
FOUNDATIONS

HISTORICAL BACKGROUNDS OF THE BIBLE PRESBYTERIAN CHURCH

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INTRODUCTION

Life's developments often come in pairs of opposites. The antithesis can be illustrated by the Reformed Churches coming out of Roman Catholicism, it might be told as the tale of two cities, or it might manifest itself in the modern two-party political system.

Sacred history especially reveals life's tensions between rivals: the knowledge of good and of evil, the seed of the woman and the seed of the serpent, Cain and Abel, the sons of God and the daughters of men, plus many more examples from the patriarchal narratives. Sarah drove out Hagar to protect her son, Isaac from Ishmael, Leah competed with Rachel for attentions from their husband, and even before the birth of a set of fraternal twins, Jacob was striving with brother Esau in the womb.

EARLY TENSIONS IN AMERICAN PRESBYTERIANISM

Official Presbyterianism had a good start in colonial America. Francis Mackemie was a gifted and energetic church planter sent from Ulster in 1683 to gather the scattered Presbyterian sheep in the new world. By 1706 he had organized a presbytery, and the first synod by 1716. The future was bright for a Presbyterian witness to the Reformed faith in the Anglican church world of early America.

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The Father of American Presbyterianism was in heaven before he could see his spiritual children begin to struggle over the family estate. In 1729 the first critical test to the unity of American Presbyterianism developed over the question of doctrinal subscription. In the face of the threat of Socinianism (anti-trinitarianism) and deism spreading from Europe, Scotch-Irish immigrants insisted that church officers must swear to uphold every element of the Westminster Confession. On the other hand, Presbyterians of English stock, while concerned for uniform orthodoxy, called for fealty to the "system of doctrine" contained in the Confession. This would allow for mental reservations based on personal biblical convictions to be stated by a (potential or present) church officer so that his appeal could be determined by his own presbytery. English Presbyterianism had a longer history in the new world and had already been enjoying decades of freedom of conscience and self-determination; in the 1600s many English Presbyterians had fled to the Middle Colonies to escape the suffocating structures of New England Congregationalism.

A compromise was struck to reach the Adopting Act of 1729. Within a dozen years, however, the underlying fissure within American Presbyterianism erupted in a divorce. The Great Awakening placed stress on all non-conformist (viz., non-Anglican) church groups, precipitating institutional soul-searching. The conservatives of the Scotch-Irish tradition collected in what became known as the Old Side; the revivalist Presbyterians who tutored their future pastors in "log colleges"

to keep up with the harvest of revival souls were called the New Side.

Thankfully, both sides were Christian enough to forgive past grievances, and Presbyterian enough to want a united witness. They were re-united almost a generation before America's Revolutionary War, and after supporting the war effort the unified Presbyterian Church became a leading national church.

GROWING PAINS

The Presbyterian Church in the U.S.A. adopted its national constitution in 1789. It was the era of federalism, and Presbyterians were anxious to grow with the new country. To keep up with westward expansion, a cooperative agreement was arranged in 1801 between Presbyterians and Congregationalists to supply empty pulpits. There had been a history of cooperation between the two bodies before the war, and with the 1801 Plan of Union they readily agreed to share congregations and pastors in the noble enterprise of home missions.

For practical reasons the Presbyterian Church advanced more quickly in the bargain than their partners—on the desolate frontier most pastors preferred the protections and fellowship afforded by a presbytery over the local, democratic whims of the congregational system. While Presbyterians gained pastors and congregations faster than Congregationalists, there was a huge disadvantage.

Many of the Congregational pastors trained in New England who were becoming Presbyterian were infected with the heretical New Haven Theology. This was not a problem in 1801, but by 1830 the western presbyteries were becoming tol-

erant of a semi-Pelagianism that taught "...sin is not necessary, but it is inevitable." This was an outright denial of original sin that offered an optimistic perspective on human nature. Optimism in human nature reflected the dangerous view of itinerant evangelists like Charles Finney that revivals did not come by the supernatural intervention of God's Spirit, but by the right use of psychological means. Frontier churches were being filled by the dead wood of "easy believism," led by Arminian Presbyterian pastors.

Conservative, "Old School" Presbyterians began to mobilize in the 1830s to preserve their church. Efforts had been taken to purge out the leaven through the normal channels of church discipline at the presbytery level. Celebrated ecclesiastical trials seemed to galvanize "New School" opposition.

Conservatives loyal to the Westminster Confession and to Presbyterian polity believed radical measures were called for. They barely missed achieving majority control of the national assembly in 1836; the next year, however, they had the votes necessary to take drastic action. They abrogated the 1801 Plan of Union and retroactively dismissed any churches that had come into the Presbyterian communion under the plan. All told, four western synods comprised of 28 presbyteries, 509 ministers, and 60,000 communicants were summarily stripped from their denomination.

REUNION OF ESTRANGED BROTHERS

Other denominations also were unraveling in this era, primarily over the issue of slavery that would rend the nation. After the Civil War there was a general spirit of healing. Every American denomi-

nation had been fractured by the political turmoil, and many were swift to reunite after the war. While Southern Presbyterians were not ready to be received back into the national assembly, the new school divorcee sought rapprochement with her former denomination. After all, there was the precedent of the Old Side–New Side reunion of 90 years earlier.

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While some, like Charles Hodge, cautioned against the reunion, the Old School–New School re-marriage became official in 1870. Both sides had always held to the inspiration and authority of Scripture, and the chastened New School had begun to guard its gates of entry into the ministry when it was spurned in 1837.

The PCUSA was invigorated by the reunion. Growth accelerated through the end of the 1800s. The denomination was militant against the rationalism of higher criticism as manifested in the heresy trial of Union Seminary professor, Charles Briggs, for his denial of the inspiration of the Scriptures. On the moral issue of the liquor trade, the Old School had passed an 1865 resolution recommending that ministers “...enjoin total abstinence upon the youth of the Church;”¹ the reunited body in 1877 passed an earlier New School statement promoting “...total abstinence from everything that may intoxicate [as] ‘the only principle of temperance.’”²

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In 1903 some of Charles Hodge’s earlier fears for the future began to surface as a few New School chickens came home to roost. That year the national assembly approved changes to the Westminster Confession that softened its Calvinism. The church was broadening, as evidenced three years later by the admittance of the Cumberland Presbyterian Church, historically sympathetic to Arminianism. Biblical truth was diluted to accommodate diverse perspectives.

Sadly, by 1910 the national assembly found itself defining “five fundamentals,”³ beliefs essential for ordination into the Presbyterian ministry. What never before had been an issue was suddenly the burning issue that would determine whether the PCUSA would police itself to thwart the growing threat of modernism. Twice more the assembly would ratify the “five fundamentals.” However, in 1927 the national assembly effectively jettisoned the fundamentals by concluding that it could not set minimal standards for admission to the various presbyteries. The 1924 Auburn Affirmation, a protest statement subscribed by more than 1,200 modernist presbyters that labeled the “five fundamentals” as mere theories, was allowed to stand. The PCUSA was broadening beyond historic Christianity to the point of no return.

A SUCCESSION OF “AMERICAN PRESBYTERIANISM”

After the 1927 Presbyterian assembly, concerned conservatives were all of a sudden in the minority in the PCUSA. In the wake of a series of ecclesiastical trials against them by the liberal bureaucratic machine, the Bible Presbyterian Church came into existence ten years later.

The Bible Presbyterian Church often has been compared to the Presbyterian New School tradition. More than a comparison, there is a patently clear historical link. From the 19th century New School tradition the 20th century Bible Presbyterian Church inherited emphases like the following:

- A patriotic nationalism⁴ as opposed to the Old School's emphasis on the superiority of Christ's present spiritual kingdom. While not denying Christ's present spiritual kingdom, premillennial BPs look for the consummation of God's plan in Christ's messianic kingdom and beyond. They can hardly be accused of being pessimistic ostriches with their heads in the sand as they practice a spirit of "occupying until Christ comes";
- Involvement in national moral reforms. Key concerns for the New School of the 1800s were abolition and prohibition, and for the BPC it has been the latter issue;
- A general preference for doing the work of the church through independent agencies rather than denominational boards or commissions;⁵
- A willing desire to cooperate with other conservative denominations outside of our confessional tradition,⁶ especially in efforts to counterbalance apostate and compromising church bodies; and
- Revivalism, the hallmark of the New School. BPs have always made a conscious effort to appeal in preaching to unregenerate hearts, and have occasionally used evangelistic rallies. There has been a move away from "altar calls" that

shift the focus from the work of God's Spirit to the decision of the troubled sinner. Of late there also has been an effort to balance revivalism with an emphasis on covenantalism. The biblical promises of the covenant as articulated in the Westminster Confession emphasize God's dealing, not just with individuals, but with families, and corporate spiritual families (congregations).

ANOTHER THREAD IN THE TAPESTRY

Yet the BPC is not the product solely of the New School tradition. There are also similarities to the Old School. First of all, the BPC is a confessional church. It cherishes the Westminster Confession⁷ and insists on systematically teaching the Confession and Catechisms. At the founding of the denomination there may have been some elements of dispensational theology; in recent years the BPs passed a synodical resolution disapproving dispensationalism.

Secondly, the BPC has always required a thorough and exacting education for its ministers. In line with the Princeton Seminary tradition, BP seminary students have had a steady diet of Calvin's *Institutes*, Charles Hodge's *Systematic Theology*, and studies of the Westminster Confession. While many modern theological institutions have dropped Hebrew requirements and eviscerated their Greek programs, BPs have always required extensive study of Hebrew and Greek to prepare their ministers as independent exegetes of the Word.

The Bible Presbyterian Church does have some roots in the Princeton tradition. While Princeton Seminary was

aligned with the Presbyterian Old School, it often took a mediating position between the Old and New Schools.⁸ With regard to revivalism, the professors supported biblical revival and evangelism that was God-centered. Archibald Alexander, Princeton's first professor, was himself an itinerant Presbyterian evangelist in Virginia in the late 1700s. Also of interest is the fact that Princeton, traditionally postmillennial in eschatology, produced several notable preachers and educators who were premillennial.⁹ The lines between the Old and New traditions were not always clearly drawn, and Princeton Seminary generally reflected the best of both schools. 

CONCLUSION

The Bible Presbyterian Form of Government (2:4) states "The Bible Presbyterian Church declares itself to be a branch of the catholic visible Church of Christ and further declares its willingness to hold Christian fellowship with all other such branches of the Church." This is not a New School sentiment but a true expression of biblical Christianity.

With the demise of mainline Presbyterianism, founders of the Bible Presbyterian Church claimed to represent the continuing succession of "American Presbyterianism." God used a small Gideon's band to help preserve a glorious and godly heritage of this branch of Christ's Church.

¹ George Hutchinson. *The History behind the RPCEs*, p. 143.

² George Marsden. "Perspectives on the Division of 1937," in *Pressing toward the Mark*, p. 300.

³ The five fundamentals were 1) Inerrancy of the Bible, 2) the virgin

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birth and deity of Jesus Christ, 3) the doctrine of substitutionary atonement, 4) the bodily resurrection of Jesus Christ, 5) the miracles of Jesus Christ.

⁴ Bible Presbyterians will remember the famous Washington, DC, "Marches for Victory" of the early 1970s.

⁵ The boards of most independent agencies used by the BPC traditionally have been comprised of BP ministers and elders. In recent years, the BP Synod has been holding its agencies accountable by requiring annual financial and activity reports.

⁶ While New School Presbyterians never had a penchant for fighting apostasy or heresy, they did have an ecumenical spirit in their early cooperation with Congregationalism.

