty of Westminster Seminary

Buswell’s desire for a meeting with the Westminster Seminary faculty, expressed in his last letter to Machen, was realized on Monday evening, January 25, 1937. Sadly,

the presence of Dr. Machen was now permanently precluded. Buswell left the meeting quite discouraged and revealed his heart in a personal letter to Dr. Laird.

He touched on the matters of Premillennialism, abstinence from alcohol and other worldly practices, and his concern with the view of apologetics²³ being advanced by Dr. Van Til at the Seminary. He also related his displeasure at “the intolerant and undemocratic attitude of the Westminster group toward Mr. McIntire’s independent paper [the *Christian Beacon*].”²⁴ Buswell and others felt the editors of *The Guardian* wanted a monopoly on being able to state what course the Church and its associated agencies should take.

He concluded his letter to Dr. Laird: “What I fear is that the Presbyterian Church of America, necessarily going the way of the separated life, the strongly evangelical and historical type of apologetics and evangelism, and quite largely colored by premillennial teaching, may have to part company with Westminster Seminary. I wish that parting of the ways might be prevented. I do not believe God will bless a drinking, worldly ministry.”²⁵

Were the Fears of the Premillennialists Justified?

The Premillennialists soon had additional reasons to believe their fears to be justified. With the loss of any restraining and reconciling influence Dr. Machen may have had, *The Guardian* became even harsher in its assaults (and insults) on those who did not see eye to eye with the Westminster Seminary professors previously mentioned. The February 27, 1937, issue of *The Guardian* was a double-barreled attack on Dr. Buswell and company.

An article appeared on pages 206-209 entitled “Dr. Buswell’s Premillennialism,” by Professor John Murray. No matter what one may

think as to the merits of either man’s arguments, this was no mere theological discussion. Murray savaged Buswell, accusing him of “pitiable distortion and misrepresentation,” of being “seriously incompetent,” and saying that Buswell’s book *Unfulfilled Prophecies*²⁶ was “characterized by gross unfairness and misrepresentation, and his exegetical argumentation is frequently very inconsequential. Looseness and carelessness are, we fear, the rule rather than the exception.”

On the front page of this same issue, the editor, Professor Stonehouse, attacked those who believed in “the separated life.” Again, Dr. Buswell is criticized by name, along with another of his books, *The Christian Life*.²⁷ With the ruinous use of alcohol and tobacco, and the glorification of sin in much of Hollywood’s entertainment, a large number of men in the Church had called on young people to reject these vices, deducing their evils from clear principles of the Word of God. Indeed, Dr. Buswell had pressed these matters with the large body of students under his care at Wheaton College, and many of the pastors of thriving churches had done likewise. On the other hand, most of the professors at Westminster Seminary thought such warnings went beyond the teaching of Scripture, and thus were unbiblical. Some have wondered if the admitted enjoyment of some of these vices by certain Seminary professors bore any correlation to the vociferousness of their opposition.

Dr. Buswell’s replies to these articles were published in the April 10, 1937, issue (p. 12). In response to the issue of Premillennialism, the editors stated that they were refusing to print the concluding four paragraphs of Buswell’s statement, leaving the reader to conclude that they contained something objectionable. Then, Professor Murray was given the last word in further rebutting Buswell’s beliefs. The magazine stat-

ed: “With the publication of this statement, and of Mr. Murray’s own reply, we are closing this discussion.”²⁸

Turmoil at Westminster Theological Seminary

Things were deteriorating rapidly. On April 26, 1937, Dr. Allan A. MacRae, one of the original professors of Westminster Seminary, chosen by Dr. Machen, sent his letter of resignation to Dr. Harold S. Laird, secretary of the Seminary’s Board of Trustees. He stated his view that: “Control of the Faculty and direction of its policies has passed into the hands of a small alien group without American Presbyterian background.... The alien group to which I have referred considers no one to be truly Presbyterian unless he agrees with them in everything which they choose to call essential to being ‘Reformed’ — much of which is derived from their own non-Presbyterian background.” He also mentions his view that the Premillennial view was increasingly being attacked at the Seminary, and that the right to the use of alcohol was being championed among most of the faculty.²⁹

Professor Kuiper, Chairman of the Faculty, issued a statement to the press, part of which reads: “The policy of Westminster Theological Seminary has always been to carry on the traditions of loyalty to the Bible and the Reformed Faith which characterized the old Princeton Theological Seminary prior to its reorganization in 1929. There has been no change in this policy, and I regret that Professor MacRae no longer finds himself able to continue in accord with it.... The Seminary stands in the great tradition of Charles Hodge, B.B. Warfield, Robert Dick Wilson and J. Gresham Machen. Nothing will be allowed to move it from its loyalty to the Word of God.”³⁰

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If MacRae's reasons for resigning were strongly stated, Kuiper went much further in accusing MacRae, in effect, of no longer being able to "continue in accord with" the "traditions and loyalty to the Bible and the Reformed Faith," and by inference that should MacRae's views have held sway, they would have "move[d] [the Seminary] from its loyalty to the Word of God."

