

# GUARDIAN

## ***Captain with the Mighty Heart*** ***The Story of J. Gresham Machen***

### FOREWORD

"If you write a biography of a man," says Emil Ludwig, "you must make a person live in the mind of another until you have a furious, mad, passionate relation to him." These rough-cast vignettes of J. Gresham Machen are not designed to add up to a formal biography. Ned B. Stonehouse, in his *J. Gresham Machen, a Biographical Memoir* (W. B. Eerdmans Publishing Company, Grand Rapids, 1954) has given us a magnificent story of the man. This effort is, rather, a view of the famous New Testament scholar as seen through the eyes of one of his former students, with the purpose of bringing forward certain features of Dr. Machen's life and character perhaps not known to many of the present generation. It is particularly slanted toward young people. Readers will forgive the overplay of the first person pronoun. Of necessity it is used as a foil to flesh out the image of the subject.

If in the writer's enthusiasm he opens himself to the charge of hero worship, so be it. I am not unaware of J. Gresham Machen's blind spots. Who of us is without them? But I will have to state that I owe Dr. Machen a larger spiritual debt than anyone I have ever come in contact with, my beloved parents excepted. It is, then, with the hope that these portraits of a prince and a great man in Israel may live in the minds of youthful Christians until they have a "furious, mad, passionate relation to him" that the following pieces are put together.

So came the captain with the mighty heart . . . — *Edwin Markham*

I am grateful to the Rev. Paul Woolley for his many helpful suggestions.

**HENRY W. CORAY**  
(continued on page 19)

# Captain with the Mighty Heart

HENRY W. CORAY

## CHAPTER I

### THE STUDENT

The world has bloomed again  
In Baltimore.

So wrote Sidney Lanier, onetime professor of English at the Johns Hopkins University. Whether or not one agrees with Lanier's claim, it must be admitted that Baltimore is an exciting and complex metropolis. You might say it is bifocal. On the one hand, according to the Encyclopedia Britannica, it has been known as the "mob city." When on a certain occasion bank presidents suspended payments on notes, irate victims responded by burning grand pianos owned by said presidents. Again, voters bold enough to sign reform ballots once learned what opposition from anti-reform citizens meant: their flesh was punctured by sharp shoemakers' awls wielded by opponents. In short, they got the point.

At the same time, Baltimore has long represented the cream and honey of classical knowledge. Johns Hopkins University and at least ten other institutions of higher education have made the city a center of learning. There is a kind of old-world academic aura about its suburbs.

#### Heritage

Some of the dual qualities of the place must have brushed off on J. Gresham Machen. There on July 28, 1881, he "the breath of life first drew." In his early years he picked up Baltimore's ability to articulate its convictions without wavering. This power was to expand with age. And from Baltimore he absorbed the intellectual hunger for which it is noted. In him this hunger was insatiable.

His father, Arthur Webster Machen, came from solid Virginia stock, his mother from a patrician Georgia family. It was natural, therefore, that their three sons—John Gresham was in the middle—should grow up in a climate redolent with the tang of rich Calvinistic culture.

Thoreau in his *Journal* wrote, "The youth gets together his materials to build a bridge to the moon." Machen began the process of gathering his tools in high school, where he mastered Latin, Greek and French. In college he added a knowledge of German. He usually stood at the head of his class.

At seventeen he matriculated at Johns Hopkins. There were giants on the faculty in those days, men of vast intellectual girth: Kirby Smith, C. W. E. Miller, and Basil L. Gildersleeve, the last-named a celebrated scholar, a devout Presbyterian and a person close to the Machens. Gresham sat at his feet joyously and honed his mind on the whetstone turned by the master. On his part, Gildersleeve nourished an affection for his star pupil. "I think a great deal of Gresham," he told Mrs. Machen, "and admire him."

#### Interest in Athletics

Machen was always a serious student. Evidently, however, he never gained the doubtful honor of being labeled a grind. At Hopkins he joined the Banjo Club and the Chess Club, made the debating team, edited the university journal and was active on the Executive Council of the Y. M. C. A. While not athletically inclined himself, he followed branches of the major sports with zest. A baseball buff, he was often heard rooting for the colorful Orioles, and at Princeton Seminary seldom missed a university home football game. I well remember more than one Saturday morning when either he or Ned Stonehouse, representing him, would drift into our room and say casually, "Like to see the game this afternoon? Got a couple of tickets for you."

Upon finishing his course at the university, Machen decided to enter Princeton Theological Seminary. It was not that he felt a call to the Christian ministry. The prophetic urge would



Author of *Son of Tears* and other works, Mr. Coray is the pastor of the Orthodox Presbyterian Church of Sunnysvale, California. This is the first chapter of a book which he is now writing. Others will follow.

be laid on him later. But he was vitally interested in what used to be called "the queen of the sciences," theology. The longing to receive instruction from such princes of the classroom as Francis L. Patton, B. B. Warfield, William Park Armstrong, C. W. Hodge, Geerhardus Vos and others was irresistible. Interesting is the fact that he bypassed the seminaries of his own denomination, the Southern Presbyterian Church, in favor of one in the Presbyterian Church, U.S.A. (Northern Church). Since its inception Princeton had stood like a breakwater against the tides of theological liberalism, and had taught uncompromisingly the Reformed Faith in its pure form.

#### Marked for Greatness

He invested three profitable years in that school of the prophets. In many ways these years were to be the happiest and most carefree in his tempestuous career. He reveled in his

courses, and often wrote home in glowing language of the exhilaration that stirred his mind and soul. His ability to assimilate knowledge drew the unanimous attention of his professors. Dr. Patton and Dr. Armstrong early marked him out for great things in the academic world. In his senior year he was awarded a fellowship for his masterful thesis on the *Virgin Birth of Jesus*.

At seminary, too, he formed lifelong friendships and enjoyed delightful social contacts. Those close to Dr. Machen knew him to be no name-dropper. Nevertheless, as Stonehouse has pointed out in his *Memoir*, through family connections Gresham was a frequent visitor at the home of Woodrow Wilson, then president of Princeton University. He also had friendly contacts with the Henry van Dykes—before Dr. van Dyke turned against him. And more than one evening would find him at the residence of Francis Patton. So satisfying were these various associations that upon his graduation from seminary the prospect of parting from friends was depressing to the point of despair. "I wonder," he speculated, "if life is worth living."

### Conflicts that Temper

The fellowship granted him opened the way to take graduate work abroad. He chose Marburg University first. The theological atmosphere in the Hessian city was in startling contrast to that of Princeton. Profound as was Marburg's scholarship, Machen found it frankly liberal. Under the tutelage of Wilhelm Herrmann, his faith was shaken to its core. Dr. Herrmann, a thorough mystic, must have impressed the American student with his intellectual acumen and his overflowing personality. Gresham by his own admission was completely captivated. "I tell you he is alive," he wrote his mother. And followed this with, "I have been thrown all into confusion by what he says."

At this point the comment of Dr. Stonehouse is quotable:

Later Machen was to see that the "Christ" to whom Herrmann was fervently committed never really existed and that religious experience is not as such self-validating. Evidently to a significant extent he became aware even while he heard and read Herrmann of basic weaknesses and inadequacies. He certainly never came to the point of substituting Herrmann's views for those of Orthodox Christianity. Nev-

ertheless, he was profoundly unsettled and even overwhelmed by his encounter with this man whose fervor and moral earnestness put many Christians to shame. And even when he came to reject this theology without qualification he remained affected by the experience at least to the extent of being concerned to deal in dead earnest with the views of his opponents and of being tenderly sympathetic with those who might be passing through similar struggles of doubt.

On rare occasions in his course in Gospel History at Westminster Seminary, Dr. Machen would refer to his conflicts at Marburg. I recall that one day in class he said something like this: "The great Dr. Herrmann presented his position with such power I would sometimes leave his presence wondering how I could ever retain my confidence in the historical accuracy of the Gospel narratives. Then I'd go to my room, take out the Gospel of Mark and read it from beginning to end at one sitting—and my doubts would fade. I realized that the document could not possibly be the

invention of the mind of a mere man."

"It is good for a man that he bear the yoke in his youth," said Jeremiah. The experience of some of heaven's chosen vessels supports the proposition. Before Joseph was appointed to the office of food administrator in Egypt he knew enslavement, misrepresentation and imprisonment. Moses passed forty lonely years in the wilderness. The Son of God himself "learned obedience by the things which he suffered." Machen's testing in the Continental crucible proved to be the tempering of the steel in his character so that, like Isaiah, he might eventually emerge as "a new sharp threshing instrument, having teeth." Who has not read his *What Is Faith?* without a sense of thankfulness for the author's empathetic identification with wavering Thomases? In the great day when the books are audited doubtless many a college student will rise up to call him blessed.

So came the captain  
With the mighty heart . . .

### First — and lasting — impressions

# Your Church's Image

ALBERT G. EDWARDS, III

"You are almost welcome here," said a pastor greeting those who had come to church. What he thought he was saying was, "You are *all* most welcome here." His words remind us that the impression we think we are giving is all too often not the one we actually give.

What impression is the Orthodox Presbyterian Church giving? In particular, what impression is it giving to those who come in contact with the local churches? For each congregation is looked upon by visitors as representative of the whole church. Is it attracting people? Is it encouraging others to come and bring friends? Is it spurring on others to greater enthusiasm for the Lord? Or is it repelling? Is it discouraging visitors? Is it causing people to say, "If that's all that church is, I'll go elsewhere"?

The church is meant to grow. Christ

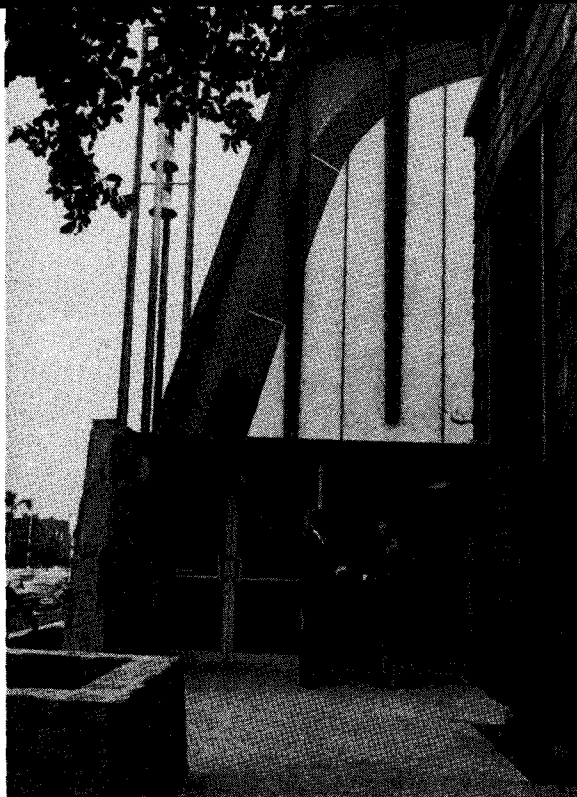
pictured it as a mustard seed that sprouts and spreads and soon becomes a refuge and comfort for vast numbers. Again, it is presented as a stone cut out without hands that grows and fills the whole earth. If we in the Orthodox Presbyterian Church have a message that is really the message of God's grace in its biblical fullness why are we not filling the world? Why are we not turning the world upside down? We should be the fastest growing group in the country!