⁷ The first synod of the BPC amended the Confession and Larger Catechism to reflect a premillennial view of Christ's return.

⁸ Examples of historic Princeton's mediating position were its positions on slavery and the temperance movement. See David B. Calhoun's two volume work, *Princeton Seminary: Faith and Learning/The Majestic Testimony*, for the best history of Princeton Seminary.

⁹ Elijah Craven (d. 1908) was a noted, non-dispensational premillennialist who served as Assembly moderator in 1885. Famous premillennial conference speakers were James Brookes and Nathaniel West. All three of these ministers identified with the Old School tradition (per Marsden note, p.324).

MY RECOLLECTIONS OF THE BEGINNING OF THE BIBLE PRESBYTERIAN CHURCH

JOHN E. JANBAZ

In the year 1928 my father, a graduate of the Moody Bible Correspondence Institute, began looking for a gospel preaching church that we as a family could attend. In his search he “happened” to drive by the Collingswood Presbyterian Church and noted the sermon topic listed on the outside bulletin board for the next Sunday. It was entitled, “The Blood of the Lamb.”

We started to attend the church. The pastor was the Rev. Harold S. Laird, under whose ministry I came to the full assurance of my salvation. In 1931 the Rev. Carl McIntire, after his ordination and two-year pastorate at the Chelsea Presbyterian Church of Atlantic City, New Jersey, was called as pastor by the Collingswood Church. Several years later a group of six ladies separated from the U.S.A. church (Chelsea Presbyterian) and began to hold services in Atlantic City. This small group later developed into the Bible Presbyterian Church of Vetnor, New Jersey. I pastored that church from 1940 to 1949, after my graduation from Faith Theological Seminary in 1941. But that’s another story.

In 1933, after the Independent Board for Presbyterian Foreign Missions (IBPFM) was formed, I remember attending one of their meetings, which was held either in the North Broad Street Presbyterian Church pastored by the Rev. Merrill T. McPherson, or in the Tenth Street Presbyterian Church pastored by Dr. Donald

Grey Barnhouse. I’ve heard Dr. J. Gresham Machen, the first president of the IBPFM, speak in both of these churches. It probably was in the North Broad Street church, not far from Temple University, where I was a freshman student. I was a little late to the meeting, coming from class. I took a vacant seat next to my pastor. After a few moments I saw Dr. Machen hand a note to someone on the platform, who then came down and gave the note to Mr. McIntire. He immediately went to the pulpit. Dr. Machen introduced the Rev. Carl McIntire as the latest member of the IBPFM. Then the fireworks began!

We, especially the young people, were determined that the Presbytery would not lock us out of our own church. So we, with the permission of the Session, mounted a guard over the church property.

I attended a number of the meetings of the West Jersey Presbytery, in which attempt after attempt was made to silence Mr. McIntire. But he answered one charge after another with fearless logic from the Scriptures. It was a thrill to me, as a teenager, to see my pastor calmly and coolly answer every charge with Scripture. At one point in a meeting, he had taken a bite out of an apple someone had handed to him when he was called to the platform. Apple in hand, he went to the platform and answered their charges. (It’s strange what a young person will remember!)

In the course of a few years, Mr. McIntire and a few other pastors were deposed from the ministry of the Presbyterian Church of the U.S.A. because they refused to resign from the IBPFM. The pulpit of the Collingswood Presbyterian Church was declared vacant. The very next Sunday the West Jersey Presbytery sent a member to occupy the “vacated” pulpit. He met with a surprise! The twelve elders of the church sat in a semicircle in front of the stairs to the pulpit area. The Presbytery representative arrived that Sunday morning to occupy the pulpit. He was met by an elder and led to the Session room, adjacent to the pulpit. The result was that he came out and sat in the congregation and heard the message by our deposed pastor! This went on for several Sundays before packed congregations.

I thank God that I was privileged to live in those days when people and pastors were ready to pay the price required in order to obey the whole counsel of God.

In the meantime we had heard that at that same Sunday, the members of the North Broad Street Presbyterian Church found themselves locked out of their sanctuary. This same congregation then moved further north and organized the Church of the Open Door. For years the church kept its doors unlocked 24 hours a day for worship and prayer, never forgetting

how they were once locked out of their place of worship.

We, especially the young people, were determined that the Presbytery would not lock us out of our own church. So we, with the permission of the Session, mounted a guard over the church property. The caretaker and church staff were there during the day. But what if members of Presbytery tried to change the locks during the wee hours of the morning? So Bill Bonner, Earle White, Bill Irving, a few others, and I stood watch. Our plan was to ring the church bells in the tower if an intruder from Presbytery showed up. We took turns trying to sleep on the hard pews. And they were hard! This was well before the days of cushioned pews. Needless to say, we did not sleep very much, and Presbytery never showed up, much to our chagrin!

Shortly thereafter civil action was begun by the West Jersey Presbytery and the Presbyterian Church of the U.S.A. to take possession of the Collingswood Church property. The ruling came down finally that the property belonged to the mother church, and a date was set for us to leave. On that last night, the entire congregation walked out of the church. It was thrilling and heart breaking at the same time. We were leaving things that perish because we believed it was better to obey God than man. But now, where to meet? But the Lord provided. A large lot was found and purchased at the corner of Cuthbert Boulevard and Haddon Avenue. It was overgrown with weeds, mixed with much rubbish. We young people joined in the task of cleaning it up. That I will not forget; I came up with a bad case from poison ivy.

A super-big tent was erected on the lot and furnished with folding chairs and a wooden pulpit area. And, as I remember, the very opening Sunday was communion Sunday. We left behind a beautiful communion service of silver plates and tiny silver goblets, given as a memorial by a member. The court had ordered that we could remove nothing from the property. I left behind a pair of overshoes in the church gym. That was my donation to the Presbyterian Church of the U.S.A.! Everybody present at that first tent meeting was thrilled to be free from the unequal yoke with an apostate denomination. In that communion service we were served with paper plates for the bread and paper cups for the blood. It was a joyous occasion.

Some of the townspeople ridiculed us and our tent. They labeled it “McIntire’s Circus.” And the rest is history.

I thank God that I was privileged to live in those days when people and pastors were ready to pay the price required in order to obey the whole counsel of God, that is, to preach and defend the Word of God. It cost many men in the 1930s—their pastorates, their pensions, and their homes—to come out and be separate in obedience to God’s Word. Eventually, in a few years, the Bible Presbyterian Church was born. This is our heritage as Bible Presbyterians. This is my recollection of some of the events of those early days. We are not just Presbyterians; we are Bible Presbyterians, “contending for the faith once delivered unto the saints”! 

ROY TALMAGE BRUMBAUGH: BIBLE PRES- BYTERIAN PIONEER IN THE NORTHWEST

DAVID C. SINDING

Roy Talmage Brumbaugh was born on April 15, 1890, in Pipersville, Pennsylvania, to Dr. Simon Schmucker and Elizabeth (Moyer) Brumbaugh. The nation was barely twenty-five years removed from the great Civil War, and was yet a decade away from the automobile or the airplane. Benjamin Harrison was President and there remained civil unrest in the country between the forces of organizing labor and industry, socialism and capitalism. Some of the major debates in the country included such topics as Prohibition and Darwinism.

Roy’s Christian parents were very instrumental in his development and direction in life. Dr. Simon Schmucker Brumbaugh was born on July 17, 1852, in Bloomfield, Pennsylvania, attended public schools, graduated from Martinsburg Academy, and then taught several years in Pennsylvania and Illinois. He graduated from Missouri Medical College in 1878 (M.D.). He began his practice at Pipersville, Bucks County, Pennsylvania, and there remained in a large practice for twenty years. After a year of rest at Hopewell, New Jersey, he moved to Philadelphia and actively and successfully engaged in medical practice there. He was a member of the Presbyterian Church and was a Sunday school superintendent and teacher. He erected a chapel at Pipersville for Sunday school work at his own expense, and the building still stands today as the Pipersville

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Free Library. There is a note in the library today that says, “A lack of any religious village accommodations was realized by possibly the most educated resident.” This was in 1886, and the “most educated resident” was Simon Brumbaugh, a physician who met the health needs of the community. He contributed land and the funds necessary for the chapel construction. Sunday school classes were conducted without interruption for the local population until 1950. He married Elizabeth Moyer in 1880. Elizabeth was from a Mennonite farming family of Bedminster, Pennsylvania, and they were members of the Old Deep Run Mennonite Church. Together they had four children: Christine, Isabel, Howard and Roy T.

Though Roy Talmage Brumbaugh was not yet one year old, another event occurred on January 20, 1891, that would have a profound effect on his life. I introduce it here, because it set in motion a series of events that not only had an effect on the life of Roy T. Brumbaugh, and in which he would participate, but came to define his life—who he would be and what he would do. Eventually, it would become known as the fundamentalist/modernist controversy.

Rev. Charles A. Briggs, D.D., at his inauguration as professor of Biblical Theology at Union Theological Seminary delivered an address that would set in motion a series of events that would change the Presbyterian Church forever. In that address Dr. Briggs made the following statements:¹

- There are historically three great fountains of divine authority—the Bible, the Church, and Reason.

- I shall venture to affirm, so far as I can see, that there are errors in the Scriptures that no one has been able to explain away; and the theory that they are not in the original text is sheer assumption upon which no mind can rest with certainty. If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to the truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy?
- It may be regarded as the certain result of the science of Higher Criticism that Moses did not write the Pentateuch. Isaiah did not write half of the book that bears his name.
- Another fault of Protestant theology is in its limitation of the process of redemption to this world, and its neglect of those vast periods of time which have elapsed for most men in the Middle State between death and the resurrection. The Roman Catholic Church is firmer here, though it smears the Biblical doctrine with not a few hurtful errors. The reaction against this limitation, as seen in the theory of second probation, is not surprising. I do not find this doctrine in the Bible, but I do find in the Bible the doctrine of a Middle State of a conscious higher life in the communion with Christ and the multitude of the departed of all ages; and of the necessity of entire sanctification, in order that the work

of redemption may be completed. There is no authority in the scripture, or in the creed of Christendom, for the doctrine of immediate sanctification at death. The only sanctification known to experience, to Christian orthodoxy, and to the Bible is progressive sanctification.

- Progressive sanctification after death is the doctrine of the Bible and the Church; and it is of vast importance in our times that we should understand it, and live in accordance with it. The bugbear of a judgment immediately after death, and the illusion of a magical transformation in the dying hour should be banished from the world. They are the conceits derived from the Ethnic religions, and without basis in the Bible or Christian experience as expressed in the symbol of the Church. The former makes death a terror to the best of men, and the latter makes human life and experience of no effect; and both cut the nerves of Christian activity and striving after sanctification. Renouncing them as hurtful, unchristian errors, we look with hope and joy for the continuation of the processes of grace, and the wonders of redemption in the company of the blessed, to which the faithful are hastening.