Shortly after MacRae's exit, additional resignations followed from Dr. Laird; Mr. Roland K. Armes, treasurer of the Board; Rev. Roy Talmadge Brumbaugh; and Mr. Frederic M. Paist. All but Dr. Laird had been present and placed on the temporary Executive Committee at the founding of the Seminary on July 18, 1929. Paist had been one of three who met over lunch when the idea of the Seminary was first discussed. He had been made the Chairman of the founding temporary executive committee and was elected as founding vice president of the Board of Trustees, and later became president. Laird was elected as founding secretary of the Board and read the Seminary pledge to the Board members and faculty at the first commencement on May 6, 1930.³¹

MacRae reflected later, "It was very hard for [Carl] McIntire to give up his loyalty to the faculty at Westminster and he hesitated. Once he asked to come and speak to them with the faculty and tried to get an agreement but they were absolutely determined in their opposition to him. About this time we decided the only thing we could do was to start a new seminary."³²

"A Machine"?

For the tremendous influence that Kuiper and Murray were seeking to exert on the OPC, it is of note that

neither was a charter member of the denomination, only joining after Machen's death. Kuiper was received by the Presbytery of Philadelphia on February 9, 1937, and Murray was examined, licensed, and ordained on May 28, 1937, by an adjourned meeting of his Presbytery — just four days before the opening of the Third General Assembly of the OPC.³³

The Presbyterian Guardian continued its editorials, stating as matter of fact what should be the position of the OPC on various matters, even discussing overtures and resolutions before they had been formally introduced and discussed by the General Assembly.³⁴ Professor Kuiper had also recently stated in *The Guardian*: "... it may not be denied that some office-bearers and members of a church are more talented than others. In consequence, not all can be, or for that matter should be, equally prominent in the work of the church."³⁵ These words may have contained some truth, but with men already believing that a small group was controlling the church, such statements only added to their belief that true Presbyterian polity was in jeopardy, and they were not willing to see their church bend in the direction of becoming a *de facto* prelacy. In the months ahead, Carl McIntire was to write: "We saw the little group as they relished the exercise of power and assumed the position of an ecclesiastical machine."³⁶

The Independent Board Likewise Experiences Problems

Up to this time, *The Guardian* had been carrying positive articles about The Independent Board for Presbyterian Foreign Missions and its missionaries. However, an article appeared in the May 15, 1937, issue (p. 52) criticizing a decision of the Executive Committee to postpone the Board's spring meeting. Some had requested that it be held in close proximity to the dates of the Third General Assembly of the OPC, in or-

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Several prominent elders, with experience in law and business (in addition to their spiritual gifts) were a great help to the new church and its agencies. Frederic M. Paist, Esq., whose family was known for its fine confections, was named president of the temporary executive committee of Westminster at its founding.

der to save men from having to make two expensive trips within weeks of each other. If there were any opposition within the Board, it most certainly should have been handled internally and was hardly the business of *The Guardian* to publish the matter to a general readership.

The Independent Board met on May 31, 1937. Four men from Westminster Seminary mounted an attack on the President and Vice President of the Board, as well as Dr. Brumbaugh, claiming that they were "independents," and thus unsuitable for membership on a Board committed to Presbyterian church government.

The Board reaffirmed adherence to its Charter, but refused to condemn its leaders — believing the charges were without merit. With

that, the four Westminster men (Edwin H. Rian, Ned B. Stonehouse, Murray Forst Thompson and Paul Woolley), and several others, announced their resignations. These men were founding Board members and had been involved in the incorporation of the Board.

The next issue of *The Presbyterian Guardian* (June 12, 1937) was a full-blown attack on The Independent Board, beginning with the main front page headline. The *Christian Beacon*, which had increasingly been carrying news stories about these various troubles, now came to the defense of the Board and its missionaries against these attacks. With the tensions which had arisen in the five months since Machen's death, and the continued inflammatory pronouncements in *The Guardian*, prospects were dim for an enduring harmony within the OPC.