### As Seen by Others

Furthermore, Bible-believing young men trained for the ministry should be coming into our church in droves to minister God's Word among us. But they aren't. As a matter of fact, we find some earnest young men shaken to the core when they come in contact with some of our churches, and wondering whether they want to

# GUARDIAN

*Entrance  
to the  
First  
Orthodox  
Presbyterian  
Church  
of  
Long Beach,  
California*



## *Long Beach Host to Assembly*

**T**he Thirty-fourth General Assembly of the Orthodox Presbyterian Church will convene at 9:00 a.m. on Tuesday, April 25 at First Church, Long Beach California. A public worship service with communion has been planned by the Session for Monday evening.

The congregation in this thriving coastal city of 375,000 is one of the largest in the denomination. It began as a non-denominational Sunday school in the late thirties. Through the influence of Louis Knowles and the family of Wilson Albright (both now Orthodox Presbyterian ministers) it became the nucleus for a home missions work in 1940. The Rev. Henry W.

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# Captain with the Mighty Heart

HENRY W. CORAY

## Chapter 2

### THE MAN

My first close-up of Dr. Machen left me in a state of semi-shock. It happened in the autumn of 1928. I had just entered one of the dormitories at Princeton Theological Seminary when I noticed the figure of a man bent over double, making his way up a flight of stairs. As he proceeded he slapped the steps with the flat of his hands, and with each gesture he would groan, "Poor old Dassie, poor old Dassie." Later I learned this was quite a common sight, one of the famous New Testament scholar's clowning charades.

At that time Princeton Seminary was drawing students from all over the world because of its unique stand for Christian scholarship. Those of us who went there did so because we wanted to receive instruction from men mighty in the Scriptures. We were not disappointed.

I found myself rooming in ivy-colored Alexander Hall, a noble if somewhat tired-appearing dormitory, occupied for the most part by seminary seniors. A college friend, Duke Fuller, a senior, had invited me to live with him. I, of course, a lowly junior or first-year man, accepted with unalloyed pleasure. Imagine my further joy when I learned that our room was located directly across the hall from the distinguished John Gresham Machen!

#### Appearance

In physical appearance the good doctor more resembled a business man than a theological professor. He was fairly short, a trifle rotund, with dark penetrating eyes that had a way of roving mercurially over objects under surveillance. His mouth was straight and resolute, and frequently curled humorously. He always walked with brisk measured steps, like an Oriental. In dress he favored business suits, finely but not fastidiously tailored.

Why he chose life in a dormitory in preference to a house or apartment one cannot tell. Perhaps it was because he enjoyed being near people. He never married. I suspect he drew considerable comfort from a close association with his students. True, when Westminster Seminary started and we moved to Philadelphia, he took a suite on the twenty-first floor of Chancellor Hall, but that was probably because the mounting pressure of new duties necessitated more privacy.

Invariably his students referred to him—but not in his presence—as Das. The nickname arose because the German word for girl, "das madchen" is learned by school boys with the article, and "Das Machen" is a fair equivalent of the term. I'm sure he was aware of our usage of the nickname, but it offended him not in the slightest.

#### 'Das' in Class

I was nurtured on the belief that no man can do two things at the same time. Das undecieved me. At Princeton I studied New Testament Greek under him. We used his *New Testament Greek for Beginners* for our text book. I shall never forget the way he would swing into our classroom clutching a sheaf of correspondence, take his place behind his desk and direct one of us to conjugate the verb *luo*, to loose. While the recitation was under way our teacher, to all appearances, would be totally absorbed with his morning mail. But let the conjugator make one slip and Das would be on him like the Assyrian Army on Israel. No orchestra leader ever had a keener ear to detect a sour note. A single syllable mispronounced, and up would go a professorial hand and we would hear, "Ah, ah—let's go over that again, shall we?"

One of Dr. Machen's famous aphorisms was, "Boys, there are two

The most recent book in which Mr. Coray has had a hand is *Heroic Colonial Christians*, edited by Russell T. Hitt (J. B. Lippincott Company, 1966, 255 pages, \$4.95). It describes the life and work of four ministers at the center of the Great Awakening: Jonathan Edwards (Courtney Anderson), Gilbert Tennent (Russell Hitt), David Brainerd (Clyde Kilby), and John Witherspoon. The study of this "Son of Liberty," the only clergyman to sign the Declaration of Independence, was written by Henry Coray.

things wrong with this institution: you're not working hard enough and you're not having enough fun." He would then set about to correct the second of the two defects.

#### "Tightwad Parties"

He called these social affairs "tightwad parties," certainly an original and quite weird epithet. Sometimes on a Saturday evening when there was a break in his preaching schedule he would fling his bedroom door open and we'd hear a stentorian, "All right, men, don't be tightwads!" It was the signal for us to assemble in his bailiwick, where we would find a waiting cornucopia of edibles: apples, oranges, candy, dried fruits, nuts, cookies, soft drinks. Our genial host always presided over the affair from his place as autocrat of the chess board. There he would take on all challengers and proceed to cut them down, victim upon victim, systematically and mercilessly. An appropriate text for him might well have been, "Samuel hewed Agag in pieces." His mind seemed to function like an electronic computer: it anticipated each move of his opponent and was prepared to checkmate the maneuver. I cannot recall ever having seen him lose at the game. He was also expert at checkers. Students who were fortunate enough to have taken his course in the *Origin of Paul's Religion* could not help drawing a parallel between the method he used at

these board games and the marvelous skill we saw demonstrated in the way he demolished the arguments of brilliant scholars who tried to separate the theology of Jesus from the theology of Paul.

### Stunter

Another delightful facet of seminary social activity was our annual Stunt Night, an occasion when faculty and student body would relax and romp. Representatives from each class would present some light skit, the sillier the more appreciated. Always Machen would be called on to give one or more of his famous stunts. "Both as a student and professor, Dr. Machen was known not only as a scholar, but as a 'stunter'. At student gatherings he would get off an amusing recitation about 'Old Bill' and Napoleon. None thought of him then, as his modernistic foes afterwards caricatured him, as sour, bitter and unfriendly." So wrote Dr. Clarence Edward Macartney in his autobiography, *The Making of a Minister*.

At these affairs I used to sing a ridiculous little number called "The Chocolate Cake," accompanying myself on the ukulele. The offering was nothing but a series of stanzas touched up with local coloring.

One year at Westminster Seminary, the students adopted an alley cat—or it adopted us—we never were quite sure which. I will say that animal resembled a cross between a pretzel and a lady's muff. We promptly gave it the name Papias in honor of one of the early church fathers, and made it the seminary mascot. Before long we realized we'd made a horrible mistake in the selection of the name. Papias, it turned out, was a prospective mother!

About a week after our discovery Stunt Night arrived. Our mascot had furnished me with excellent material for a couplet in one of the stanzas. I sang:

*It really is an awful shame  
We've had to change poor Papias'  
name . . .*

I thought Das was going to pass out. As when things hit him in the funnybone, he perched precariously on the edge of his chair and rolled up and down like a car on a roller coaster, his eyes shut tight and the tears flowing down his cheeks in rivulets. He was far more comical than the skit and provided a lot of amusement.

"Boys," he used to say to his stu-

dents with a twinkle in those bright eyes, "you can't ever be a good theologian unless you're a good stunter."

He cherished varied and surprising interests. He was ever a lover of good food, of the opera, of poetry, of children. Younger men seemed to converge on him, as they did on Paul. He enjoyed giving his books away. He climbed towering mountains with the joyful abandon and vigor of a well-trained athlete.

Another of his hobbies was to ride trains. When the schedule of the Broadway Limited eventually recovered from the slowdown of World War I under government control and was restored to sixteen hours from New York to Chicago, Das was really excited. He took a ride to Chicago and back just to see how that crack train ran at its new high speed.

One evening in the winter of 1932, I drove him to a railroad station in Wilkes-Barre, Pennsylvania, where he was to board a night train for Philadelphia. I expressed my sympathy because of the rough trip ahead.

"Listen, don't feel sorry for me," he said. "I love to curl up in a berth and fall off to sleep."

"How in the world do you manage it?" I said. "I can never sleep on trains. They're too noisy."

"Not to me they aren't," Das said. "The good old sound of wheels rumbling over tracks—that's a lullaby in my ears."

Now to the more serious side of his nature.

### True Gentleman

Those who were close to him will always remember J. Gresham Machen as a courtly gentleman, the product of Southern aristocracy, with a profound appreciation for classical learning. This, combined with a full exposure to historic Calvinism, endowed him with a fine balance. Ironically, it was at this precise point that his enemies attacked. When, for instance, the Board of Directors of Princeton Seminary reported to the General Assembly of the Presbyterian Church in the U.S.A. (now the United Presbyterian Church in the U.S.A.) that it had elected him to the professorship of Apologetics at the seminary, and asked for the customary confirmation, the opposition

came out swinging. Machen, his critics charged, was unfit for the post because of "temperamental idiosyncrasies." Exactly what the idiosyncrasies were remained vague, but the strategem worked. The Assembly failed to approve the recommendation.

Paul reminded the Corinthians that he carried on his ministry "by honor and dishonor, by evil report and good report." An American politician once said of the candidate he was nominating, "We love him for the enemies he has made." Not a few of us may say the same of Machen.

### Fair to his Opponents

"His preaching was bitter, schismatic and unscriptural," Dr. Henry van Dyke said in a burst of generosity. "A dismal bilious travesty of the gospel." I have heard him referred to again and again as the 'beer baron.' His family, it was whispered, received its revenue from liquor interests. All manner of vicious calumny was poured on his head. The tactics are comparable to those of the clever attorney who, when the defense of his client breaks down, resorts to the method of destroying the integrity of the witnesses for the prosecution. I will have to say for Das that he never descended to this miserable practice. He was the quintessence of fairness, keeping controversy always on a high objective level and avoiding personal assault. You notice this in his writings.

Ned Stonehouse in his *Biographical Memoir* has ably answered the criticisms of his character. Dr. Machen never tried to. It is an established fact that Machen never received, to his knowledge, nor did his father, one penny revenue from the alcoholic liquor industry.

An example of the verbal shadow boxing he became involved in is found in connection with the Pearl Buck dispute. Mrs. Buck was a Presbyterian missionary to China prior to 1934. When she began to spell out openly her radical views of the person of Jesus Christ, Machen rose up and demanded some kind of action from the Board of Foreign Missions, under whose direction Mrs. Buck was laboring. I recall his giving an account of the cross-correspondence.

"I write to the Board," said Das, "and ask what the Board intends to

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*It is understandable why some of us still thank God upon every remembrance of him.*

do about Mrs. Buck. The Board writes back, saying, 'Dr. Speer (one of its secretaries) is a very fine man.' I answer, 'I agree that Dr. Speer is a fine man but I would like to know what you are going to do about Mrs. Buck?' The Board's reply is, 'Dr. Machen, why are you so bitter?'"