It was evident that inerrancy had been a casualty and that the gospel message, the deity of Christ and the way to heaven had been compromised. There were two churches and two different religions, and they could never be reconciled with each other. It would take the next forty years

of struggle and controversy for the two positions to go their separate ways. J. Gresham Machen in his book *Christianity and Liberalism* said, "it may appear that what the liberal theologian has retained after abandoning to the enemy one Christian doctrine after another is not Christianity at all, but a religion which is so entirely different from Christianity as to belong in a distinct category."²²

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Roy T. Brumbaugh was raised in a Christian family with godly parents and proper training. He once said that his mother had prayed him into the Kingdom and then into the ministry and that his father had made generous provision for his education. Little was recorded of his early life, but it is known that he graduated from Northeast Manual Training High School in Philadelphia, Pennsylvania, on June 25, 1908, and commenced studies at Lehigh College the next year. He was there for one year and then went to Gettysburg College, where he graduated in 1912. It was during this time at Gettysburg that he met Margaret Valentine, who was the granddaughter of the President of the school. They were married on January 24, 1911. She would prove to be the greatest single influence in his life and was the epitome of grace and friendliness to everyone she met. She had a quality of never getting upset about anything and always being positive and confident in the Lord's blessing. He did graduate studies at the

University of Pennsylvania and the University of Illinois during 1914 and 1915. The Gettysburg yearbook, *The Spectrum*, states that he was a talkative, stuttering, effervescent youth who was very casual about his studies, but that after his marriage he became a candidate for valedictorian. His athletic achievements were legendary. He was the “shining star” and was elected captain of both the basketball and football teams. He was not large, but fiercely competitive and disciplined—qualities that would manifest themselves in his latter life.

In 1916, he commenced studies at Princeton Theological Seminary. He was a married man with children, and his education was largely financed by his father. At this time, Princeton Theological Seminary represented the conservative side of the above mentioned controversy and Union Theological Seminary the more liberal or modernist position. It was during his time at Princeton that Roy became involved in the issues of the day. The faculty at Princeton included men who were to be influential in the struggle, on both sides of the issues. They included J. Ross Stevenson, John D. Davis, Geerhardus Vos, W. P. Armstrong, Frederick W. Loetscher, Caspar Wistar Hodge, Benjamin B. Warfield, Robert Dick Wilson, J. Ritchie Smith, J. Gresham Machen, and William Brenton Greene. These three years at Princeton (1917-19) were a critical time for Roy. During these years he formulated the position that would guide him throughout the balance of his life. The faculty were those whose tutelage would, by God’s grace, articulate that position. Princeton was in the midst of the controversy, and to be a student there at that time could not help but have a profound effect upon a young man. J. Gresham Machen,

who was Assistant Professor of New Testament Literature and Exegesis until Princeton was reorganized, was the spokesman for the conservative historic position. Brumbaugh graduated from Princeton in 1919 and was ordained by the Philadelphia Presbytery of the Presbyterian Church in the U.S.A. (PCUSA) on May 15, 1919.

Upon graduation, Brumbaugh was called to the Harris Street Presbyterian Church in Atlanta, Georgia. He served there until 1923. On several occasions William Jennings Bryan spoke at the church, and Bryan would come over to the Brumbaugh home on Sunday afternoon for dinner and a nap. Bryan was a chief spokesman for the prohibition movement, served as secretary of state in the Woodrow Wilson administration and also ran unsuccessfully for President of the United States on four occasions.

During Dr. Brumbaugh’s ministry at Atlanta another event occurred that would further define the battle lines. On Sunday morning, May 21, 1922, Dr. Harry Emerson Fosdick, a Baptist, preached a sermon at the First Presbyterian Church of New York City that would illustrate the depth of the departure taken by the modernists from the historic position. The sermon was entitled “Shall the Fundamentalists Win?” In this sermon Fosdick compared the various views on such doctrines as the virgin birth, the inspiration of the Scriptures, the atonement, and others and proposed that all views be acceptable in the church and that there be more tolerance. The sermon caused enough negative reaction that Fosdick eventually resigned as associate minister of the First Presbyterian Church of New York City. The sermon identified some of the funda-

mentals of the faith that would become the basis for a document that became known as the Auburn Affirmation. The Auburn Affirmation was issued in response to an action taken at the general assembly in May of 1923. At that assembly action was taken requiring men to affirm their faith in the infallibility of the Bible, the virgin birth of Jesus Christ, his substitutionary atonement on the cross, his bodily resurrection, and his mighty miracles as essential doctrines of Holy Scripture and the Westminster Confession of Faith, and that affirmation of these five doctrines was required for ordination. The Auburn Affirmation contested the constitutional right of the assembly to require affirmation of these five doctrines for ordination and also said that the five doctrines are non-essential to the system of doctrine taught in the Bible and are just theories. The case of the Auburn Affirmation was debated and discussed for several more general assemblies up through 1927, and no decisive action was taken against the document or the more than 1,200 signers. Great damage was done to the church by this indecisiveness and inaction. Many signers of the Auburn Affirmation came to positions of great power in the church. The die had been cast, but the final chapter would not be written for another decade or more.

Also in 1923 Dr. J. Gresham Machen's book *Christianity and Liberalism* was published. It was immediately recognized as the clearest presentation of the two opposing positions in the PCUSA. It also established Machen as the leading spokesman for the truths and great doctrines of Biblical Christianity.

In 1923 Brumbaugh was called to the pulpit of the First Presbyterian Church of

Coatsville, Pennsylvania. There he was succeeded by Wilbur M. Smith, who later became a professor at Moody Bible Institute. It was during this time that the differences in the PCUSA began to spill over into the other agencies of the church. In October of 1923, the Rev. Robert Dick Wilson, D.D., LL.D., professor of Hebrew and Old Testament Literature at Princeton Seminary wrote an article for *The Presbyterian*, entitled "Friendly Advice to the Foreign Board." In this article he criticized the Board of Foreign Missions, which was under the control of the PCUSA, for its entanglement with missionaries who did not hold to the doctrines of the church. The mission controversy led to the publication of a book entitled *Re-Thinking Missions* in 1932. This publication, primarily financed by John D. Rockefeller, Jr., and prepared over several years by representatives of at least seven denominations, proved to be a pivotal event. One of the conclusions of *Re-Thinking Missions* was that Christianity should make efforts to better understand the other religions in the countries where it is being presented, and to "recognize and associate itself with whatever kindred elements there are in them." This procedure tended toward recognition that there was truth in all religions and that missionaries needed to understand the things in common and present Christianity in light of these common truths. The question then became: if the authorized Foreign Mission Board of the PCUSA was espousing doctrines contrary to the Holy Scripture, then shouldn't the people in the churches, who were sending the money to the mission board, be aware of that, and should there be an alternative mission ministry? This question eventually led to the formation of a renegade, independent mission board, founded in 1933, with Dr.

Machen as its founding leader, called The Independent Board for Presbyterian Foreign Missions (IBPFM). Brumbaugh was on the founding board of directors.

**He would lose the building,
his pension, the prestige of
being pastor to one of the
largest churches in the
denomination. In spite of all
of this, Brumbaugh withdrew
from the PCUSA. Finally he
was free.**

In 1929 Brumbaugh was called to the Bethany Presbyterian Church in Philadelphia. This church was also called the Wanamaker church, because it was founded by and built with the help of John Wanamaker, a retail magnate. Brumbaugh was installed as pastor on October 3, 1929, and was later called to the First Presbyterian Church of Tacoma, Washington, in May of 1930. Whether the Presbyterian controversy played a part in his short tenure in Philadelphia would have to be investigated. In any event, there was another event that took place in 1929 that Brumbaugh played an eventual part in.

The reorganization of Princeton Theological Seminary, which took place in 1929, had its roots much earlier. Princeton Seminary was the bastion of historic Christianity in the PCUSA. It represented the separated (not inclusivist) Calvinistic (reformed) system of doctrine that was set forth in the Holy Scripture and the Westminster Confession of Faith. Princeton Theological Seminary was founded in 1812 by the order of the

PCUSA. The governance of the institution developed over the years to include a board of directors and a board of trustees. The board of directors had authority over the educational program (what was taught) and the board of trustees simply held the property in trust. As a result of the reorganization, a single board of trustees was placed in charge of the seminary and the entire program of the seminary came under the control of a group who were no longer sympathetic to the historic doctrine. The reorganization of Princeton led to a situation where men could no longer be taught the historic doctrines without them being diluted with the new modernism. Men like Machen could not tolerate this and on July 18, 1929, a group led by Machen met in Philadelphia to organize a new seminary, which would carry on the tradition of pre-1929 Princeton. Westminster Theological Seminary was founded; the founding faculty included Robert Dick Wilson, J. Gresham Machen, Oswald T. Allis and Cornelius Van Til. Brumbaugh was on the founding board of directors of Westminster Theological Seminary.³

These were tumultuous times in the history of the church, and in the midst of them Brumbaugh moved to Tacoma to become the pastor of the First Presbyterian Church. He was forty-one years old and had a wife and four children. The First Presbyterian Church of Tacoma boasted a formal membership of 1,850, with about 1,000 attending regularly; it was one of the largest in the denomination on the West Coast. The church edifice was a grand structure, and the church was organized with programs for everyone. The church had been without a pastor for a year, and there were some strong elders on the session of the church who were in

charge of the program. One of the foremost programs of the church was the Scofield Bible Study classes conducted by the elders.

Dr. Brumbaugh came to Tacoma by car from Philadelphia, which was an exciting trip at that time. During most of the trip, his son Roy stood in the front passenger compartment with his hand on the top of the windshield.

The issues that were present on the East Coast were also present on the West Coast to some degree. The IBPFM was formally organized on October 17, 1933, and the Rev. J. Gresham Machen was elected as its first president. As new revelations continued to appear pertaining to the modernism in the Board of Foreign Missions, more and more people converted over to support of the IBPFM. This support of the new board worried the denomination so that it became a major issue at the next general assembly held in Cleveland, Ohio, in May 1934.

That general assembly adopted a deliverance that stated that every member of the church is required by the constitution to support the missionary program of the church in the way that each member must take part in the Lord's Supper. Each Presbytery was mandated to take action against its members who were also members of the IBPFM. The deliverance became known as "The Mandate" and the consequences of it would play out over the course of the next year. Finally the controversy that had simmered for more than a decade was going to be decided in the church courts.

Back in Tacoma, the First Presbyterian Church prospered in many respects,

and Brumbaugh, the evangelist, preached the gospel, and many people made professions of faith. However, there was an undercurrent of dissension in the local church that was a microcosm of the denominational controversy. In the local church there was a group of elders who had their plan for the church and a strong pastor who had his plan. As the controversy intensified nationally, it intensified locally and small differences that might have been overlooked in a more peaceable climate became big issues. The lines of demarcation were established and it became apparent that there would eventually be a showdown.

It took over a year for the Mandate to trickle down to the local level. It was the presbyteries that were instructed to implement the mandate and there were periods of notification in accordance with the Book of Discipline, and procedures that carried over till the summer and fall of 1935. All the while, sides were taken in the First Presbyterian Church and it was a difficult time to carry on the work of the church. If Brumbaugh left the church, he would lose the building, his pension, the prestige of being pastor to one of the largest churches in the denomination, and other attendant privileges. In spite of all of this, on August 21, 1935, Brumbaugh informed the denomination of his withdrawal from the PCUSA. Finally he was free. On Thursday night, August 22, 1935, the first meeting of the First Independent Church of Tacoma was held with over 700 in attendance. Ironically, the only facility available to accommodate the new church was a Scottish Rites Temple, right across the alley from the First Presbyterian Church. A new church had begun, fresh and free from denominational control. It was a wonderful feeling of excitement and

expectation. As the different presbyteries dealt with other members of the Independent Board, many were suspended, some were admonished or rebuked; and one presbytery, the Presbytery of Chester, refused to take action against the Rev. Wilbur M. Smith, who had followed Brumbaugh at the Coatesville Presbyterian Church. Brumbaugh was tried in absentia and suspended from the PCUSA. On March 29, 1935, Dr. J. Gresham Machen was declared guilty in a sham of a trial and suspended from the ministry of the PCUSA.