A Sad Parting of the Ways

When the Third General Assembly of the OPC met from June 1-4, 1937, the majority voted to abandon The Independent Board and to establish a General Assembly controlled mission board. Attempts by Premillennialists to have the General Assembly go on record that their view would officially be *allowed* in the Church were defeated, as were statements urging Christians to abstain from the use of alcohol. At the conclusion of this Assembly, 14 ministers and three elders gathered and signed the Act of Association of the "Bible Presbyterian Synod." Shortly thereafter, Faith Theological Seminary was started.

The June 26, 1937, issue of *The Guardian* (p. 99) reported the fact, but, in characteristic style, used incomplete and selective facts to paint an unfair and inaccurate account of what had transpired — drawing into question the Reformed credentials of the Bible Presbyterians. The Bible Presbyterian Church held its

First General Synod in Collingswood, NJ, from September 6-8, 1938, with 39 ministers and 11 elders in attendance. The two denominations traveled on separate paths after that time.

Such writers as Edwin H. Rian, Ned B. Stonehouse, Paul Woolley, Henry Coray, George Marsden, Charles Dennisen, D.G. Hart, John Muether, George Hutchinson, and a host of others³⁷ have done a service to us all with their widely-distributed historical accounts. I have enjoyed reading their works, and have learned much from them. However, most of these men are decidedly reporting things from a background closely aligned with the Orthodox Presbyterian Church and its leaders, or at least with a level of antipathy to some of the early Bible Presbyterian leaders. Two examples are "The Orthodox Presbyterian Church" (Chapter 12) in the book *The Presbyterian Conflict*, by Edwin H. Rian³⁸; and "The Division of 1937" (Chapter 3) in *Fighting the Good Fight*, by D.G. Hart and John Muether.³⁹

On a positive note, Presbyterian groups of widely differing viewpoints are to be commended for their careful preservation of many historical documents. These include the Presbyterian Historical Society in Philadelphia, the Princeton Theological Seminary Library, the Presbyterian Church in America Historical Center and the Orthodox Presbyterian Church (particularly in making the entire 44-year run of *The Presbyterian Guardian* available online). •

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

¹The name was changed to Orthodox Presbyterian Church in 1939, following legal action against the new denomination by the Presbyterian Church in the U.S.A.

²Allan Nevins, *The Gateway to History* (New York, London: D. Appleton-Century Company, Incorporated, 1938), p. 244.

³e.g., see Richard Mouw [then President of Fuller Theological Seminary], "You're

Right, Dr. McIntire!", *Christianity Today*, May 21, 2002.

⁴Minutes of the Sixty-Fourth General Synod of the Bible Presbyterian Church, Cincinnati, Ohio, August 3-8, 2000, p. II-1. The letter was addressed to Dr. Robert Anderson, then pastor of the Tacoma, WA, Bible Presbyterian Church. Dr. Anderson was asked to preach the message at Carl McIntire's funeral service on March 26, 2002, which he did.

⁵Not to be confused with the Presbyterian Church in America (PCA), which was founded in 1973.

⁶We will usually refer to the Presbyterian Church of America as the Orthodox Presbyterian Church (or OPC) in future mentions, in order to help prevent confusion. The name, however, was not changed to Orthodox Presbyterian Church until 1939.

⁷See J. Gresham Machen, "A True Presbyterian Church at Last," *The Presbyterian Guardian*, June 22, 1936, p. 110.

⁸J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: William B. Eerdmans Publishing Company, 1946), p. 174.

⁹Ockenga was in the first graduating class of Westminster Seminary in 1930. It is interesting that he and Carl McIntire were good friends in Seminary, and McIntire served as best man in Ockenga's wedding. The two men were to take widely divergent paths throughout their ministries.

¹⁰R.B. Kuiper, "Why Separation Was Necessary," *The Presbyterian Guardian*, September 12, 1936, pp. 225-227.

¹¹*The Presbyterian Guardian*, November 14, 1936, p. 55.

¹²*Ibid.*

¹³*The Presbyterian Guardian*, November 28, 1936, p. 71.

¹⁴Personal letter from Dr. J. Oliver Buswell to Dr. J. Gresham Machen, December 4, 1936 (Archives of the PCA Historical Center).

¹⁵Typewritten document by Allan A. MacRae, "Experiences With Carl McIntire," June 24, 1985.

¹⁶"The Second General Assembly of the Presbyterian Church of America," *The Presbyterian Guardian*, November 28, 1936, p. 70.

¹⁷*Ibid.*

¹⁸*Ibid.*, pp. 82, 83.