### Protestant

The key to his vigorous and often fiery stand for the gospel lies in the fact that from the depths of his heart to the core of his brain he was a Protestant. Tragically, huge segments of modern Protestantism have ceased to be Protestant. We have in reality spawned a school of Major O'Dowds. Of that placid Army officer Thackeray says, "O'Dowd passed through life agreeing with every one he met on every conceivable subject." He was not a man, really; he was a piece of spaghetti.

Today we are witnessing a professing church in which it is considered an almost unpardonable sin to engage in doctrinal controversy. Lefferts A. Loetscher, currently on the Princeton Seminary faculty, in his book *The Broadening Church*, points out that virtually no discussion of theological issues has disturbed the United Presbyterian Church since 1936. It was the year that Dr. Machen and others were ejected from that organization. Men have forgotten that

**To sin by silence when we should protest**

**Makes cowards of us all,  
The world has ris'n on protest.**

I suspect that in those dark hours when he was being tested in the crucible, Dr. Machen was a lonely man. In his gripping story, *Alone*, Admiral Richard Byrd makes his readers feel the raw pain he endured during the terrible months he spent in solitude at the Antarctic. Robinson Crusoe, cast upon a desert island, so longed for the sound of a human voice that he would station himself opposite a mountain and shout out words so that he could take in the echo. The great Apostle must have known a measure of the sufferings of the Savior when he wrote Timothy, "At my first defense, no man stood with me."

I am certain that Dr. Machen tasted bitterness to the full as he saw friend after old friend part company with him when the going was hardest. Some of them were stout men and true, church leaders who held Machen's lofty view of Scripture and its noble

redemptive doctrines, and yet could not see eye to eye with him on certain vital issues. That very fact made the agony of separation all the more poignant. "What Beza said at the end of his brief, but most admirable, biography of John Calvin, can truly be said of Dr. Machen," wrote Dr. Macartney, who eventually broke with Das: "An example which it is as easy to slander as it is difficult to imitate."

### Man of Prayer

I cannot leave the subject of "Machen the Man" without a reference to his public prayers. Who of his students has not been edified as they listened to the renowned Christian scholar standing with bowed head in chapel or in the classroom at the open-

ing of the period, acknowledging in the simplest language the multitude of divine mercies channeled through the infinite merit of the Son of God? Always there was in his supplication a quality of child-like wonder, a tenderness, a naked honesty and humility as he poured out his soul like water before the face of his Heavenly Father. When some of the important lessons we learned from him in the classroom have faded from the cabinets of the mind, the recollection of his prayers will linger, like the scent of rare perfume, beyond the limits of the intellect.

It is understandable why some of us still thank God upon every remembrance of him.

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*Interview with James I. Packer*

## Puritan Enthusiast

DONALD M. POUNDSTONE

"I am a Reformed churchman and I count it a privilege to put my efforts into a seminary that feeds Reformed churches." With these words Dr. James I. Packer explained why he lectured at Westminster Seminary this winter.

I had the pleasure of interviewing Dr. Packer for an hour and a half on the evening of January 26. We met after dinner in his library office (on loan from Dr. Van Til).

Dr. Packer was born and raised in Twynning, a village about twelve miles north of Gloucester, England. "My father," he said, "was a clerk in the railway."

Although his family was nominally Christian, he didn't trust Christ until age eighteen. "I knew I needed something," he said, "but it wasn't until my first year at Oxford that I found the gospel, or better, it found me." Over a period of time he realized he couldn't put himself wholeheartedly into anything other than the Christian ministry.

### Biblical Calvinist

During those early years he arrived at the Reformed faith by an interesting route. As he told it, he wasn't orig-

inally a Calvinist ("Calvin would be horrified at the term") except in the sense that every Christian really is one. He tried Arminianism, going right down the five points. "The Bible finally made me a Calvinist," he said. "But I was never a system Calvinist in the sense of starting with the doctrine and then going to the Bible to find it." His sympathy for the Reformation shows in his family life; his youngest son Martin has a teddy named Luther!

I asked Dr. Packer if he could tell me who had influenced his life most of all. "That's hard to say," he answered. "I could give you some names but that would give you the wrong impression. I'm really an eclectic sort of chap. I suppose I have learned more from Martyn Lloyd-Jones (minister of Westminster Chapel, London) than from anyone else.

Before he was graduated from the university he "booked a seat" at Wycliffe Hall, a theological "college" (seminary) in Oxford. Then he received an emergency call from Oak

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*Mr. Poundstone is in his first year at Westminster Seminary.*

# GUARDIAN

## ***Orthodox Presbyterian Assembly Makes Declaration on the Confession of 1967***

**T**he approval of the proposal to revise the confessional position of the United Presbyterian Church in the United States of America by two-thirds of the presbyteries of that church brings near to completion a long process of departure from the position of a catholic, evangelical, and reformed church. The Orthodox Presbyterian Church was brought into existence when believers who sought to resist this departure a generation ago were thwarted in their efforts at reform and were forced to withdraw from the church. The Thirty-fourth General Assembly of the Orthodox Presbyterian Church, meeting at Long Beach, California, on April 28, 1967, regards it as its solemn responsibility, therefore, to make the following declaration concerning the proposed constitutional revision of the United Presbyterian Church:

1. The proposed constitutional revision — including the Confession of 1967, which is designed to give expression to the faith of the church today, and the revised forms of subscription — effectively removes the Bible from its position as the only infallible rule of faith and life, and thereby repudiates the authority of the Lord Jesus Christ, King and Head of the church. The Confession of 1967 disallows written revelation; it refuses to speak of the Bible as inspired by the Holy Spirit and therefore the Word of God; it speaks of the Bible as the “word of God” only in the context of its reception and interpretation by the church.

2. The repudiation of the doctrine of Scripture of the Westminster Confession of Faith is but one aspect

*(continued on page 55)*



# Captain with the Mighty Heart

HENRY W. CORAY

## Chapter 3

### THE SCHOLAR

Two Princeton Seminary students walked out of Machen's class in Beginners' Greek.

"I can't stand that man," one of them said.

"Why?" the other asked.

"Well — he's such a perfectionist he gets me upset."

"That's why I like him," said the second. "You have to admit he makes you learn."

Shakespeare in his *Henry VIII* offers an earthy definition of scholarship. He has Griffith say of Cardinal Wolsey:

He was a scholar, and a good one;  
Exceeding wise, fair spoken and persuading:

Lofty and sour to those who lov'd  
him not;

But to those who sought him, sweet  
as summer.

Which things one may transfer from Wolsey to Machen in a figure. I have observed certain students, as the complainant mentioned above, storm from his classroom savage in their criticism of his uncompromising thoroughness. On the other hand, those who appreciated him would come away from his lectures as exhilarated as bathers slipping from a cold shower.

The *Encyclopedia Britannica* records this of him:

Machen enjoyed a world-wide reputation as a Greek scholar and learned Christian apologist. His theological position, he was wont to emphasize, was not fundamentalist, but the Reformed Faith of the Westminster Confession of Faith.

#### Doctrine of Scripture

In the field of Biblical criticism he took his starting point squarely on the Bible as the infallible Word of God. From the beginning of his labors this was for him the specific framework of truth. He never budged from it. Now, some thirty years after his passing, the doctrine of Scripture is still a storm center of controversy. Even in evangelical circles there is increasing reluctance on the part of theologians and ministers to affirm confidence in plenary or total inspiration. On this point

Dr. Machen was unyielding. In his *Christian Faith in the Modern World* he has this to say:

I hold that Biblical writers, after having been prepared for their task by providential ordering of their entire lives, received, in addition to all that, a blessed and wonderful and supernatural guidance and impulsion by the Spirit of God, so that they were preserved from the errors that appear in other books and thus the resulting book, the Bible, is in all its parts the very Word of God, completely true in what it says regarding matters of fact and completely authoritative in its commands.

That is the doctrine of full or 'plenary' inspiration. It is not a popular doctrine. It is not in accord with the wisdom of this world. A man cannot take it seriously (and really act in accordance with it) and at the same time enjoy the favor of the world or the favor of the ecclesiastical authorities in many of the churches of the present day. Yet it is a very blessed doctrine all the same, and if a man founds his life upon it he can be very

joyous and quite undismayed in all the sorrows and all the battles that may come upon him in the world.

In *Christianity and Liberalism* you will find this ringing affirmation:

The doctrine of plenary inspiration . . . supposes that the Holy Spirit so informed the minds of the Biblical writers that they were kept from falling into the errors that mar all other books. The Bible might contain an account of a genuine revelation of God, and yet not contain a true account. But according to the doctrine of inspiration, the account is as a matter of fact a true account; the Bible is an 'infallible rule of faith and practice.'

#### An Exciting Course

One of the books I treasure most in my library is a copy of *The Origin of Paul's Religion*. On the fly leaf are the words, "With the warm regards of the author, J. Gresham Machen; October 7, 1930."

*Origin*, published in 1921, was used as our textbook in his elective course, "Paul and his Environment." I could never understand why every Princeton student did not enroll in the class. I thought of the course then, and I think of it now, as the most exciting one of all my seminary days.

C. S. Lewis, in the introduction to Phillips' *Letters to the Young Churches*, has an illuminating comment on Liberalism's assault on the apostle Paul:

In the earlier history of every rebellion there is a stage at which you do not yet attack the King in person. You say, "The King is all right. It is his Ministers who are wrong. They misrepresent him and corrupt all his plans—which, I'm sure, are good plans if only the Ministers would let them take effect." And the first victory consists in beheading a few Ministers: only at a later stage do you go on and behead the King himself.

In the same way, the nineteenth century attack on St. Paul was really only a stage in the revolt against Christ. Men were not ready in great numbers to attack Christ himself. They made the normal first move—that of attacking one of his principal ministers. Everything they disliked in Christianity was therefore attributed to St. Paul. It was unfortunate



that their case could not impress anyone who had really read the Gospels and the Epistles with attention: but apparently few people had, and so the first victory was won. St. Paul was impeached and banished and the world went on to the next step—the attack on the King Himself.

Dr. Machen, as well as Professor Lewis, understood thoroughly the nature of the discrediting of Paul. Out of the matrix of that awareness was born the material that went into "Paul and his Environment." "Explain the origin of the religion of Paul, and you have solved the problem of the origin of Christianity," he used to say.

### The Question of Origin

He proceeded to show that certain efforts had been put forth, chiefly by Continental theologians, to resolve the problem on grounds other than that declared by the apostle, namely, that he derived his gospel from no human source. To the Galatians Paul wrote, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Fundamentally, there are four schools purporting to explain the origin of Paul's theology.