A sad chapter in Presbyterian church history had come to an end. The same church that had suspended Dr. Charles A. Briggs for heresy in 1893, had, in 1935, suspended Dr. J. Gresham Machen from its ministry for his FAITHFUL ADHERANCE TO THE WORD OF GOD.

Dr. Roy T. Brumbaugh continued on as Pastor of the Tacoma Bible Presbyterian Church until his death on January 3, 1957. The last twenty years of that ministry, although not without controversy, saw an active, enthusiastic, evangelistic church, with a special emphasis on the military personnel from the local military bases. 

¹ John J. McCook, *The Briggs Heresy Case before the General Assembly* (J. C. Rankin Printing Co. 1893), 51-71.

² J. Gresham Machen, *Christianity and Liberalism* (Wm. B. Eerdmans Publishing Company, 1946), 2.

³ Edwin H. Rian, *The Presbyterian Conflict* (reprinted by The Committee for the Historian of the Orthodox Presbyterian Church, 1992), 37.

MISSIONARY-STATESMEN OF THE BIBLE PRESBYTERIAN CHURCH

KEITH COLEMAN

ALBERT B. DODD

I am reading along with great interest the letters and published reports of Dr. and Mrs. Albert B. Dodd, informing the Independent Board headquarters of their labors in northern China. Printed in the early *Independent Board Bulletin*, the correspondence follows the exploits of these Presbyterian pillars in the earliest years of the Independent Board for Presbyterian Foreign Missions (IBPFM). The Dodds had served in China for thirty-two years before leaving the Board of Foreign Missions of the Presbyterian Church in the USA, and joining the IBPFM.

But as I open the 1942 hard-cover collection of the *Independent Board Bulletin*, I read in the January issue:

Dr. and Mrs. Dodd were at their posts at the North China Theological Seminary at Tenghsien, Shantung, CHINA, which is in Japanese controlled territory, when the war broke out. We have had no word from them either since then, so include them in importunate intercessions.

Doing a little math I find Dr. Dodd was 65 when Christians were requested to pray for him and his wife. By this stage in his life, Dr. Dodd had been God's instrument in the founding of the North China Theological Seminary (within 6 years it was the largest in China), in ministering faithfully to a congregation of lepers, and authoring numerous textbooks and com-

mentaries in Chinese. During that same time Dr. Dodd was influential in the founding of the League of Christian Churches in China and the League of Evangelical Students, in order to strengthen the Bible-believing Presbyterian Church of China.

Knowing that Dr. Dodd served his Lord for the better part of 95 years, one could conclude that neither the Japanese invasion of China, WWII, nor even the communist invasion of China could deter this missionary-statesman from his calling. Forced to leave China in 1948 for Taiwan, Dr. Dodd continued to minister to those he loved. It was reported of Dr. Dodd in 1963 that, although he was 86 years of age, he preached from one to five times every Sunday and averaged three to four hours of travel each day on the bus or train. In addition, he taught at the Reformed Theological Seminary (which he founded) and spent about a tenth of his time on the weekly paper *The Trumpet*. Albert Baldwin Dodd went home to be with his Savior on July 31, 1972.

Dr. Dodd was 65. By this stage in his life, Dr. Dodd had been God's instrument in founding the North China Theological Seminary (within 6 years it was the largest in China), in ministering faithfully to a congregation of lepers, and authoring numerous textbooks and commentaries in Chinese.

J. GORDON HOLDCROFT

In my research of Dr. A. B. Dodd, I came across another name I had always heard of, yet never really knew much about. Rev. J. Gordon Holdcroft, D.D., was appointed as a missionary to Korea in 1909 under the Board of Foreign Missions of the Presbyterian Church in the USA. At his appointment to the IBPFM in 1940 I read in the January-February edition of *The Independent Board Bulletin*:

Dr. Holdcroft for the past thirty years has served under the Board of Foreign Missions of the Presbyterian Church in the USA., working in Korea. His record as a missionary has been surpassed by none and equaled by few. Outstanding in evangelical conviction and evangelistic zeal, he has in late years labored sincerely for the restoration of the true Gospel testimony of both the Presbyterian Church in the USA and its foreign board. Having now become convinced that the attempt as concerning both is hopeless, he has resigned as a missionary and announced his intention of leaving the Church.

Dr. Holdcroft's ministry in Korea found him engaged continually in evangelistic work, having had charge of up to seventy churches, involving both Bible teaching and supervision. Yet as a missionary-statesman, Dr. Holdcroft's influence would not be fully realized until he reached the IBPFM headquarters. First as the Independent Board's General Secretary (1940) and later as its President (1951), Dr. Holdcroft's name became synonymous with foreign missions for over 32 years. The name and influence of J. Gordon Holdcroft can be seen in the mis-

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sionaries appointed under his leadership, in Amsterdam at the founding of the International Council of Christian Churches (ICCC) in 1948, in subsequent ICCC meetings, at the origin of The Associated Missions (TAM) in 1952, and in numerous fundamental conferences and councils around the world. Dr. Holdcroft went home to be with his Savior on June 30, 1972.

THOMAS ALEXANDER LAMBIE

A third name that immediately comes to mind when speaking of missionary-statesmen is that of Dr. Thomas Alexander Lambie. Graduating from medical school in 1907, this pioneer medical missionary left that same year and served with the American Mission in the Sudan. Twelve years later Dr. Lambie began a medical work in western Ethiopia. Within 10 years a hospital and school were established and a thriving church came into being. In 1921 Dr. Lambie met Ras Teferi Mekonnen who urged Lambie to build a hospital in Addis Ababa. During Lambie's years in Addis Ababa, he became burdened for the large unreached populations of southern Ethiopia. With two others, Dr. Lambie formed an independent mission called the Abyssinian Frontiers Mission to reach the southern tribes, and later joined forces with the Sudan Interior Mission. Finally in 1945 Dr. Lambie joined with the IBPFM to take up his final field of service. We read a portion of the IBPFM report, from the minutes of the 8th General Synod of the Bible Presbyterian Church:

We have prayed for them but have seen no way to help meet their need of Christ until suddenly we learned that Dr. and Mrs. Thomas A. Lambie, who also have, more than once, made a stand for the Word of God and the testimony of Jesus, have long had the need of both

the Jews and the Arabs of Palestine upon their hearts. Moreover, on an extended visit to Palestine they found that there is very little sound Christian witness in the land of our Saviour's birth and earthly life. They believe that a medico-evangelistic work could be combined with a Mission Home for missionaries in all surrounding countries, which, if founded on the principles which both they and we approve, could be made practically self-supporting. So, after joining the Bible Presbyterian Church, Dr. Lambie made this proposal to the IBPFM, which has approved it and has accepted Dr. and Mrs. Lambie as missionaries whom it would like to send to Palestine this fall.

Dr. Lambie's story is best told in his own hand: *A Doctor Without a Country* (1939); *A Doctor Carries On* (1942); *Boot and Saddle in Africa* (1943); *A Doctor's Great Commission* (1954). And so it was on April 14, 1954, as he was preparing for an Easter Sunday service in the brow of Calvary's hill, that Thomas A. Lambie was called home to be with his Lord.

MALCOLM ST. C. FREHN

I would be remiss if I did not mention Malcolm St. C. Frehn. "It was when I was eleven years of age that I heard the Gospel preached in simplicity and purity. I was convicted of my lost condition... a year later I did accept our Lord Jesus as my personal Savior." Thus was the beginning of a stalwart career of this missionary-statesman, who was first sent to the "teeming millions of Japanese Shinto idolaters." For twenty

years Dr. and Mrs. Frehn served among the Japanese whom they loved.

World War II found the Frehns living under wartime conditions, and then repatriated from Japan in 1942. Dr. Frehn subsequently served in the U.S. Army Intelligence Service for the next ten years, always with the desire to return to Japan as a missionary. The ministry in Japan was once again open in 1953, where the Frehns continued until the IBPFM asked them to consider a move to Korea. So in the fall of 1966 this veteran couple transferred to Korea to establish a Bible institute to train Korean young men. In 1977 the Frehns retired from active service, yet returned again to Korea for a few years more. Finally in 1980, because of poor health, Dr. Frehn returned to the United States for the last time. The Reverend Dr. Malcolm St. Clair Frehn was called to his heavenly home on September 9, 1989, at the age of ninety-two.

SARAH LONGWORTH HOSMON

Dr. Sarah Longworth Hosmon meets all the credentials of a missionary—statesman. At the age of 12 she lost a leg in an accidental fall. At 14 she made a full surrender of her life to Jesus Christ; a decision she referred to as “a quiet conversation between me and the Lord.” Because of the loss of her limb, she could not enter into the games of her friends, so as she writes, “my mind was urged to use that time for prayer.” It was during her medical school training that she was challenged to missions among the Muslims by Dr. Samuel Zwemer. The seeds of serving with her medical skills as a woman where no man could, were now planted. And that is exactly what the Lord used.

First serving in Arabia under the Dutch Reformed Church in 1911, Dr. Hosmon was appointed to the IBPFM on May 24, 1938. Some thirty years later she writes in an article published in the March 1958 edition of *Biblical Missions*:

I naturally look back over the years in my stay in Muscat and also camping for many years in the villages of 200 miles on the Batina Coast of Oman. I do praise God for His wonderful faithfulness in opening closed doors before me, for Arabia is a closed country.

The best part of my life work began when I was accepted by the Independent Board for Presbyterian Foreign Missions in 1939. I opened work in Saham in 1941. Miss Edna Barter joined me in 1945. We prayed for many years that God would give us more land and more missionaries. He graciously opened this Trucial Coast for us in 1950.

At this time, the mission was one of only four allowed in Arabia. The difficulty of ministering among Muslims and the primitive living conditions in the early years can be seen in Dr. Hosmon’s letters; yet the reward of service can also be witnessed in those same letters. Initially her medical ministry was to women and children, with an emphasis on maternity cases. But as the years moved on, Arab men could be seen waiting in line at the clinic, listening to the Bible as it was read before the clinic opened.

Long past retirement age, Dr. Hosmon returned to Arabia in 1959 from her final furlough. She served as an advisor to the nurses, yet continued to teach

the Word to the clinic and inpatients. She lived her remaining two years in the USA, entering into the presence of her Lord on July 25, 1964. Dr. Hosmon authored the book *Presenting Jesus Christ the Son of God to Moslems*.

Because of the loss of her limb, she could not enter into the games of her friends, so as she writes, “my mind was urged to use that time for prayer.” It was during her medical school training that she was challenged to missions among the Muslims by Dr. Samuel Zwemer. The seeds of serving with her medical skills as a woman where no man could, were now planted. And that is exactly what the Lord used.

LOUISA LEE

In the same breath of Sarah Hosmon also belongs Louisa Lee. Miss Louisa Lee was the very first missionary assigned under the Independent Board on April 9, 1934. Having served in India under the auspices of the Board of Foreign Missions of the Presbyterian Church in the USA, Miss Lee severed her connections with that Board as a protest against its modernism. She writes:

Truly there is no greater joy so satisfying as the joy of telling the story of redeeming love to lost sinners who are interested in hearing it, and many of

them are. One Hindu in a far village said in astonishment, ‘Why! Are these things anywhere in print?’ and took a gospel as a hungry man takes food.

I thank God for the priceless opportunities he has granted me. I expect ... to serve under the auspices of the Independent Board for Presbyterian Foreign Missions, and pray that God’s precious Word may have free course through me and run and be glorified.

After coming to the Independent Board, God granted her an additional 37 years of faithful service in India. A teacher at heart, she did evangelistic work in the villages among the women and children. She truly helped build up the church of Jesus Christ in India.