¹⁹Personal letter from Dr. J. Oliver Buswell to Dr. J. Gresham Machen, December 4, 1936.

²⁰Machen apparently had written down some notes in preparation for replying to

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Buswell's letter, but didn't get it written before his untimely death.

²¹*The Presbyterian Guardian*, February 13, 1937, p. 187.

²²*Ibid.*, p. 189.

²³ The branch of theology that is concerned with defending or proving the truth of Christian doctrines.

²⁴Personal letter from Dr. J. Oliver Buswell to Dr. Harold S. Laird, January 31, 1937 (Archives of the PCA Historical Center).

²⁵*Ibid.*

²⁶J. Oliver Buswell, *Unfulfilled Prophecies* (Lamb of God series, Vol. 5), Grand Rapids: Zondervan Publishing House, 1937.

²⁷J. Oliver Buswell, *The Christian Life* (Lamb of God series, Vol. 4), Grand Rapids: Zondervan Publishing House, 1937.

²⁸*The Presbyterian Guardian*, April 10, 1937, pp. 12-16.

²⁹*Ibid.*, May 15, 1937, p. 50.

³⁰*Ibid.*, pp. 39,40.

³¹see *Christianity Today*, May 1930; and Edwin H. Rian, *The Presbyterian Conflict* (Willow Grove, PA: The Committee for the Historian of the Orthodox Presbyterian Church, ©1940 [1992 Edition], pp. 57,58.

³²Typewritten document by Allan A. MacRae, "Experiences With Carl McIntire," June 24, 1985.

³³Minutes of the Presbytery of New York and New England of the Presbyterian Church of America, New Haven, Connecticut, May 28, 1937.

³⁴e.g. *The Presbyterian Guardian*, May 29, 1937.

³⁵*Ibid.*, April 24, 1937, p. 22.

³⁶*Christian Beacon*, June 10, 1937, p. 4. Carl McIntire was to have similar accusations directed at him on a number of occasions throughout his ministry.

³⁷A few of these writings include: Edwin H. Rian, *The Presbyterian Conflict* (Willow Grove, PA: The Committee for the Historian of the Orthodox Presbyterian Church, ©1940 [1992 Edition]; Ned B. Stonehouse, *J. Gresham Machen: A Biographical Memoir* (Chestnut Hill, PA: Westminster Theological Seminary, 1977); Paul Woolley, *The Significance of J. Gresham Machen Today* (Nutley, NJ: Presbyterian and Reformed Publishing Company, 1977); Henry W. Coray, *J. Gresham Machen: A Silhouette* (Grand Rapids: Kregel Publications, 1981); ed. Danny E. Olinger and David K. Thomp-



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³⁸Rian, pp. 151-171.

³⁹D.G. Hart and John Muether: *Fighting the Good Fight: A Brief History of the Orthodox Presbyterian Church*, pp. 41-54.

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"All that would follow Christ must renounce their worldly affections and inclinations, or else they can make no work of Christianity...."

Thomas Manton

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²Adrian Rogers, *Adrianisms — The Wit and Wisdom of Adrian Rogers* (Memphis, TN: Love Worth Finding Ministries, 2006), p. 70.

³Matthew Henry on Luke 9:62 (*Matthew Henry's Commentary on the Whole Bible: New Modern Edition*, Electronic Database. ©1991 by Hendrickson Publishers, Inc.)

⁴Thomas Manton, *The Works of Thomas Manton*, Volume 2 (Carlisle, PA: The Banner of Truth Trust, 1993), p. 133.

⁵*Ibid.*, p. 132.

⁶Adam Clarke on Luke 9:62, (*Adam Clarke's Commentary*, Electronic Database, ©1996 by Biblesoft).

⁷A.T. Robertson on Luke 9:62, (*Robertson's Word Pictures in the New Testament*, Electronic Database, ©1997 by Biblesoft; and Robertson's *Word Pictures in the New Testament*, ©1985 by Broadman Press)

⁸Much of the following material is from Pastor Ray Pritchard at <http://www.keepbelieving.com/sermon/2012-01-05-Press-On>.

⁹*Ibid.*

¹⁰Matthew Henry on 1 Thessalonians 4:1, *Matthew Henry's Commentary on the Whole Bible*.

¹¹Sarah Young, *Jesus Today* (Nashville, TN: Thomas Nelson, 2012), p. 74.

¹²Ralph Earle, *Word Meanings in the New Testament* (Peabody, MA: Hendrickson Publishers, 1974), p. 343.

¹³Wiersbe, p. 135.

¹⁴Words by Johnson Oatman, Jr.



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