The first is the evangelical or supernatural position to which Machen was committed and which he defended stoutly. He says:

**According to this explanation, Jesus was really a heavenly being, who in order to reclaim sinful man came voluntarily to earth, suffered for the sins of others on the cross, rose from the dead, ascended to the right hand of God, from whence He shall come to judge the quick and the dead. If this representation be correct, then there is really nothing to explain; the religious attitude of Paul toward Jesus was not an apotheosis of a man, but recognition as divine of one who really was divine.**

The other three schools of thought, while differing in their frames of reference and lines of reasoning, agree in their rejection of the supernatural. The religion of Paul, they assert, was a purely naturalistic phenomenon: it can be understood only when purged of its miraculous elements.

Briefly, this three-pronged genre takes the form of (1) old-line Liberalism, (2) the view of Wrede, namely, that Paul had worked out his doctrine of the person of Christ *prior* to his conversion, and (3) the hypothesis of Bousset, which is that the apostle drew his image of Jesus from certain similar concepts of deity prominent in the "mystery" religions of Paul's day.

### Scholarly Approach

While Dr. Machen disagreed vigorously with the three latter views, he was never contemptuous of the efforts advanced to solve the problem on scholarly grounds. For example, he considered Bousset's interpretation so ingenious that he pays glowing tribute to it in this passage:

**Since the rise of F. C. Baur, in the former half of the nineteenth century there has been no such original, comprehensive and grandly conceived re-writing of early Christian history as now appears in Bousset's 'Kyrios Christos.'**

To which he adds the gentle barb: **The only question is whether originality in the historical sphere is always compatible with truth.**

I must confess that there were moments in class when I almost held my breath. How plausible appeared the formulations spelled out by pundits like Wilhelm Bousset, historian and Biblical critic at Gottingen, and William Wrede, known as Extraordinary Professor of the New Testament at Breslau and Gottingen. Their views, though contradictory, were nevertheless so starkly compelling that I would wonder how anyone could possibly puncture them. Before the end of the course I came to realize that my fears were groundless.

Machen took on his opponents with all the boldness of David as he moved out against Goliath. When he had set forth their arguments with detached fairness he would accept their challenge and go into action. No army engineer assigned the task of removing the pin from an enemy time bomb applied more skill than Das (an affectionate nickname) as he went about the task of demolition. Coolly and systematically he proceeded to take apart the mechanism until the whole was dismantled.

### His Strategy

In his piece titled "Christianity in Conflict" in *Contemporary American Theology* (Volume 1, Round Table Press, New York, 1932) he tells us something of his strategy:

**I tried to show (1) that the "Liberal" or Ritschlian historians were right over against Wrede and other radicals in insisting that Paul possessed and cherished a knowledge of the real Jesus, but (2) that the radicals were right over against the "Liberals" in insisting that the Jesus whom Paul presupposes is no mere teacher of righteousness but a supernatural Redeemer come into the world for the salvation of men. The true synthesis, I argued, is found only when that**

**supernatural Redeemer, presupposed in the Epistles of Paul and presented in detail in the Gospels, is held to be the real Jesus who walked upon this earth.**

Here we get a clear view of Machen's methodology. It was simply to take the arguments of the two schools of thought he was opposing, the radicals and the Liberals, place one over against the other and allow them to cut each other down, as ancient Abimelech and the men of Shechem destroyed each other in combat. It was brilliant maneuvering.

Thus doth he turn their swords  
In their own bosoms . . .

### Exposition of Scripture

Nor was his approach merely negative. As Jeremiah was ordered to "root out, and to pull down, and to destroy, and to throw down" before he was "to build, and to plant," so Machen's challenging of the arguments of the destructive Biblical critics was preliminary to his positive exposition of Pauline Christology. He moved in the currents of the apostle's thought patterns as one who had found great spoil. Many a student sitting in his classes felt his heart burn within him as this man mighty in the Scriptures opened up new vistas on the glory of the person of God's matchless Son.

What Richard E. Day says of the Puritans was also true of him: they were "men who so fed on the Word that they had only to squeeze their minds to fill their alabaster vases with ointment, and these precious vases they broke week after week with prodigal liberality at the feet of their delighted people."

*The Origin of Paul's Religion* catapulted its author to international renown. Critics abroad as well as at home hailed the work as a valuable contribution to theological knowledge. B. W. Bacon, director of the American School of Oriental Research in Jerusalem, accorded it "a high place among the products of American biblical scholarship." James Moffat, Professor of Church History at Union Theological Seminary in New York, wrote, "Dr. Machen is nothing if not acute. He has read thoroughly, presents clearly and fairly his opponent's view and answers it logically."

The Princeton professor was beginning to bear witness to the uttermost parts of the earth.

# GUARDIAN



## WESTMINSTER SEMINARY 38TH COMMENCEMENT EXERCISES

After the formal program there is always a time when faculty, trustees, graduates and their relatives, and a host of the seminary's friends linger for congratulations and conversation, and a tea served in Machen Hall.

The Rev. LeRoy Oliver, Chairman of the Board of Trustees, presided over the exercises. An invocation was offered by the Rev. Robert Prins, Christian Reformed pastor in Paterson, N. J. Following a Scripture reading by the Rev. John Morton, Reformed Episcopal pastor in Philadelphia, the Rev. Robert Atwell, Orthodox Presbyterian pastor in Westfield, N. J., led in prayer.

After the Rev. Egbert Andrews' address, printed herein, President Edmund Clowney conferred twenty bachelor of divinity, and five master of theology degrees. Dr. Cornelius Van Til then addressed the graduates in terms of their calling in the face of the issues of the day.

# Captain with the Mighty Heart

HENRY W. CORAY

## Chapter 4

### THE SCHOLAR (2)

In 1923 Dr. Machen's *Christianity and Liberalism* burst like a thunderbolt on the theological world. The very title came as a shocker. Its implication was lost on no one who could tell his right hand from his left.

The contents of the book were as bold and definitive as the title. For years militant evangelicals had been locked in conflict with liberalism. Popularized by Dr. Harry Emerson Fosdick, modernism had picked up all sorts of momentum. Suddenly evangelicals awoke to discover that a scholar of no mean ability was assuming the offensive for their cause. *Christianity and Liberalism* marked the beginning of a counterattack that was to put the liberal wing of the church very much on the defensive.

Machen's thesis: the God proclaimed by the liberal, as distinguished from the living and holy God of the Bible, is simply part of the mighty world process. Modernism, "if not consistently pantheistic, is at any rate pantheizing." The Jesus of liberal reconstruction, said Machen, is not the supernatural Redeemer set forth in the Bible as the *object* of faith, but rather he is to be understood and accepted as the *pattern* of faith — that is, men ought to exercise the same quality of faith in God that Jesus exercised. "The liberal Jesus remains a manufactured figure of the stage."

#### Modernism's False Concepts

Modernism's rosy estimate of human nature with its infinite capacity for good, Machen argued, cuts jaggedly across the Biblical doctrine of innate depravity. Moreover, its concept of a meritorious salvation grounded on good works represents the sharpest kind of cleavage with the concept of a gracious deliverance effected by Jesus Christ, who by virtue of his obedience, vicarious death, and physical resurrection won for his people a complete redemption. The authority set forth by the liberals, resting on the shifting sands of subjectivism, breaks

with the view that the Bible is an inerrant objective revelation of God.

Finally, Machen concluded, liberalism's idea of the church, featuring as it does a disregard for doctrinal purity, a passion for ecclesiastical union at almost any cost, the substitution of a social gospel for the message of salvation—this too is weighed in the balances of a reverent scholarship and found wanting. Modernism, in fine, should be regarded as a stricture from that body of historically attested truth known as Christianity.

Lest the reader of the above analysis of the book think that Machen's treatment of such an explosive theme stamps him as a bitter, abrasive fighter, let this paragraph cast the author in proper perspective:

**If the Word of God be heeded, the Christian battle will be fought both with love and with faithfulness. Party passions and personal animosities will be put away, but on the other hand, even angels from heaven will be rejected if they preach a gospel different from the blessed gospel of the Cross. Every man must decide upon which side he will stand. God grant that we may decide aright!**

#### Evaluation of his Writing

What kind of reception was the book accorded? Most evangelicals rejoiced in the clear and penetrating review of the struggle that for years had convulsed Protestantism. Liberals were badly upset. The Princeton theologian had thrown a stone in the wasps' nest; the wasps swarmed out, stinging mad. The inevitable middle-of-the-roaders, fearful lest the ecclesiastical waters be disturbed, deplored Machen's crisp drawing of lines and engaged in violent hand-wringing as they retired to the wailing wall.

It is ironical that the consistent liberal, the Unitarian, was lavish in his praise of the incision. Enthused the

*Mr. Coray, missionary, long-time pastor on the West Coast, and author of several books, is the pastor-elect of Calvary Orthodox Presbyterian Church, Glenside, Pennsylvania.*

*Pacific Unitarian* magazine (June-July, 1923):

Dr. Machen's arguments are irrefutable. His logic, it seems to us, is impeccable. The issue does exist and confront us. For the first time he has done us the great service of putting it in a clear-cut and definite form. You must either be a believer or an unbeliever, an evangelical or a liberal, you cannot be both at the same time. Our judgment is that Dr. Machen puts the liberal party within the evangelical church where it has not a sound leg to stand on.

#### Tribute to his Argument

In his *A Preface to Morals* (The Macmillan Company, New York, 1929) Walter Lippman, certainly no champion of historic Christianity, had this to say:

There is also a reasoned case against the modernists. Fortunately this case has been stated in a little book called *Christianity and Liberalism* by a man who is both a gentleman and a scholar. The author is Professor J. Gresham Machen of Princeton Theological Seminary. It is an admirable book. For its acumen, for its saliency, for its wit, this cool stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side in the current controversy. We shall do well to listen to Dr. Machen.

From still another quarter came a glowing tribute. Volatile and colorful writer H. L. Mencken, on ventilating his opinions in *The Forum and Century* (March 31, 1930), said:

Dr. Machen is no mere soap-box orator of God, alarming bucolic sinners for a percentage of the plate. On the contrary, he is a man of great learning and dignity—a former student at European universities, the author of various valuable books, including a Greek grammar, and a member of several societies of savants . . . I confess that as a life-long fan of theology, I can find no defect in his defence of his position. Is Christianity actually a revealed religion? If not, then it is nothing; if so, then we must accept the Bible as an inspired statement of its principles . . . If Christianity is really true, as he believes, and if the Bible is true, then it is true from cover to cover. So answering, he defies the hosts of Beelzebub to shake him. As I have hinted, I think that, given his faith, his position is completely impregnable. There is absolutely no flaw in the argument with which he supports it. If he is wrong, then

the science of logic is hollow vanity, signifying nothing.

It is impossible to say how many men of liberal persuasion have been influenced by *Christianity and Liberalism*. Whether the experience of the Rev. Homer Grimes has been duplicated in other instances I do not know. I can vouch for the veracity of the following incident.

Mr. Grimes, former pastor of the First Baptist Church of Redondo Beach, California, is now engaged, I think, in evangelistic work. One evening I heard him speak at a banquet in a hotel in Hollywood. I was impressed with his evangelical fervor. When the affair was over I went to him, introduced myself, and said, "Mr. Grimes, I have heard that you were once a liberal and were converted as a result of reading Dr. Machen's *Christianity and Liberalism*. May I ask if it's true?"