In 1955 Miss Lee retired, but returned again five years later because younger missionaries could not be found to carry on the ministry. In returning to Kannauj, India, she continued to be a witness where there was no witness. So it was on October 7, 1972, Miss Louisa Lee finished her 59 years of service in India and went home to be with the Savior.

Obviously there are others that could and should be mentioned; missionary-statesmen from Kenya, Korea, Cameroon, Israel, Brazil, Chile, Peru, Europe, China, etc. Yet, sufficient to say, these are part of the marvelous heritage that God has given the Independent Board for Presbyterian Foreign Mission, and the Bible Presbyterian Church. May He continue to be glorified in and through them all. 

(I am indebted to the publications of the IBPFM for the materials used.)

**SCHOLASTIC LEGEND AND
LEGACY IN THE BIBLE
PRESBYTERIAN CHURCH,
1938-1956**

EARL L. BROWN, JR.

George M. Marsden diplomatically, yet succinctly, summarized the division during the late spring of 1937 in the Presbyterian Church of America as conflict between quality control (the future Orthodox Presbyterians) and mass advertising (the future Bible Presbyterians) in industry.¹ Two of the seventeen founding fathers of the Bible Presbyterian Church would become forthright scholars, though current opinion largely has overlooked their heroic efforts.² These gentlemen were James Oliver Buswell, Jr. (1/16/1895 - 2/4/1977), and Allan Alexander MacRae (2/12/1902 - 9/27/1997).³

BUSWELL: THE LEGEND

It was one of the greatest privileges of my life to have Dr. Buswell as a friend and colleague. He impressed me as one of the most consecrated and effective servants of Christ that I have ever known. I greatly admired his varied accomplishments, his remarkable energy, and his ability to work in many fields and to do creditable work in all of them. (Allan A. MacRae, 1976)⁴

BUSWELL: THE MAN

James Oliver Buswell, Jr., was the third son of James Oliver and Emeline Porter Buswell, born in Burlington, Wisconsin. Rev. James Oliver Buswell was a fearless preacher of the gospel and transferred his ministerial credentials to the Presbyterian Church U.S.A. Eventually the family moved to Minneapolis. West

High yearbook of 1913 described the younger Buswell as “the most studious boy, the most handsomest boy, and the most popular boy.”⁵ Buswell attended the University of Minnesota from 1913 until 1917, receiving an A.B. in Economics with a minor in Greek. He became a student supply pastor as opportunity availed itself.⁶

Upon graduation Buswell desired to be a chaplain in the Army. The Minneapolis Presbytery would not ordain Buswell without any seminary training. While taking biblical language courses at the University of Chicago Divinity School during the summer he filled the pulpit of a small congregational church thirty miles south of Chicago, where his great grandfather, his grandfather, and even his father had filled the pulpit.⁷

Summer credits from the University of Chicago Divinity School were transferred to McCormick Theological Seminary. Buswell completed one year of training there and was ordained to the ministry in April 3, 1918, by the Minneapolis Presbytery of the PCUSA. A month later he married Helen Spaulding (May 20, 1918), with whom Buswell had worked together in many activities in Christian Endeavor.⁸

Though the young Buswell couple had intended to go to Africa as foreign missionaries, military duty called Buswell in the fall of 1918, and he was shipped overseas to serve in the 140th Infantry, a regiment of the 35th Division. Rev. Buswell was the junior chaplain. Dr. Edwards, a Bible-believing Episcopalian, was the senior chaplain. They taught Bible classes, established Sunday Schools, and Dr. Edwards permitted Rev. Buswell to

assume most of the preaching engagements.⁹

The battle of the Meuse-Argonne began on September 26, 1918. For the next five days Rev. Buswell ministered to the wounded and dying. On Sunday, September 29, Rev. Buswell was wounded, and for three months convalesced in a hospital. Years later he was awarded the Purple Heart and Silver Star in a special program at Wheaton College chapel (March 17, 1934).¹⁰

On June 17, 1919, Rev. Buswell debarked in the United States. A call was extended to Buswell by the 600-member Perseverance Presbyterian Church in Milwaukee on July 30, 1919, and he was installed by presbytery September 24, 1919. Rev. Buswell's father resigned his charge at the Stewart Memorial Church, accepting a call to another PCUSA pulpit in Brooklyn, New York, in 1922. Shortly after moving he developed pneumonia. It was not expected for him to live. Rev. Buswell visited his father and preached at nearby Grace Reformed Church. The pulpit was at that time vacant. He received a call from that church and hoped that he would have precious fellowship ministerially with his father. In God's providence the Lord took home Buswell's father. While Rev. Buswell served Grace Church 1922 to 1926, he completed his studies in Chicago. He was awarded the B.D. degree from McCormick Theological Seminary in 1923 and the M.A. degree from the University of Chicago in 1924. Rev. Buswell transferred his ministerial credentials from the South Classis of Long Island of the Reformed Church back to the Presbyterian Church, U.S.A.¹¹

Rev. Buswell was invited to become the guest evangelistic speaker at Wheaton College, February 1-7, 1926. The response to his lectures was so great that during the week the student body petitioned the faculty to invite Rev. Buswell to remain for another week of meetings. He was unable due to other commitments. In God's providence, Rev. Buswell came to Wheaton on the heels of the death of its president, Charles Albert Blanchard, son of Jonathan Blanchard, its first president. Blanchard died in January. Buswell so impressed both students and faculty that a unanimous call was extended to him to accept the presidency of that institution. Buswell accepted the call and began his work on April 1, 1926, with his inaugural being June 15, 1926. He served as the J. P. Williston Professor of Philosophy and Bible, besides being the president. Buswell taught courses in Christian theism and Christian ethics. Rev. Lewis Sperry Chafer from the Evangelical Theological College was the guest speaker at the 1926 commencement of Wheaton. He was awarded an honorary Doctorate of Divinity. The Evangelical Theological College awarded its first honorary Doctor of Divinity degree to Rev. Buswell in 1927.¹²

Dr. Buswell took Wheaton to national recognition and full academic accreditation. Wheaton became known for its highest academic excellence coupled with accredited education that would not tolerate any theological compromise of biblical orthodoxy. Wheaton received class A rating by the University of Illinois in 1929. Wheaton was placed on the approved list by the Association of American Universities in 1931. Dr. Buswell's tenth anniversary at Wheaton was noteworthy. He had nearly tripled the student body, and

the college's assets from what they were in 1926. In 1936 Houghton College awarded Dr. Buswell an honorary LL.D. degree in recognition of his achievements at Wheaton.¹³

Dr. Buswell wrote a total of eleven books. His greatest achievement was his *Systematic Theology of the Christian Religion*. It is estimated that he wrote over 128 articles in publications from *BibSac* to the *Bible for Today*, the *Christian Beacon*, the *Sunday School Times*, etc. Further, it is estimated that he wrote over 32 articles for encyclopedias. Some 32 published book reviews came from his pen. There are at least 42 unpublished manuscripts in the archives of Covenant Theological Seminary.

As one of the founders of the Independent Board for Presbyterian Foreign Missions in June of 1933, he found himself under the infamous mandate of the General Assembly of the Presbyterian Church of the USA in 1934. The Independent Board was founded because of the toleration of Modernism in missionaries serving under the board by Dr. Robert E. Speer. The mandate of 1934 ordered all members of the Independent Board to resign from the board. The mandate from the General Assembly was clearly uncon-

stitutional, and Dr. Buswell refused compliance. Dr. Buswell was brought to trial by Dr. Zenos (a former professor of his) from McCormick Seminary. The General Assembly upheld the conviction of Dr. Buswell for insubordination to the laws of the church, and he was defrocked. Almost three years after the episode had begun, it was now all over, on June 1, 1936. Dr. Buswell became a constituting member of the Presbyterian Church of America, June 11, 1936 and was received by the Chicago Presbytery of that church, September 26, 1936. Rev. John Gresham Machen, D.D., Litt. D., served as the first moderator of the infant church. When the new church met again in Philadelphia on November 12, 1936, Dr. Cornelius Van Til nominated Dr. Buswell to be the moderator and the motion was seconded by Rev. Carl McIntire (who had joined the Presbytery of New Jersey, September 8, 1936).¹⁴

January 1, 1937, Dr. Machen died.¹⁵ Controversy enveloped the infant Presbyterian Church of America. There is in every church controversy an element of personalities, but the issues recorded for church posterity were those of a restricted view of Christian liberty, the propriety of both church-controlled and independent agencies, and that of the toleration of dispensational premillennialism on the part of some of the future Bible Presbyterians.¹⁶ Division became most pronounced at the third General Assembly of the Presbyterian Church of America, June 1-4, 1937. Fourteen teaching elders and three ruling elders (approximately one eighth of the church) met on the evening of June 4 at the St. James Hotel. Dr. Buswell moderated the meeting.¹⁷ Dr. Buswell also moderated the formal establishment of the Bible Presbyterian Church. The first Gen-

eral Synod, September 6-8, 1938, consisting of thirty-eight teaching elders and eleven ruling elders, was held in the Bible Presbyterian Church of Collingswood, New Jersey.¹⁸

Sadly, in January, 1940, controversy between the Wheaton College Board of Trustees and Dr. Buswell developed over his involvement in religious disputes. The board desired Buswell's resignation. He refused. Dr. Buswell was dismissed from the presidency and faculty of Wheaton College.¹⁹

Dr. Buswell moved to Wilmington, Delaware. He became a professor of apologetics and systematic theology at Faith Theological Seminary. Dr. Buswell taught full-time at Faith from January until December, 1940. The National Bible Institute of New York City called Dr. Buswell to become a member of the faculty in January of 1941. Providentially, God led Dr. Buswell there, for Dr. Donald Odell Shelton died on January 29, 1941. Dr. Buswell assumed the presidency on May 15, 1941, after being called in April.²⁰ Buswell commuted from New York each week to teach two or three days at Faith Seminary in Wilmington, Delaware, until 1947. He edited NBI's publication, *The Bible Today*, from 1941 to 1951, often contributing articles of a scholarly nature. In order to strengthen his academic credentials, Dr. Buswell did graduate work in the School of Education at New York University. He earned a Ph.D. in 1949, his studies being in the areas of philosophy and education. The Philosophical Library published Dr. Buswell's dissertation: *The Philosophies of F. R. Tennant and John Dewey* in 1950. Dr. Buswell sought to strengthen NBI by having its B.A. curriculum registered with

the New York State Board of Regents in 1950. The school officially changed its name in May of 1950 to Shelton College.²¹ Shelton College's Manhattan property was sold for a million dollars, and the institution relocated to the Skylands estate of 1,200 acres in Ringwood, New Jersey. Dr. Buswell served Shelton College well for 14 years, until he was removed over administrative differences between himself and a faction of the board led by the Rev. Dr. Carl McIntire.²²

Dr. Buswell moderated the seventh General Synod of the Bible Presbyterian Church in 1944.²³ Dr. Buswell also moderated the meeting of the eighteenth General Synod, June 2-8, 1955. The 1955 Synod adjourned, having approved a motion offered by the Rev. Dr. McIntire that the 1956 Synod would meet at a time and place determined by the moderator. When Dr. Buswell called the meeting of 1956 to meet in St. Louis, April 5-11, the Synod was boycotted by Dr. McIntire and roughly later 40% of the church.²⁴ Dr. Buswell continued to provide leadership in the Columbus Synod of the Bible Presbyterian Church, the Evangelical Presbyterian Church, and finally the Reformed Presbyterian Church Evangelical Synod.²⁵ Buswell taught 14 years at Wheaton, 14 years at Shelton, and then 14 years at Covenant Seminary. He retired in 1970 to the Quarryville Home in Quarryville, Pennsylvania, with his wife until death on February 4, 1977.²⁶