### His Influence

"Yes, it is true," he said. "I was a committed modernist. One day I happened to be browsing in a bookstore in New York City and came across the book. When I read the title I got mad. Then I thought, Well, maybe I ought to find out what the man has to say before I condemn him. So I bought his book and read it at one sitting. It changed not only my thinking but my whole life."

In 1930 Machen's opus magnum was published. He titled it *The Virgin Birth of Christ* and dedicated it to his mother.

In the Introduction he explains that it has been the universal belief of the Christian church that Jesus of Nazareth was born without a human father, having been conceived by the Holy Spirit and born of the virgin Mary. Two possibilities are advanced to account for this belief, he says: either the church came to accept the doctrine because it is true, or the church came to accept it because of some error. In general, scholars who hold the latter view are in turn divided into two classes. One class seeks to show that the supernatural conception of Jesus has its roots in Jewish sources; the other argues that the story of the virgin birth is of pagan derivation. Having posed the issue, Machen then proceeds to engage in his investigation of the diverse positions.

The first two-thirds of the book add up to a case for the trustworthiness of the Biblical account of the miraculous birth and a vindication of

the church's belief in it. The last third is devoted to a consideration of the attempt to trace the doctrine either to Jewish or to pagan origins.

### Book on the Virgin Birth

Anyone who has studied the evidence marshaled by the investigator will never accuse Machen of shallow or superficial craftsmanship. His study represents massive scholarship, no less. Here you have historical research of the most exhaustive kind, an analysis that makes the "form criticism" of J. Weiss, Bultmann, Albrecht, and Bertram appear as ineffectual as Goliath's armor.

Soon after *The Virgin Birth* was released I talked with a student from Union Theological Seminary in New York City. He told me that Dr. Fosdick, in one of his lectures at the seminary, admitted to his class that, granted Machen's presuppositions, you had to go with him all the way; that his reasoning was foolproof. "The only thing is," Fosdick was quoted as saying, "I cannot start out with him."

My answer to the Union student was, "What Dr. Fosdick overlooks is the scientific method Machen uses to establish his point."

Upon the publication of *The Virgin Birth* tributes flowed in from far and near. Of them all probably none warmed the soul of the author more than that tendered by his mother. She said:

I think you have written an exhaustive treatise, and I cannot think there is much more for anybody to say on the subject. You have throughout been fair and courteous to your opponents even while probing their fallacies. I am not able tonight to tell you how the beautiful and luminous passages of your precious book have stirred your Mother's heart.

Of its own work he merely said in *Christianity in Conflict*:

**Whether it is a good book is a question which I shall not presume to answer, but no one can deny that it is a big one.**

The name of Bishop James A. Pike is familiar to all Americans. Pike is famous for his homogenized theology and his freewheeling thoughts on modern morality. He has repeatedly and openly repudiated the doctrine of the virgin birth of our Lord. Impressed with the superficial way he brushes off the tenet, I wrote him and asked if he had ever read Dr. Machen's contribution to the subject. In reply he wrote:

I am fairly sure I have read Dr. Machen's book, *The Virgin Birth of*

*Christ*, although I recall it was some time ago . . .

His response is comparable to the story of the flier who for some time circled the Himalayas for a sight of those mighty mountain peaks. Later, when asked if he had seen Mt. Everest, he said, "I'm pretty sure I did but it was some time ago so I can't be sure."

### Andrews

(from page 78)

only, but that it might be accompanied by the power of the Spirit and be received with great joy!

### Indispensable Holy Spirit

Nor is it sufficient merely to preach and leave the results in the hands of our sovereign God. Indeed not. Calvin, in commenting on the words of our text, enjoins us to distinguish between "the proper office of the gospel," which is the proclamation of salvation to all who believe, and its "accidental" office, whereby, through their own fault, it becomes an occasion of condemnation to unbelievers. Our purpose in proclaiming the gospel is that men might believe and be saved. We are ambassadors for Christ, pleading with men to be reconciled to God. To that end we should pray.

But is the salvation of men the all-consuming desire of our hearts? Do we agonize to that end? With Paul do we travail in birth until Christ be formed in our hearers? And do we then with broken hearts commit the outcome to our sovereign Lord? Who, indeed, is sufficient for these things! Our sufficiency is *only* of God who has made us able ministers of the New Testament.

And whether those who immediately believe are many or few, God always leads us in every place in triumph in Christ. We are more than conquerors through him that loved us. Empowered by his Spirit, we are faithful and effective witnesses to him. And we have the assurance that "He shall see of the travail of his soul and be satisfied." A great multitude, which no man can number, of all nations and people and tongues, shall stand before the throne:

**Ten thousand times ten thousand,  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light.**

In that last grand parade we shall hear his "Well done," and we shall give thanks to God that we have followed in his train.

# The Presbyterian



## THE ENCYCLOPEDIA OF MODERN CHRISTIAN MISSIONS

Shown with the manuscript in three stages of preparation are Gordon Divinity School faculty members William L. Lane, associate editor, Burton L. Goddard, editor, William Nigel Kerr, associate editor, and David M. Scholer, assistant editor. Publication date for the *Encyclopedia* is November 15, 1967.

## A THEOLOGICAL SEMINARY AND MISSIONS

Burton Goddard

## THE LIVING WORD

Edmund Clowney

## REFORMED CHURCHES OF NEW ZEALAND

Thomas Tyson

## NOT BY BREAD ALONE

Robert Atwell

## CAPTAIN WITH THE MIGHTY HEART

Henry Coray

## HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

VOL. 36, NO. 7

AUG.-SEPT., 1967

# Captain with the Mighty Heart

HENRY W. CORAY



## Chapter 5

### THE CITIZEN

with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Were J. Gresham Machen living today what would be his attitude toward these matters? The answer will be clear when we present a series of quotations from his writings and speeches.

In 1925 the Department of Temperance and Moral Welfare of the Presbyterian Church in the U.S.A. advocated passage by Congress of a proposed Twentieth Amendment to the Constitution. Section I of that amendment stipulated that "Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age."

#### Duty of Christians

Writing in *The Presbyterian* of January 22, 1925, Machen said:

We do not think that the Presbyterian Church ought to become a political lobby; we do think that it has any right to put itself on record as either favoring or opposing political and social measures about which no direct guidance is found in Scripture. That does not mean at all that we deprecate advocacy of good political measures and opposition to bad measures on the part of members of the church; on the contrary we think that such activity is a very important Christian duty, and that Christians ought to organize themselves in accordance with their consciences for the furtherance of political and social ends that they think right. But what we do deprecate is such activity on the part of official agencies of the church.

His personal objection to the thrust of the Twentieth Amendment he voiced in an address before the National Union of Christian Schools:

The amendment gives power to Congress to enter right into your home and regulate or conduct or prevent altogether the helpful work of your children without which there can be no moral development of human character and no ordinary possibility of true happiness for mankind.

Machen rejoiced in what he considered such moral victories as (1) the

negative ruling of the Supreme Court of the United States on an Oregon State law which tried to wipe out private and church schools; (2) the declaring unconstitutional a Nebraska law which sought to make literary education in private schools a crime; and (3) the outlawing of "the abominable Lusk Laws" in New York State, one of which placed private teachers under state supervision and control.

His views on these issues came out in a vibrant article in *The Forum and Century*, March, 1931, in which he decried "the materialistic paternalism of the modern state."

#### Concern for Freedom

His passion for individual freedom is also reflected in an essay printed in *The Annals of the American Academy of Political and Social Science*, publication number 2552, January, 1933 (reprinted in the *Guardian*, January 1967). Extracted is one paragraph:

What estimate of the present age can possibly be complete that does not take account of what is so marked a failure of it—namely, the loss of those civil liberties for which men formerly were willing to sacrifice all that they possessed? In some countries, such as Russia and Italy, the attack upon liberty has been blatant and extreme; but exactly the same forces which appear there in more consistent form appear also in practically all the countries of the earth. Everywhere we have the substitution of economic considerations for great principles in the conduct of the state; everywhere a centralized state, working as the state necessarily must, by the use of force, is taking possession of the most intimate fields of individual and family life. These tendencies have proceeded more rapidly in America than in most other countries of the world . . . Today we are rapidly becoming one of the most bureaucratic countries of the world.

How, in the light of his open stand against the drift toward the welfare state, men can charge him with being a socialist, as has been done, is indeed a profound mystery.

Some Americans are afraid to spell out their credo unless behind locked doors and stuffed keyholes. Not Dr. Machen. Listen to him as in his per-

One of the searing issues of the day is, "What role, if any, should the Christian church play in modern politics and social action?" Here there is a sharp division of opinion. In general it may be said that the liberal wing of Protestantism is convinced that the church as an institution should involve itself in economic, political, and social problems facing America.

For example, the newly adopted Confession of 1967 of the United Presbyterian Church in the U.S.A. says (Part II: A. 4. b):

God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding. Reconciliation among nations becomes peculiarly urgent as countries develop nuclear, chemical, and biological weapons, diverting their manpower and resources from constructive uses and risking the annihilation of mankind . . .

#### Confessions Contrasted

Over against this position many theological conservatives, perhaps most of them, feel that such activities ought to be restricted to the efforts of Christian citizens acting as individuals or in concert with others. Plainly this is the point of view defined in the Westminster Confession of Faith (Ch. XXXI, Sec. IV):

Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle

sonal sketch in *Contemporary American Theology* he pours out his heart like water:

I am old-fashioned in my belief that the Bible is true, but I am equally old-fashioned in my love of freedom. I am opposed to the attack on freedom in whatever form it may come. I am opposed to the Soviets, and I am opposed to Mussolini. For the same reason also, I am opposed to the rapidly growing bureaucracy in this country. I am opposed to a Federal department of education; I am opposed to monopolistic public schools; I am opposed to a standardization that treats human beings as though they were Ford cars.

A Democrat by conviction, he was a consistent contender for States' Rights. In *The New Republic*, December 31, 1924, he argued:

We hold that the local autonomy of the States, far from being a mere matter of expediency, is at the very foundation of American freedom.

### Education of Children

In 1926 an attempt was put forth in Washington to establish a Federal department of education, with an executive secretary at the head who should function as a member of the President's cabinet. Machen asked for and received permission to appear before a joint committee of the Senate and House of Representatives to protest the plan. Here are some excerpts of his speech, recorded in a pamphlet published by the Government Printing Office, 1926:

Education is essentially not a matter of the State at all.

Standardization, it seems to me, destroys the present character of human life.

People say, "What is going to become of the matter of equal opportunity? Here you have some States providing inferior opportunities to others, and the principle of equal opportunity demands Federal aid." I may say, Mr. Chairman, with regard to the matter of equal opportunity, that I am dead opposed to it—dead opposed to the principle of equal opportunity. What shall be done with a State that provides equal opportunity for its children inferior to that provided by other States? Should the people of that State be told that it makes absolutely no difference, that Washington will do it if the State does not do it? I think not. I think we are encouraging an entirely false attitude of mind on the part of individual parents and on the part of individual States if we say that it makes no difference how responsibilities are met.

Senator Reed of New York asked Dr. Machen this question:

Carrying out your principles, if you had a right to do it, would you be in favor of eliminating Federal aid to the Agricultural Department?

Dr. Machen's answer:

There is a difference between the spheres of education and those other spheres. As I say, I think that when it comes to the training of human beings, you have to be a good deal more careful than you do in other spheres about the preservation of the right of individual responsibility; and I think we ought to be plain about this—that unless we preserve the privileges of liberty in this department there is no use in trying to preserve them anywhere else. If you give the bureaucrats the children, you might as well give them everything else as well. (Applause)

Senator Robinson then asked if Machen did not think that Federal control of public education would contribute to practical efficiency in handling school matters.

Machen replied:

I am reminded of the story of the tramp who made his way to the third floor of a large department store. The floorwalker spotted the tramp and promptly threw him downstairs. The floorwalker on the second floor pounced on the poor fellow and hurled him down to the first floor. There another floorwalker seized him and heaved him out on the sidewalk. The tramp picked himself up and said with deep admiration, "My, what a system!" (Laughter)

### Here and There in the Orthodox Presbyterian Church

**Neptune, N. J.** — Pastor-elect and Mrs. George Cottenden have moved into the manse after spending the summer in Atlanta, Georgia, working with the Redeemer Chapel in suburban Chamblee. Licentiate Cottenden will be transferred to the Presbytery of New Jersey prior to beginning his trials for ordination and installation in due course as pastor of the Good Shepherd congregation. The Cottendens belong to Calvary Church, Glenside.

**Harrisville, Pa.** — Officers of the Presbyterial chosen at the May meeting in Calvary Church are: Mrs. Barbara Fluck, president; Mrs. Kathleen Speer, vice-president; Mrs. Virginia Rainey, treasurer; and Mrs. Lee Roxberry, secretary. Mrs. Arlena Mahaffy showed slides of the Eritrean field.

**Long Beach, Calif.** — Licentiate Larry R. Burnap, a graduate of Gordon Divinity School in the area of Christian education, has begun his work at First Church as Christian Education Director. Mr. Earle Peterson is the new Choir Director, succeeding William Lock.

Instances could be multiplied of what Ned B. Stonehouse calls Dr. Machen's "strong sense of justice, his aversion to tyranny, his zeal to protect the rights of the weak and the oppressed." The same writer in *Memoirs* records a moving incident unknown to most people. It is the story of Das's taking under his wing a poor derelict, an alcoholic, with whom he toiled patiently for years and on whom he expended considerable revenue as well as time and loving attention. And, it should be noted that, unlike some demonstrators who today seem to delight in parading before the public their passion for social and civic improvement, Machen carried on his activities with no blowing of trumpets.

It seems clear, then, that Machen would agree with the position advocated by Paul Woolley in a recent article in *Christianity Today* (July 7, 1967) that it is the task of the church to teach men "how to find the spring of the energy for the contest against wrong," but it is the Christian citizen, not the church, who must fight the battle against social ills.

**Oostburg, Wisc.** — Two SAVE teams from Bethel Church worked on the West Coast this summer. The young people were Pat Arriens, Barb Ingelse, Dave Bird, Dianne Walber, Jay Buyze, Myrle Claerbaut, and Pat Nyenhuis . . . Services are being held in the local gym during the enlarging of the church building.

**Santa Cruz, Calif.** — Nearly 200 persons attended the Happy Valley Family Conference over the Labor Day weekend to study and discuss "The Old Christian Morality" under the leadership of Messrs. John Hibma and Calvin Malcor.

**Nottingham, Pa.** — The congregation of Bethany Church has approved a long-range program, including the financial guidance plan of the Evangelical Church Building Corporation (South Bend, Ind.). A covenant-commitment for funds is anticipated in the fall, with ground-breaking for the proposed new structure on a four-acre site about a mile from the present location, according to the Rev. Robert Vining, pastor.

**West Collingswood, N. J.**—A call has been extended to licentiate Allen



*Captain with the Mighty Heart: Coray*

*The Lost Doctrine of Accommodation: Ryken*

*Letter from Korea: Hard*

*A New Pulpit Is Dedicated: Van Til*

*When God Is Silent: Georgian*

*News — Editorial — Letters*

VOLUME 37, NUMBER 1

JANUARY 1968



**BETHEL CHURCH, OOSTBURG, DEDICATES NEW ADDITION TO BUILDING**

With its seating capacity increased to 600, the building addition of Bethel Church, Oostburg, Wisconsin was dedicated at an evening service on December 18. Presiding was the pastor, the Rev. Donald Stanton. Former Pastor John Verhage, now of Grand Junction, Colorado, preached a sermon on "The Christian's Love for the Lord's House," from Psalm 26:8.

A prayer of dedication was offered by the Rev. Henry Fikkert, Cedar Grove. The Rev. Ivan DeMaster, a son of the congregation now in Westchester, Illinois, brought greetings from

the Presbytery. Mrs. Oscar Holkeboer of Calvin College, widow of the founding pastor, spoke of the early days in 1936 when the Orthodox Presbyterian Church began. The choir under the direction of Richard Soerens, with Mrs. John Daane at the organ, sang an anthem of praise.

The additional 16 feet on each side also provides ten more Sunday school classrooms downstairs. A 'cry' room is found near the entrance. Aisles and narthex are carpeted and a new transistorized public address system has been installed. The exterior of the \$120,000 addition is of reddish brown brick.

# Captain with the Mighty Heart

HENRY W. CORAY

## Chapter 6

### THE NATURALIST

*To him who in the love of  
Nature holds*

*Communion with her visible  
forms she speaks*

*A various language . . .*

So wrote Bryant. He must have had in mind a subject like J. Gresham Machen when he spelled out the thought poetically.

From childhood Machen was a compulsive nature lover. It came to him by heredity. In his personal sketch in *Contemporary American Theology* he refers thus to his mother:

She loved nature in its more majestic aspects, and she loved the infinite sweetness of the woods and fields. I suppose it is from her that I learned to escape sometimes from the heartless machinery of the world, and the equally heartless machinery, alas, of a church organization nominally dedicated to Christ, and refresh my soul with the friendliness of the hills.

It hurt and angered him to witness the chainsaw and the bulldozer mar and scar America's forest belts. For thirty years he summered at Mt. Desert Island in Maine, and was happy. Then under pressure from John D. Rockefeller, Jr., the government ribboned the shoulders of his precious mountains and skirted his beloved lakes with rude highways. Listen to him fulminate:

When I go into that (Acadia) National Park, with its dreary regularity and its officialdom, I almost feel as though I were in some kind of penal institution. I feel somewhat as I do when I am in Los Angeles or any of the other over-regulated cities of the West, when pedestrians meekly wait around on the street corners for non-existent traffic and cross the streets only at the sound of the prison gong!

One can well imagine what anguish would have gripped his soul today could he view the systematic destruction taking place in the cathedrals of nature. President Johnson in his address to Congress in the spring of

1967 said, "The wilderness and primitive areas of this nation are a priceless heritage. That heritage is ours to preserve or to destroy."

Manifestly it is the latter course we are pursuing. Colorado state highway officials plan to run a four-lane highway through the spectacularly wild area lying between the White River and the Arapaho National Forest. In spite of the President's warning, the federal government has granted the Walt Disney Corporation the right to convert a section of California's Sequoia National Forest into a commercial project.

Dr. Machen, being dead, yet speaks, and his sometime plaintive protest against the desecration of God's wonderland is much to the point:

There are many men to whom a tree is a tree, whether artificially planted or not, and to whom a shady glen with its tangled foliage and moss-covered rocks means nothing at all. But there are also in this country some lovers of nature whose hearts are grieved. Are they altogether wrong? Must the love of nature be crushed out by government funds? Or ought it to be cherished as a sentiment without which a people is a people with a shriveled soul? Are the national parks to be used to destroy natural beauty, or are they to conserve it for the benefit of generations yet unborn?

The famous English mountain climber, George Mallory, was once asked why he wanted to conquer Mt. Everest. His laconic answer was, "Because it's there!" A great deal of speculation has attached to his statement. Had the question been addressed to Dr. Machen, undoubtedly he would have given quite a different response. Back of his passion to scale the Matterhorn and other mountain peaks lay a deeply rooted Christian philosophy. To him those jagged snow-tipped giants were spires carved out and piled up by the hand of the heavenly Architect. In his fine essay, *Mountains and*

*Why We Love Them*, he takes you up the Matterhorn and has you stand with him in quivering excitement on its summit as he surveys the world below:

You are standing there not in any ordinary country, but in the very midst of Europe, looking out from its center: Germany just beyond where you can see to the northeast; Italy to the south; France beyond those snows of Mount Blanc. There, in that glorious round spread out before you, that land of Europe, humanity has put forth its best. There it has struggled; there it has fallen; there it has looked upward to God. The history of the race seems to pass before you in an instant of time, concentrated in that fairest of all lands of earth. You think of the great men whose memories you love, the men who have struggled there in those countries below you, who have struggled for light and freedom, struggled for beauty, struggled above all for God's Word. And then you think of the present and its decadence and its slavery, and you desire to weep. It is a pathetic thing to contemplate the history of mankind.

Would it be irreverent to imagine him in Immanuel's Land now, speaking perhaps with other men of the mountains: Moses, Elijah, Isaiah, Peter, James and John, and their greater Lord, who on the Mount of Transfiguration was given a preview of things to come — would it be wrong, I cannot help asking, to think of them as discussing "the chief things of the ancient mountains, and the precious things of the everlasting hills"?

#### TEACHERS NEEDED

Christian School, Pittsburgh, Pa.  
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Write: Rev. Calvin K. Cummings,  
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*Plea for Prayer: Atwell and Width*

*The Gospel of Freedom: Breisch*

*Guidance by Wisdom*

*Editorials and News*

*Captain with the Mighty Heart: Coray*

*Bookshelf on the Campus: Sibley*

VOLUME 37, NUMBER 3

MARCH 1968



GRACE ORTHODOX PRESBYTERIAN CHURCH, WESTFIELD, N. J.  
Host to the Thirty-fifth General Assembly in May

The session and congregation of Grace Church expect some one hundred or more commissioners at the 35th General Assembly to be held in Westfield from May 14 through 17. The Moderator of last year's Assembly, the Rev. Henry W. Coray of Glenside, Pa. will preach a sermon and call the meeting to order.

Under the sponsorship of the local session a communion service will be held on Monday evening prior to the Assembly. Dr. Cornelius Van Til of Westminster Seminary will bring the message.

The host church has planned a banquet for Wednesday evening for commissioners and guests.

time? Rather, is not the church to seek to set forth Biblical principles (pointing out, for example, such insights as are found in the minor prophets) so that its members will be better able to think and act in their daily walk as befits informed and concerned Christian citizens.