BUSWELL: THE PASTOR-TEACHER

[He showed] evident gratitude which he expressed at the time we called him to be our interim pastor. As you know, we [the Haddonfield Bible Presbyterian Church] were not a very impressive congregation, and many won-

dered how a man of the stature of J. Oliver Buswell, Jr., would accept us. We soon found out. No one could have been more humble, nor more understanding of our individual needs than Dr. Buswell. (McGregor Scott, former elder in the Collingswood BPC)²⁷

Dr. Buswell's remarkable experiences as a chaplain in the army during the war helped mold his pastoral heart.²⁸ He felt he learned much from his elders at Perseverance Presbyterian.²⁹ Such was not the case at Grace Dutch Reformed Church, where he spent much time on their occupation with "worldly amusements."³⁰

One may characterize Dr. Buswell as a man of prayer, a disciplined student, whose love for people constrained him for ministry.³¹ Although his homiletical method would be described as "running-commentary," with hardly any discernable homiletical style, his sermons were examples of an individual who mastered the rules of good preaching.³² He would exegete in the pulpit from his Greek New Testament. Even Dr. William F. Beck looked forward to hearing Dr. Buswell read and effectively exegete.³³

BUSWELL: THE EFFECTIVE ADMINISTRATOR AND EDUCATOR

We have a man of immense ability, vision and courage, a great leader in three schools and in his church, and a humble servant of the Lord, who at the same time was ready to stand by his convictions, however unpopular these might be, to go forward as the Lord might lead, and to be misunderstood, misrepresented, and indeed abused as he went forward to do the will of the Lord, as this is made plain to him." (Peter Stam, Jr.)³⁴

Under Dr. Buswell's leadership Wheaton became a Christian household name. NBI and Shelton College was a viable rival to Highland College. During and after the division of 1956, Dr. Buswell was active in Covenant College for years, and in Covenant Seminary until 1970.³⁵

His writings, a very important extension of his ministry, are now largely unknown. Dr. Buswell wrote a total of eleven books. His greatest achievement was his Systematic Theology. It is estimated that he wrote over 128 articles in publications from *BibSac* to the *Bible for Today*, the *Christian Beacon*, the *Sunday School Times*, etc. Further, it is estimated that he wrote over 32 articles for encyclopedias. Some 32 published book reviews came from his pen. There are at least 42 unpublished manuscripts in the archives of Covenant Theological Seminary.³⁶

BUSWELL: THE EXEGETICAL THEOLOGIAN

Two examples come to mind. An early article of Dr. Buswell's, "The Ethics of Belief," was cited in bibliographic references in Bultmann's, *Theology of the New Testament* and also in the Arndt-Gingrich lexicon under the word *pistis*.³⁷ Dr. Buswell insisted upon the definition of *monogenes* as being *unique*. Such emphasis was precursor to the emergence of the New International Version's handling of the term.³⁸

Kenneth Kantzer summarized five great strengths of Buswell's theology. Dr. Buswell's theology was exegetical, relevant, spontaneous and original, rigorous, intellectually honest, and finally it was intensely practical.³⁹

BUSWELL: THE APOLOGETIC CHURCHMAN

As an apologist Dr. Buswell's famous

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restatement of the cosmological argument for twentieth-century thinkers is his crowning achievement.⁴⁰ A second major contribution was Dr. Buswell's discussion of time and its relation to God.⁴¹ It was Dr. Buswell's sense of fairness as both apologist and churchman that led men to gravitate towards him. John W. Sanderson noted:

It was his sense of eminent fairness which, I think, caused us to "gravitate" to him in times of crisis. We chose him moderator of synod in 1944 and again in 1955, when factionalism was threatening the church. In the first *pro re nata* synod of 1948, he was our choice for moderator and later for chairman of the commission erected to prepare that synod's answer on a ticklish issue involving many facets of the doctrine of the church.⁴²

ALLAN ALEXANDER MACRAE: THE MAN

An original biographical sketch of Dr. MacRae was written by Rev. Robert John Dunzweiler (1931-1996). It was written on the occasion of the celebration of the 50th anniversary of Dr. MacRae's ordination.⁴³

INFLUENCES UPON DR. MACRAE'S LIFE

Allan MacRae was born on February 12, 1902, in Calumet, Michigan. His father was a medical doctor. His parents greatly encouraged the fear and admonition of the Lord. Allan as a lad came to Christ and soon read his Bible thoroughly. When he was nine the MacRaes moved to Rome for a short period of time because of his father's health. It was because of health considerations that the family

eventually moved to Southern California.⁴⁴

At age sixteen MacRae graduated from Franklin High School in Los Angeles. He enrolled at Occidental College and graduated in 1922, becoming the class valedictorian and Phi Beta Kappa. MacRae, in addition to earning his B.A. degree, earned an M.A. degree there in 1924. After a year of studying the Bible with Dr. Reuben Archer Torrey (1856-1928) at the Bible Institute of Los Angeles, at Torrey's urging he went to Princeton Theological Seminary and studied under Dr. Robert Dick Wilson (1856-1930) and Dr. John Gresham Machen (1881-1937), receiving a Th.B. in 1927 while simultaneously receiving an M.A. in Semitic Philology from Princeton University.⁴⁵

DR. MACRAE'S GODLY INFLUENCE ON OTHERS

Awarded a fellowship to study Semitics at the University of Berlin for two years, Allan applied himself to studies in Babylonian Cuneiform, Egyptian Hieroglyphics, Arabic, Syriac, and German. He managed in his spare time to do extensive hiking in the Black Forest, the Swiss Alps, and the Austrian Alps. Applying himself to compensate for a keen lack of fluency in German, Allan spoke so much conversational German with the natives and became so proficient in German that when he returned to the States he was dreaming in German. MacRae made a four month trip to the Holy Land and studied under William F. Albright (1891-1971). He was able with two other students and Albright to discover the site of the biblical city of Ham found in Genesis 14.⁴⁶

In 1929 Dr. Robert Dick Wilson (1856-1930) invited Allan to join him as an instructor in philology at Westminster Theological Seminary, after Princeton was reorganized to reflect the broad church movement in the PCUSA. MacRae assumed the position, interrupting his doctoral program in Berlin. After the death of Dr. Wilson, MacRae was promoted to assistant professor of Old Testament. While at Westminster, MacRae resumed his doctoral studies at the University of Pennsylvania under Dr. Ephraim A. Speiser. In 1936 Allan MacRae completed his doctoral dissertation, *Semitic Personal Names at Nuzi*, and was awarded the Ph.D. degree.⁴⁷

A new seminary was started in the summer of 1937, called Faith Theological Seminary. Among the principals in its founding were Rev. Carl C. McIntire, Dr. Roy T. Brumbaugh, Rev. Harold Samuel Laird, and Frederick Paist. Dr. MacRae was invited to be the president of the new school. The student body consisted of 25, including Vernon Grounds, John W. Sanderson, Jr., and Jack W. Murray. The school met in the Sunday School building of the First Independent Church of Wilmington, Delaware.⁴⁸

By the 1943-44 school year the seminary had grown to a student body of 62 students. Miss Grace E. Sanderson served shortly as Dr. MacRae's secretary and soon became Mrs. Allan A. MacRae, on May 22, 1944. Faith Theological Seminary grew to a student body of 120 in 1951. After relocating to Elkins Park, Pennsylvania, in 1952, the growth of the student body reached its high mark of 156 in the year 1952-53.⁴⁹

Dr. MacRae assisted in a search for three army fliers who had parachuted out of a bomber that apparently crashed. This occurred during the MacRaes' honeymoon in the Grand Canyon. Dr. MacRae was much sought after; this story appeared

Dr. MacRae was a translator of both the *New International Version* and the *New King James Version*. He was an editor of the *New Scofield Reference Bible*. He was an editor of the *New Geneva Study Bible*. Dr. MacRae authored books on *Isaiah* and *Daniel* and more than ninety published articles. He also authored numerous pamphlets and a few critical monographs. His lasting legacy is to be found in the men he trained for the ministry.

in the newspapers and even *Time* magazine. He used the notoriety of the event to tell the story in many places and make a gospel application to it.⁵⁰

Four years after their wedding the MacRaes' only child was born to them. John Philip MacRae would grow to enter Faith Seminary, then graduate from Biblical School of Theology and become a successful pastor, first in Western Pennsylvania, and later in Quarryville, Pennsylvania.⁵¹

Almost overnight Dr. MacRae had to assemble a new faculty at Faith because of the division in the Bible Presbyterian Church of 1956. Most of the faculty went to establish Covenant Theological Seminary. Dr. MacRae continued his labors at Faith until, after 34 years as President and Professor of Old Testament at Faith Theological, he could no longer continue his approach and emphasis. He started with Dr. John W. Murray and the sponsorship of Bible Evangelism, Inc., the Biblical School of Theology in 1971. He retired in 1983 to serve as Biblical Theological Seminary's chancellor, which position he held until his death on September 27, 1997.⁵²

ALLAN ALEXANDER MACRAE: THE LEGACY

Build solidly. Prepare thoroughly. Never be satisfied with superficial answers. God's Word can stand the most thorough investigation. Do not shirk the difficult problems but seek to bring the facts to light, for God's Word and God's world will never contradict one another." (Robert Dick Wilson, Ph.D., as often quoted by Dr. Allan A. MacRae)⁵³

Dr. MacRae was a translator of both the *New International Version* and the *New King James Version*. He was an editor of the *New Scofield Reference Bible*. He was an editor of the *New Geneva Study Bible*.⁵⁴ Dr. MacRae authored books on Isaiah and Daniel and more than ninety published articles. He also authored numerous pamphlets and a few critical monographs.⁵⁵ His lasting legacy is to be found in the men he trained for the ministry.⁵⁶ 

¹This analogy credited to Marsden was originally in George S. Christian's

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"Let's Not Talk About A Split in the Bible Presbyterian Church" (printed by the author, 1955), 1. It appeared in George M. Marsden, "Perspective on the Division of 1937," *Presbyterian Guardian* 30:1-4 (January-April, 1964). The essay, somewhat revised, is found in *Pressing Toward the Mark: Essays Commemorating Fifty Years of the Orthodox Presbyterian Church* edited by Charles G. Dennison and Richard Gamble (Philadelphia: The Committee for the Historian of the Orthodox Presbyterian Church, 1986), 295-328; citation is on page 323.

²The original signers of the Articles of Association were not included in the minutes of the first General Synod of the Bible Presbyterian Church, nor even in George P. Hutchinson, *The History Behind the Reformed Presbyterian Church Evangelical Synod* (Cherry Hill, New Jersey: Mack Publishing, 1974), pp. 246-53. The names were supplied in the *Bible Press* (July 22, 1955) 16, citing the *Christian Beacon* of June 10, 1937. I have included them in this note for historical interest for most people who do not have access to these scarce documents. They are as follows: R. Jackson Vaughn, Chicago, Illinois; Allan A. MacRae, Philadelphia, Pennsylvania; Peter F. Wall, Des Moines, Iowa; Henry G. Welbon, Newark, Delaware; Fred A. Geisenheiner, Chicago, Illinois; Verne V. Wortman, Princeton, Illinois; Philip deB. Arcularius, Duryea, Pennsylvania; Martin Luther Thomas, Los Angeles, California; J. Oliver Buswell, Jr., Wheaton, Illinois; Charles G. Sterling, Wheaton, Illinois; W. R. Sibley, Seattle Washington; Peter Stam, Jr., Wheaton, Illinois; Milo F. Jamison, Los Angeles, California; A. Franklin Faucette,

Cleveland, Ohio; M. Stanley Black, Wenonah, New Jersey; J. U. Selwin Toms, Ocean City, New Jersey; Frank Hamilton, Ventor, New Jersey (emphasis mine).