The church, it seems to this writer, may need to give far more attention to guiding and encouraging its members to face up to their responsibilities in a complex and troubled age. Especially is this true of a church that claims to be orthodox and reformed, a church that holds to a full-orbed world and life view. Do we not insist that the Bible is normative for all of life, not just for the hours of worship and witness?

### The Gospel

In other words, the church is to preach the gospel — but the whole gospel. Sometimes, to be sure, we use the term “gospel” in the narrower sense of the explicit message of salvation, as Paul used it in I Corinthians 15, for instance. But we also use the word in the broadest sense to include the entire “good news” concerning Jesus Christ and the “all things” which we are commanded to teach all nations. We identify certain books as “the four Gospels.” It is the complete Word of God which we must declare and by which we must live.

It seems somewhat misleading to draw a sharp distinction between an “individual” gospel and a “social gospel” — as if there were two gospels. Further, the latter term has come to be associated mainly with a denial of, or at least an indifference to, the very core of the true gospel of redeeming grace. We prefer to speak simply of the gospel as embracing God’s message to man. We say that its primary application is to one’s personal relationship to God through Jesus Christ, but that its relevance extends to every area of life including society. The heart of Scripture is the gospel and the gospel motivates the Christian to apply the Word of God not only in personal piety but in every sphere.

If our contention is true that the church has as part of its task assisting its members to understand and carry out their duty as Christian citizens, surely the *Guardian* as an independent publication may well try to lend a hand now and again toward this effort. Constructive contributions will be considered for publication, in addition to editorial opinion. — R. E. N.

# Captain with the Mighty Heart

## Chapter 7 THE TEACHER



*“Education,” Albert Edward Wigam once wrote, “appears to be the thing that enables a man to get along without the use of his intelligence.”*

To this indictment J. Gresham Machen would have subscribed with a fervent Amen. He viewed with alarm and disdain progressive education’s stress on method at the sacrifice of subject matter. He trained his guns on

... one of the fundamental vices in education in America at the present time — namely, the absurd over-emphasis upon methodology in the sphere of education at the expense of content. When a man fits himself in America to teach history or chemistry, it scarcely seems to occur to those who prescribe his studies for him that he ought to study history or chemistry. Instead, he studies merely “education.” The study of education seems to be regarded as absolving a teacher from obtaining any knowledge of the subject he is undertaking to teach. And the pupils are being told, in effect, that the simple storing up in the minds, of facts concerning the universe and human life is a drudgery from which they have now been emancipated; they are being told, in other words, that the great discovery has been made in modern times that it is possible to learn

how to “think” with a completely empty mind. It cannot be said that the result is impressive (from “*The Necessity of the Christian School*”).

Dr. Machen resented the approach to learning imposed on children at the lowest level of public schooling, the kindergarten. He would ruminate on an experience he underwent in that beginning cycle. He said that the most irksome period was one in which the boys were forced to stand under the watchful eye of the teacher and play games with little girls. It turned out to be, he complained, the toughest hour of the day. Years later he discovered that it was supposed to have been the recess hour! Catch the overtones of the sound and the fury in this invective:

What I held to be work was regarded by my teachers as play. I am inclined to think still that I, rather than the teachers, was right. Play that is prescribed and supervised by the powers that be is often the most irksome kind of work.

Machen drew the conclusion that the overall effect of secular education was the assembly-line production of machines. And the rub, he argued, was that man was never meant to function as a machine. In making him into a

HENRY W. CORAY

machine, society was doing the direct opposite of what true education ought to be doing, namely turning out a thinking commodity, not a robot.

One of his favorite illustrations was the supposedly educated person's passion to be entertained. Just leave the average modern man alone five minutes, he would say, and he has to turn on his radio. Snap off the radio for a moment and the appalling emptiness of his life is revealed. An uneducated man shrinks from quiet; an educated man longs for it.

One wonders what kind of volcanic eruption the television tube would have wrung from him!

Dr. Machen carried his pedagogical convictions into the classroom. The love of his subject seeped out through his pores and in many instances filtered down into his students. Mastery of his material represented sheer wizardry. His course in Gospel History at Westminster Seminary opened windows on the ministry of Jesus that enriched his hearers in all utterance and in all knowledge. His exposition of Paul's Epistle to the Galatians made that great book come alive. The course in the Virgin Birth of Christ was as refreshing as spring rain, while his Origin of Paul's Religion was like an ascent to the mountain of myrrh and the hill of frankincense.

In his essay on "The Importance of Scholarship" he observed that

**not teachers who have studied the methodology of teaching, but teachers who are on fire with a love of the subjects that they are going to teach are the real torch-bearers of intellectual advance.**

On the strength of this he firmly believed that a new Reformation, should God in his mercy be pleased to send one, would go hand-in-hand with a new Renaissance.

Machen's method of teaching made his classes the interesting sessions they were. He did not bind himself to his notes. Ned Stonehouse says of his method:

**There was a large measure of continuity in his teaching due to the basic continuity of his character and personality. On one matter there is specific evidence of his method of teaching, for he hap-**

**pened once to tell his mother that he was abandoning his earlier method of a fairly slavish use of a manuscript in favor of a semi-extemporaneous manner of presentation. His exceptional facility in extemporaneous speech, which was precise, lucid and attractive as regards diction and style without any suggestion of verbosity or mere-triciousness, was to a later generation of students, at any rate, a constant occasion of wonder. Because of such qualities he was regarded, in the late twenties at least, as the most interesting and successful teacher in the Seminary.**

Dr. Machen was a shrewd psychologist as well. Aware of the strain involved in solid concentration, he often broke his lecture routine with little acts of clowning. Sometimes, while a student was giving forth with an answer to a question from the desk, he would rise and with the utmost solemnity balance a book on his head. At other times he would climb up on a chair and bend forward like the Tower of Pisa, as though experimenting with the law of gravity. Again, he would on occasion take his stand about two feet from the classroom wall and lean forward slowly, hands at his sides, until his forehead touched the wall. He would remain in this weird position for minutes, staring with brooding eyes at the floor. Rituals like these endeared him to his students and always drew ripples of delightful laughter. We were constantly reminded that great scholarship and dry humor are not incompatible.

**GUIDANCE** (from page 30)

careful were they to observe the law of tithing down to the last detail) and yet they could ignore the weightier points of the law.

**Law Written on the Heart**

The promise of the prophets, on the contrary, is that a time will come when the law of God will be written on the heart (Jer. 31:33). It is part and parcel of the Scriptural portrayal of the life of the New Testament believer that he is mature. As one upon whom the Holy Spirit has been poured out he is a mature being, one who has come of age. Because of the indwelling of the Holy Spirit he is a son and not

a servant. He does not need the minute prescriptions any longer which were required by the Old Testament believer as a propaedeutic. He does not always need to be told what to do. That is because as a son he moves freely in the sphere of the family of God and is not in the position of a slave who is dependent upon receiving detailed commands as to what he should do.

Furthermore, he has come of age and does not need, as a child would, constant supervision and leading. In a truly Christian sense he has become self-determining. That is, his actions flow out of the source within himself that has been formed by the Spirit of God. Indeed, this is not a description of the actual life of the believer at every moment. No believer realizes this perfectly within himself. Nevertheless, it is a true description of the state of the believer now, that he has the position of a son and that he is not dependent upon the constant supervision and the detailed commands of another (Galatians 3-5).

**Increasing Maturity**

If this be true, it follows that increasing maturity in the life of the believer does not coincide with a multiplication of special leadings or guidances. It is not paired with a host of indications about what he should do or should not do in specific cases. Quite the contrary! It is associated with a diminishing number of such specific commands! No matter how essential and right it was that there was such a great number of commandments and prescriptions in the Old Testament dispensation, when the believer was in his minority, it is an assured fact that they hemmed him in and restricted his freedom.

It is undeniable that they belong to a time of bondage from which the child of God is now in his maturity happily freed. His increasing maturity, his transition from minority to majority, is now paired with a freedom from the restrictive commandments with which his Old Testament brother was burdened. If this were not so, why would Peter admonish the Council at Jerusalem not to place a burden upon the new converts from the Gentile world that neither the Jews themselves nor their fathers were able to bear? (Acts 15:10).

The command to the Christian is that he serve God with all of his

heart, that he seek to be brought more and more into conformity to the image of Christ, which has been implanted in him by the work of the Holy Spirit.

For the rest the New Testament emphasizes the liberty of the Christian. Christ has satisfied the demands of the law. The Christian is free from the penalty and the curse of sin. He is now free to live the new life which he has in Christ Jesus.

That freedom of life is not apart from the law of God. It is the expression of that law as it is written on the heart. The law of love will not be divorced from particular prescriptions either, for the Christian must live in the particular circumstances in which God has placed him and have regard for the divine order of creation. Nevertheless, the New Testament Christian is free more than ever before from external ordinances, such as taste not, touch not, handle not (Col. 2:20-23). He is free, provided of course, that even as his Master did, he serve God in all that he does and that he, the covenant head of creation, not be brought into a servile relationship to the things which he should use for God's glory. As Paul says, All things are lawful unto me, but I shall not be under the power of any (I Cor. 6:12).

### Service of Love

The freedom extends also to the service of love in the creation distorted because of sin. Out of consideration of love for his brother, the Christian will freely deprive himself of things which are rightfully his. Nevertheless, again there is no prescription of what he is to give up. Paul gives up meats for his brother's sake; but this service is one that is not prescribed by ordinance. Quite the contrary. It is giving up a freedom which is his by right, a right that any particular ordinance would have to defend.

The New Testament believer is therefore in the position that he must be conscious that at every moment he is altogether dependent upon the providing care of his sovereign Creator God and that at every moment he is altogether dependent upon the saving power of the Spirit of God as he applies the redemption of Christ to his heart. Nevertheless, the New Testament believer is free as no believer has been before from particular ordinances which prescribe precisely how

this life in dependence upon God is to be lived.

### THE NEW TESTAMENT CONCEPT OF WISDOM

**W**e now turn to a study of Paul's use of the concept of wisdom in one of his letters, that which he wrote to the Colossians from his prison cell in Rome. As the letter opens, we find him discussing his prayers for the church. He has been asking that they might be filled with the knowledge of God's will in all wisdom and understanding of a spiritual nature. This is so that they might please God in their lives, walking worthy of him, increasing in their knowledge of God and bearing fruit in every good work (1:9, 10). Thus wisdom is seen in relation to a thorough knowledge of God's will as it produces a life which pleases God, which is fruitful in every good work.

The words for "wisdom" and "understanding" are descriptive of mental excellence and intelligence, that is, they are natural, human characteristics. They are also said to be "spiritual," that is, indwelt and governed by the Holy Spirit. (This latter would be in contrast to the wisdom which is condemned in 2:23.) We have a situation in which information concerning God's will is known and applied to life. The result is a walk which pleases God, is worthy of him, and which is expressed in every good work.

Then, in Colossians 2:3-6, Paul relates wisdom to the person of Jesus Christ. Again he is praying for the church, this time that they might have full understanding, thorough knowledge of Christ, who is God's treasury of wisdom and knowledge. Christ is not a treasury, he is *the* treasury, containing all the wisdom and knowledge.