In a typed copy of the Articles of Association provided by the Rev. J. U. S. Toms, moderator of the first Synod, the following additional names appear as signers: H. McAllister Griffiths, Philadelphia, Pennsylvania; Alford Kelley, Ballston Spa., New York; Carl McIntire, Collingswood, New Jersey.

It is sad that the festschrift for Dr. Buswell that was contained in *Presbiterion 2:1-2* (Spring-Fall, 1976) 1-157 was largely unseen by most of the Christian public. The festschrift for Dr. MacRae was published in Singapore (R. Laird Harris, Swee-Hwa Quek, J. Robert Vannoy editors), as *Interpretation and History* (Singapore: Christian Life Publishers: 1986). It is lamentable that Dr. Buswell's *Systematic Theology* is now only available from Christian Life Publishers, Singapore.

³There are entries for Dr. Buswell in J.D. Douglas, ed. *New 20th Century Encyclopedia of Religious Knowledge* (2nd ed.; Grand Rapids: Baker Book House, 1991); s.v. "Buswell, J. Oliver, Jr.," by Earl Cairns (date of death is wrong). *Dictionary of Christianity in America*, ed. by Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, Harry S. Stout (Downers Grove: InterVarsity Press, 1990); s.v. "Buswell, J. Oliver, Jr.," by J. A. Carpenter also printed in D. G. Hart and Mark A. Noll eds., *Dictionary of the Presbyterian and Reformed Tradition in America* (Downers Grove, Illinois: Inter Varsity Press, 1999). There is no entry for Dr. MacRae in any of the above, and no

entry for Dr. Buswell in these two volumes edited by Walter A. Elwell: *Evangelical Dictionary of Theology* (1st ed.; Grand Rapids: Baker Book House), and *Handbook of Evangelical Theologians* (Grand Rapids: Baker, 1993). [See note 35.]

⁴Allan A. MacRae, "Statement of Appreciation," *Presbiterion 2:1-2* (Spring-Fall, 1976) 139.

⁵The writer of this article is indebted to the invaluable work Covenant Seminary produced on the life and work of Dr. Buswell. I have adopted as subheadings in this article the various headings of the contributors of the Buswell Commorative Issue, in some cases combining them. See Edward A. Steele III, "Buswell, The Man," *Presbiterion 2:1-2* (Spring-Fall, 1976) 5. For a shorter analysis of four premillennarian approaches to culture see Earl L. Brown, Jr., "Christianity and Culture." *Tenth 11:2* (October, 1981) 2-13. In this article I have compared the exchatological approaches of Arno Clemens Gaebelein, William Bell Riley, William Asher Sunday, Dr. John Gresham Machen, with those of premillennarians Drs. McIntire, Barnhouse, Buswell, and Francis A. Schaeffer.

⁶Ibid.

⁷Ibid.

⁸Steele, p. 6. Christian Endeavor was started by Francis E. Clark in 1881 as an interdenominational organization to train young people in the duties of Church membership and Christian activities.

⁹Ibid. It is interesting that both Dr. Buswell and Dr. Donald Grey Barnhouse served as chaplains in France during the First World War. Dr. Machen served as an ambulance driver

in the Great War. In later life Dr. Buswell befriended a man who had been a “regular” of Dr. Barnhouse’s New York Bible Classes. See: Robert G. Rayburn, “Buswell as Pastor-Preacher,” *Presbuterion* 2:1-2 (Spring-Fall, 1976) 22.

¹⁰Steele, pp. 6-7.

¹¹Steele, pp. 7-8.

¹²Steele, pp. 8-9.

¹³Steele, p. 9. Dr. Stephen W. Payne was president of Houghton at the time.

¹⁴Ibid. Note: *The Orthodox Presbyterian Church 1936-1986*, compiled by Charles G. Dennison (Philadelphia, Pennsylvania: The Committee for the Historian of The Orthodox Presbyterian Church, 1986); note entries on pp. 329, 342, 344: “Buswell, James Oliver, Jr.,” “Machen, John Gresham,” and “McIntire, Carl Curtis.” Dr. Buswell’s name was erased from the roll of the Chicago Presbytery when he joined the BPC Synod after September 6-8th, 1938. The same was true for Rev. McIntire regarding the New Jersey Presbytery of the Presbyterian Church of America. [This reference work is excellent for biographical information concerning individuals and churches that were a part of the OPC before becoming Bible Presbyterians.] Also confirming the information on Rev. McIntire is the *Christian Beacon* 1:32 (September 17, 1936) 1, and the *Guardian* 2:11 (September 12, 1936) 258.

For material concerning the trial of Dr. Buswell, see John W. Sanderson, “Buswell as Churchman,” *Presbuterion* 2:1-2 (Spring-Fall, 1976): 11-16.

¹⁵Biographical material on Machen abounds. Ned B. Stonehouse, *J. Gresham Machen: A Memoir* (Grand Rapids: Eerdmans, 1954; reprinted 3rd

ed., South Holland, Illinois: Park Press, 1978; distributed by Westminster Theological Seminary) pp. 506-08. C. Allyn Russell, *Voices of American Fundamentalism* (Philadelphia, Pennsylvania: Westminster Press, 1976), 135-61. For a liberal perspective on Machen in contrast to that of Paul Woolley, see *The Significance of J. Gresham Machen Today* (Nutley, New Jersey: Presbyterian and Reformed, 1977), 42-43. The irony of the death of Dr. Machen was two-fold. He died in a Roman Catholic hospital. He died before the advent of certain antibiotics that might have saved his life. Henry W. Coray, *J. Gresham Machen: A Silhouette* (Grand Rapids: Kregel Publications, 1981), 123-28, contains contemporary tributes to Dr. Machen. Again in contrast note: Bradley J. Longfield, *The Presbyterian Controversy: Fundamentalists, Modernists, and Moderates* (New York: Oxford University Press, 1991), 28-53. D. G. Hart, *Defending The Faith: J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America* (Grand Rapids: Baker Book House, 1994), 161-70; please note his epilogue.

¹⁶“Perspective on the 1937 Division” involves an added dimension beyond the announced issues. See Marsden, 295-328; Edwin H. Rian, *The Presbyterian Conflict* (Grand Rapids: Eerdmans, 1940; Philadelphia: Committee for the Historian OPC.; reprinted, 1992), 151-71; D. G. Hart and John Muether, *Fight The Good Fight of Faith: A Brief History of the Orthodox Presbyterian Church* (Philadelphia: Orthodox Presbyterian Church, 1995), 41-54; Hutchinson, 215-48; Herbert Donald Morton, *Origins of the Twentieth Century Reformation Movement*

(unpublished Th.M. thesis, Westminster Theological Seminary, April 12, 1967); Chui Hong, *The Differences of Opinion Between Machen and McIntire*, (unpublished Th.M. thesis, Westminster Theological Seminary, 1990); R. Todd Mangum, *The Falling Out Between Dispensationalism and Covenant Theology: A Historical and Theological Analysis of Controversies between Dispensationalism and Covenant Theologians from 1936 to 1944* (unpublished Ph.D. dissertation, Dallas Theological Seminary, May, 2001).

In every group there are some individuals who after time prove themselves disqualified. In the OPC Edwin Rian would later return to the PCUSA, June 11, 1947. Hall McAllister Griffiths (1900-1957) was not without detractors in the Philadelphia Presbytery of the Presbyterian Church of America. Before formal judicial process was brought against him, he renounced the jurisdiction of that presbytery, 12/11/1936. When it became known through common fame that he associated with the group which became Bible Presbyterians, others who were historic premillennarians like Paul Wooley (1902-1984) for ethical reasons did not become involved with the Bible Presbyterian Church (personal interview with Paul Wooley in the Spring of 1977). H. McAllister Griffiths left the Bible Presbyterian Church in the 1940s and was received by the Protestant Episcopal Church in 1949.

¹⁷Steele, p. 10; Hutchinson, p. 247. The very name Bible Presbyterian was a compromise suggested by Dr. Buswell, when Rev. McIntire wanted a strong Presbyterian Church and Milo Jamison wanted "A Bible Church." For further documentation see *Christian Beacon*

(August 31, 1939), and *Bible Press* (July 22, 1955) 8.

¹⁸Minutes, General Synod of The Bible Presbyterian Church, 1938, p. 1; Steele, p. 10; Hutchinson, pp. 249-251.

¹⁹Steele, p. 10. This was the announced reason that Dr. Buswell's employment was terminated. Other factors might have played into the decision. At least there were not published reasons in the press, as Dr. MacRae's resignation from Westminster; see Rian, pp. 212-13. In a personal interview with Dr. MacRae in 1977 concerning the issue of his resignation from Westminster, he stated that the day he sent it in the mail, the fifth, mail delivery to the institution never arrived. The *Guardian* received the resignation earlier that day and went to press with it. Unfortunately, history has preserved Professor Kuiper's statements without any written rebuttal from Dr. MacRae.

²⁰Steele, p. 10. When Dr. Buswell assumed the presidency of National Bible Institute, there arose controversy over the fact that Dr. Buswell did not believe in the pretribulation rapture. A healthy resolution to the problem resulted with this statement from the board of NBI. At the time Rev. Carl McIntire was on the board and signed this statement, which was published in *The Bible Today* 37:1 (June-September, 1942) 41: "FRIENDS have inquired concerning the position of The National Bible Institute on the position of the church and the tribulation. The doctrinal platform of the Institute, like the platform of the World Christian Fundamentals Association, does not bind the faculty of the Institute to a pre-, post, or midtribulation rapture view, though it does bind us to premillennialism. Dr. Buswell, the new

president of the Institute, believes and has taught for years that the rapture will precede the time of the wrath of God, commonly called the great tribulation. While most of us are pre-tribulation rapturists, we deplore any divisive tendency to make an issue over this question.”

²¹Steele, pp. 10-11. See: *The Bible Today* 43:9 (June-September, 1950) 251-53. The official date was May 22, 1950. Cf. *The Bible Today* 43:8 (May, 1950) 226.

²²Steele, p. 11; Hutchinson, p. 281; *Bible Presbyterian Observer* 3 (December, 1955) 3. Regarding the Synod controversy with Dr. McIntire, Dr. Buswell wrote: “The basic issue is between loyalty to the Word of God and Biblical principles and democratic organizational procedures on the one hand, and subservience to human leaders and fallible human organizations on the other” *Bible Presbyterian Observer* 3 (December, 1955) 13.

Consider this statement that was made in another context: “In my own mind I do not call this misstatement, made since Synod about the college committee ‘A deliberate lie.’ My own theory is that the mind of a genius, quite free and independent of responsibility to the brethren, has leaped forward to a conclusion which is quite free from factual basis” *The Bible Press* (September 9, 1955) 2, 5.

²³Minutes of the Seventh General Synod of the Bible Presbyterian Church, 1944, p. 1.

²⁴Minutes of the Eighteenth General Synod of the Bible Presbyterian Church, 1955, p. 94; Steele, p. 11; Hutchinson, p. 286; *Bible Presbyterian Observer* 4 (March, 1956) 1, 7. See also Minutes of the Nineteenth General Synod of the

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Bible Presbyterian Church, 1956, pp. 1-12; Hutchinson, p. 293. The ensuing division of 1956 is completely treated in Hutchinson, pp. 270-96, from the perspective of the 60% of the church that became known as the “Columbus Synod.” Dr. McIntire set up a rival 20th Synod meeting in Collingswood at the same time the 20th General Synod was called in Columbus. Those who attended the Collingswood Synod had their names erased from the roll of the Columbus Synod. The extant Bible Presbyterian Church of today inherited many of the same problems in 1984 with Dr. McIntire and a division of the 48th General Synod, only to be reunited a year before the death of Dr. McIntire without his return to the church, which sadly he would abandon. The whole subject of the 1956 division and the 1971, 1976, and 1984 divisions go well beyond the scope of this present study.

²⁵Sanderson, p. 114; Hutchinson, pp. 235-439. This is beyond the parameters of our discussion. The record and testimony is clear for those who will avail themselves of it.

²⁶Steele, p. 12. The Quarryville Home was once considered an independent agency of the Bible Presbyterian Church.

²⁷McGregor Scott quoted by Robert G. Rayburn, “Buswell as Pastor-Preacher,” *Presbuterion* 2:1-2 (Spring-Fall, 1976) 17-18.

²⁸Rayburn, pp. 14-15; Steele, pp. 6-7; J. O. Buswell, “The Nature of Eternal Punishment,” *BibSac* 82 (October, 1925) 405.

²⁹Rayburn, p. 16.

³⁰Rayburn, pp. 16-17.

³¹Rayburn, pp. 18-23.

³²Rayburn, p. 23.

³³Ibid.

³⁴Peter Stam, Jr., "Buswell as Administrator and Friend," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 37.

³⁵W. Harold Mare, "Buswell as Educator," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 28-29; Stamm, pp. 38-40; Robert H. Krapohl and Charles H. Lippy, *The Evangelical: A Historical, Thematic, and Biographical Guide* (Westport Connecticut: Greenwood Press, 1999), 222-24. Buswell's work at Wheaton was highly praised, with little said constructively concerning the rest of his career.

³⁶See Edward A. Steele III, "Bibliography of Buswell," *Presbuterion* 2:1-2 (Spring-fall, 1976) 147-56.

³⁷Wilbur B. Wallis, "Buswell as Exegete," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 43; cf. J. Oliver Buswell, Jr., "The Ethics of 'Belief' in the Fourth Gospel" *BibSac* 80 (January, 1923) 28-37, as cited by Wallis.

³⁸James Oliver Buswell Jr., *A Systematic Theology of The Christian Religion* (2 vols. in one; Grand Rapids: Zondervan, 1962), 1:111. Please note that the NIV renders *monogenes* as "one and only"; cf. John 1:14,18; 3:16, 18; 1 John 4:9, etc.

³⁹Kenneth S. Kantzer, "Buswell as Theologian," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 68-71; also please note he does objectively evaluate the weaknesses of the theology on pp. 71-73. Kantzer regards four weaknesses. They are the following: 1) somewhat a neglect of the history of doctrine; 2) somewhat an eclectic in theological formulation; 3) lack of critical interaction with other colleagues who held to the same basic tenants of faith that he held; and 4) lack of any interaction with biblical theologies due to lack of any Evangelical monographs of the period in question.

Jeffrey Khoo, "Dispensational Premillennialism in Reformed Theology: The Contribution of J. O. Buswell to the Millennial Debate," *JETS* 44:4 (December, 2001) 697-717. This article greatly expands upon Kantzer's seed thought; Kantzer, "Covenantal or Dispensational?" pp. 84-85.

The theology of Dr. Buswell was used to contrast Evangelical Christianity in a discussion of contrasting the hermeneutics of Sun Myung Moon: William L. O'Byrne, Jr., *A Comparative Study of The Hermeneutics of Sun Myung Moon and Contemporary Evangelicalism As Represented by James Oliver Buswell, Jr.* (unpublished Ph.D. dissertation, New York University, 1978).

⁴⁰R. Allan Killen, "Buswell as Apologete," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 99. Buswell, *Systematic Theology*, 1:82-85. Buswell, *Thomas and the Bible*, p. 89.

⁴¹Killen, pp. 101-07; Buswell, *Systematic Theology*, 1:44-47.

⁴²Sanderson, p. 109. Dr. Sanderson elaborates further about the 1948 *pro re nata* Synod meeting regarding settling the issue of what was second degree separation. Sanderson, p 119. There had been controversy between Rev. Edgar Dillard and Rev. Carl McIntire over the issue of separation as early as 1944. See Hutchinson, pp. 253-59. Dillard was calling for second degree separation and McIntire was opposing it. These individuals made their peace. The Synod of 1944 Dr. Buswell moderated established a committee headed by Dr. MacRae on the preparation of a resolution on ecclesiastical separation. The result was the Harvey Cedars Resolutions 1 and 2 of the 1945 General Synod. See *Minutes of the General*

Synod, Bible Presbyterian Church, 1944, pp. 21, 30, 31; *Minutes of the General Synod, Bible Presbyterian Church*, 1945, pp. 18-20. For those without these minutes the text of the Harvey Cedars Resolutions 1 and 2 are reproduced in Margaret G. Harden, *A Brief History of the Bible Presbyterian Church and Its Agencies* (Collingswood, New Jersey: Independent Board for Presbyterian Home Missions, [c.1965]), pp. 74-75. *Minutes of the Pro Re Nata Meeting of the General Synod of the Bible Presbyterian Church*, January 6, 1948, pp. 1-32. The outcome of the meeting was the creation of a Judicial Commission chaired by Dr. Buswell. Note the report of the Commission to the eleventh General Synod, *Minutes of the General Synod of The Bible Presbyterian Church, 1948*, 43-46. The report essentially affirmed the Harvey Cedars Resolution II in its application of the second paragraph to the Rev. Hitchcock. As supply in Rev. Dillard's absence, he with some members of the session of the Charlotte Church cooperated with a young evangelist by the name of William Franklin Graham.

⁴³This original biographical sketch has been preserved. Harris, Quek, Vannoy, *Interpretation and History*, 25-29; Allan A. MacRae, *Biblical Christianity* (Singapore: Christian Life Publishers, 1994), 1-7; *Minutes of the General Synod Bible Presbyterian Church*, 1998, Memorial Resolution 62:3, pp. VI-4 and VI-5. (A condensation of that material by the author passed by North Atlantic Presbytery was sent to Synod and passed by the General Synod.) This version added information including Dr. MacRae's reentry into the Bible Presbyterian Church via the reunion of

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Covenant Presbytery with what became North Atlantic Presbytery. There appeared in *JETS* 41:1 (March 1998) 165-67, a memorial utilizing much of the same material from the pen of Dr. Robert Chapman Newman.

⁴⁴Ibid. MacRae at a tender age received Christ as Savior and the young man would read 20 to 30 chapters of the Bible at a single reading.

⁴⁵Ibid. Note also: *Orthodox Presbyterian Church 1936-1986*, s.v. "MacRae, Allan Alexander."

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Ibid. Note: *Catalogue of Faith Theological Seminary, Wilmington, Delaware 1938-1939*, pp. 6-7 of the middle class.

⁴⁹Ibid. Note: *Fifteenth Annual Catalogue of Faith Theological Seminary* (Elkins Park, Philadelphia, 17, Pa., Fall, 1952), pp. 22-23; *Sixteenth Annual Catalogue of Faith Theological Seminary* (Elkins Park, Philadelphia, 17, Pa, record of the year 1952-53 and announcement of courses for 1953-54), pp. 10-16.

⁵⁰Ibid.

⁵¹Ibid.

⁵²Ibid. A booklet was circulated at the time concerning Dr. McIntire's version of the events that led to the creation of Biblical School of Theology (Biblical Theological Seminary since 1977). Dr. MacRae at the time circulated a typewritten statement of a number of pages in length answering the baseless accusations of Dr. McIntire. MacRae, like Buswell (see note 22), preferred not to make counter-charges against Dr. McIntire, but did clear his good name where he felt it was being defamed.

In June of 1991 Allan and Grace MacRae moved to the Quarryville

Presbyterian Retirement Community. His wife Grace went to be with the Lord in September, 1995. Dr. MacRae died two years later on September 27, 1997. Allan MacRae's life spanned ninety-five years, seven months and sixteen days. He is survived by his son, John, John's wife Signe Mentgen MacRae, and their two children, Betsy, age fifteen, and Doug, age twelve at the time of his death.

⁵³Robert Dick Wilson, "Is The Higher Criticism Scholarly?" (Philadelphia: Sunday School Times, tenth printing, 1922), preface. It took years of finding the quote in print but this writer found it in 1979.

⁵⁴*JETS* 41:1 (March, 1998)166-67. Dr. MacRae was a vice-president of the American Scientific Affiliation and a charter member of ETS, joining in 1950; he was vice-president in 1959 and president in 1960. Dr. MacRae was a consultant for E. Schuyler English for *The Pilgrim Bible* (a children's edition of the *Scofield Reference Bible*). The *New Geneva Bible* is also known as the *Reformation Study Bible*, both published by Thomas Nelson and Sons, published with NKJV text in 1995, and *The Spirit of The Reformation Study Bible*, published by Zondervan, with NIV text in 2003.

⁵⁵James Cotton Pakala, "A Bibliography of Allan Alexander MacRae, Ph.D." in Harris, Quek, Vannoy, *Interpretation and History*, pp. 31-45. Dr. MacRae's unpublished papers were donated to the archives of Covenant Theological Seminary.

⁵⁶Dr. MacRae trained these ongoing scholars and teachers at Westminster: Edward J. Young (1907-1968) [Th.B. 1935] and Robert Laird Harris [Th.B. 1935]. He trained these at Faith: Francis

August Schaeffer (1912-1984) [B.D. 1938], George Douglas Young [B.D., S.T.M. 1938], Alvin J. Payne [B.D. 1939, S.T.M. 1940], Vernon C. Grounds [B.D. 1940], Evangelist John W. Murray [B.D. 1940, D.D. 1957], John W. Sanderson (1916-1998) [B.D. 1940, S.T.M. 1945], R. Allan Killen [B.D. 1941], Wilbur B. Wallis [B.D. 1941, S.T.M. 1947], Arthur F. Glasser [B.D. 1942], Kenneth Shaler Kantzer (1917-2002) [B.D. 1942, S.T.M. 1943], Peter Stam III [B.D. 1942], Samuel J. Schultz [B.D. 1944], Harold W. Mare [B.D. 1945], Harold Gene Stigers (1917-1996) [B.D. 1946], Elmer B. Smick (1921-1994) [Th.B. 1947, S.T.M. 1948], Lynn Gray Gordon [B.D. 1949], Timothy Tow [B.D. 1950, S.T.M. 1951], John William Buswell [B.D. 1952], William Roger LeRoy [B.D. 1952], Robert John Dunzweiler (1931-1996) [B.D. 1956], William Nelson Harding [B.D. 1956], Thomas Edward McComisky (1928-1996) [B.D. 1956], Thomas Vernon Taylor [B.D. 1957, S.T.M. 1967], John Robert Vannoy [B.D. 1960, S.T.M. 1962], Gary G. Cohen [B.D. 1961, S.T.M. 1964], John Edwin Grauley [S.T.M. 1962], Howard James Carlson [B.D. 1962], Howard Abraham Eyrich [B.D. 1965], Carl Thomas McIntire [B.D. 1966], Linward Allen Crowe [B.D. 1967], John Allen Battle, Jr., [M.Div. 1970, S.T.M. 1971]. Mentioning those who were trained at Biblical goes beyond the scope of this study.

NOTES

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