Thus we are prepared for Paul's remarks to the effect that the renewal experienced by believers is renewal into knowledge according to the image of Christ, the Creator (see 1:15, 16) which we find in 3:10. As the word of Christ indwells the believer, he teaches his fellow Christians in wisdom (3:16).

Wisdom, then, is conformity to Christ. It is walking in him (2:6), renewal after his image (3:10), and the indwelling of his Word. It is mental excellence as the mind of Christ (I Cor. 2:16) affects it in transforming grace. We must also note

that such wisdom is a skill that develops as Christian maturity develops. And it is this wisdom that leads to a life that pleases God in every respect, to return to the prayer of 1:9, 10.

### Conclusion

We have sought to trace the ways in which God guides his own through his written Word and through their developing powers of judgment and discernment as those powers are indwelt and governed by the Holy Spirit. The way is not easy nor always simple for the believer. Not only must he exercise patience with himself (his slow growth in grace, his often foolishness), but he must also adjust to the mysterious combination of decree and precept which he meets in his fellowship with the infinite God. There are many times when he cannot, as it were, see his Owner's hand in front of him, leading him, even though he knows that it is there.

Even the precepts which seem to apply to the situation may not seem to lead anywhere. We are often called upon patiently to obey what the Word says, applying it as wisely as possible, while we wait to see what the Lord will do. He does not reveal his providence beforehand. That aspect of his will can only be known in retrospect apart from the general outlines of God's purpose sketched in the unfolding revelation in the Word. It is through the comfort of the Scriptures, as we have patience, that we hope (Romans 15:4).

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**R**ecently my attention was called To a friend who suffered from sleeplessness. All remedies failed; his case seemed hopeless; So he asked his family to carry him To his accustomed place in the church, Whose pastor was the Rev. Soporific Morpheus. They did so, and in three minutes He was sleeping soundly; The habit of a lifetime Paid off in the crisis.

*The Old Chinese Philosopher*

*The Presbyterian Guardian*

*So Late the Springtime: Churchill*  
*Behind the Study Door: Adams*  
*The Adiaphora — Part 1*  
*The Wonder of His Greatness: Rankin*  
*Captain with the Mighty Heart: Coray*  
*News — Editorial — Letter*

VOLUME 37, NUMBER 4

APRIL 1968



THE SESSION OF GRACE CHURCH, WESTFIELD, NEW JERSEY

Front: Robert Kramm, clerk, George Hobart, Edward Haug, and Richard Barker.

Rear: Robert Atwell, pastor and moderator, Lyman Parks, William Cox, and Patrick Width.

The Session of Grace Church had overall responsibility as the Committee on Arrangements for the 35th General Assembly of the Orthodox Presbyterian Church meeting in Westfield in mid-May. In its 32-year history the congregation has had only fifteen ruling elders, including the seven who are presently serving. Two other elders in the church, Donald Robb and Bert Roeber, are not at present on the Session.

Grace Church was organized with

twelve members on September 22, 1936 and elected J. Enoch Faw and Hillis Partington as ruling elders. Mr. Faw served continuously on the Session until his death in 1961. Mr. Partington served likewise until he left Westfield in 1956 to accept a position at Gordon College. He is now an elder in the First OPC of Hamilton, Massachusetts.

Two other former elders, James Harkema and Enno Wolthuis, are now

(continued on page 45)

dained and installed as pastor by the Presbytery last fall. He and his wife Barbara (daughter of Pastor Lee Benson of Calvary Church of Amwell in Ringoes) moved to Neptune last summer when George began his work as stated supply.

Good Shepherd Church became self-supporting last October when the financial assistance of Grace Church given over the previous six years on a decreasing scale was terminated as planned. A manse was built on the church property four years ago. The congregation meets in a small (30' x 40') building that was converted from a fruit stand! Now construction is about to begin to provide an additional 1500 square feet for a new auditorium as well as more classrooms for a growing Sunday school with attendances in the 70's. Three classes have had to meet in the manse. Average attendance at morning worship is approaching 60, with communicant membership 25 besides 26 covenant children. Elder B. R. Robinson is being joined by elder-elect Jerome van de Sande on the Session.

One of the original congregations in the Presbytery of New Jersey recently rejoiced in the ordination and installation of its new pastor after a two-year vacancy. Elsewhere is a photo of the participants in the December service which constituted a pastoral relationship between Immanuel Church of West Collingswood and Allen Curry, another 1967 Westminster graduate.

All the churches of the Presbytery except Garfield now have pastors, and it is reported that Community Church has voted a call to Lester Bachman, who recently resigned as pastor in Kirkwood, Pennsylvania. Garfield's former pastor, Gordon Mouw, was installed in Grace Church, Trenton, earlier this year. Another ordination that took place at the close of 1967 was that of Andrew Wickholm in Faith Church of Pittsgrove. Half the congregations of the Presbytery have had pastoral changes within the past couple of years.

#### TOUR CANCELLED

Due to surgery and a prolonged convalescence the Rev. Robert H. Graham has had to cancel plans for a proposed Bible Lands Tour in September. Tentative plans are in the making for a similar tour in September 1969.



Messrs. S. Phillips, R. Keller, L. Oliver, Allen Curry, A. Olson, H. Coray, and K. Meilahn at the ordination of Mr. Curry in December.

### *Vignettes of J. Gresham Machen*

# Captain with the Mighty Heart

## Chapter 8

### THE PREACHER

HENRY W. CORAY

I recall first having heard Dr. Machen preach in the summer of 1926 in Orange, New Jersey. I am forced to confess that I was not too impressed. This is not an indictment of his preaching. The fault lodged with the listener. In that segment of my life I was not interested in Christian doctrine nor in the issues confronting the Protestant church. Consequently the minister, as we say, "went over my head." His sermon was Biblical, scholarly, well organized, and delivered with unaffected seriousness. It simply did not register.

I am persuaded that as time marched on and as Machen became more and more involved in the struggle against unbelief in the Presbyterian Church in the U.S.A., he grew increasingly effective in the pulpit. The agony of conflict drew out the wonderful latent powers of expression God had endowed him with. Indeed, under the pressure of mounting hostility to almost everything he stood for in the church, Toyndee's theory of "chal-

lenge and response" took on visible form. Those who heard him when the warfare was hottest can testify that he was capable of truly powerful preaching.

#### Minister of the Word

Several characteristics of his pulpit work stand out. Consistently, of course, he was committed without reservation to the Bible as God's inerrant and trustworthy oracle. You may examine his sermons — scores of them are in print — and you will not fail to see how sharply this lofty view of Scripture shines forth.

Having been nurtured on the Bible from childhood, like Timothy, and having saturated his mind and soul on its oceanic contents, he loved to unfold its glowing doctrines, often with delight, always with devotion, always with profound reverence for the text. He was essentially a minister of the Word.

Moreover, he was steadfast in his allegiance to that pattern of doctrine



sometimes knows as Reformed theology. Prior to his death, he was engaged in delivering radio messages over a Philadelphia station. The series follows, in outline form, the development of those teachings spelled out in the Westminster Shorter Catechism. It is a masterful exposition of the noble redemptive truths hammered out by the Westminster divines, doctrines now rarely proclaimed from American pulpits.

He emulated the example of Paul in repressing the urge to impress congregations with his learning, "lest the cross of Christ be made of none effect." In his sermon titled "Is the Bible the Word of God?" he says:

**I must resist the temptation of exhibiting my eloquence. That is just too bad! But I do not think I can estimate my self-sacrifice in this particular too highly. You see, I am greatly assisted in my battle against the temptation of exhibiting my eloquence by the fact that I have no eloquence to exhibit.**

Not a few of his hearers would have difficulty accepting the allegation. It was, nevertheless, refreshing to hear him make it.

### Clarity of Style

People who listened to Dr. Machen without prejudice were struck by the clarity and dignity of his diction. In an age when "shirtsleeve English" — a shoddy, sometimes vulgar, kind of vocabulary — had begun to color (or discolor) public utterances, it is noteworthy that he maintained a high-level style of speech. Here are examples. From his message, "God the Creator":

**Others may heed those voices that bid us lose confidence in the power of our God, but as for us Christians, we will say still, though ten million times ten million universes unloose against us all their mighty power, though we stand amid the fall of crashing systems and contemplate a universal ruin—we will say still that it is God's world which He can create and He can destroy, and that through Christ's grace we are safe forever in the arms of our heavenly Father.**

In the sermon, "The Bible and the Deity of Christ," he closes off the message with gentle compassion:

**Do you belong to that great army of persons who stand outside the household of faith and look longingly at the warmth and joy within? Are you hindered from entering in by gloomy doubts? . . . We pray God that you may be led to**

## refrigerated pews . . .

**If ye love them which love you,  
what reward have ye?  
Do not even the publicans the same?  
And if ye salute your brethren only,  
what do ye more than others?  
Do not even the publicans so?  
Be ye therefore perfect . . . (Matthew 5:46-48)**

Strangers coming inside our Reformed communities often complain that they are left alone. They hear a good message, they say, and therefore sometimes they try again, and maybe once more, but then they often throw in the towel, brassed off because no one shakes their hand after a service, and nobody takes them along for coffee, or to get acquainted. Each is busy with his own friends, or his own arguments about the sermon, or his own pre-occupations with business for Monday . . . Oh, there are bunches of buddies a-plenty, and clusters of coziness all around, but do *you* know what it feels like to see that going on around you — and be left out yourself? Do you know what it feels like to be left out . . . unwanted . . . uncared for?

One knew! He is the Speaker here in this text. He had no form or comeliness that we should have wanted him (Isaiah 53) and we made that plain enough! When he was small we only had a crib for him made for beasts, and when he was only thirty-three, a cross, that pushed him off this world, that made him the Outsider, the unwanted Stranger . . . The churches of the Pharisees and of the Saducees had cozy groups of friends and cobbers, but him they did not want. Yet he had no chip on his shoulder, and he didn't run away from his church, angry, disappointed, brassed off. He stuck to us, to death, yea to the death of the cross. But then he has the right to speak, yes, also to us . . . He has the right to say: What about your refrigerated pews? Oh, they feel nice and warm to you and your cronies, but do you know what it feels like to be an outsider, unasked, unwanted, unloved, yet seeking me?

It is striking how often the Bible says that we must love *hospitality*. And he knows surely, that this is not easy. To receive sinners in his Father's home cost him his blood. He knows that to have an open house and an open heart is hard. Yet he asks of you to do away with the refrigerated pew, to look out for the stranger and not rest till he's at home with you, and with your Father in heaven. He says that when your church is no more than a club, it will stand condemned, for all its purity of doctrine. For faith without these works of hospitality is dead, too, and a church that does not graciously lure the poor wandering sinner into listening to the beauty of the gospel will be burying its treasure in the ground.

A. DE GRAAF IN THE *Peninsula Journal*, N. Z.

Mr. Kenneth Austin  
P.O. Box 4376 Campus Station  
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Feb 66 6763 69

Second Class Postage Paid  
at Philadelphia, Pa.

**THE PRESBYTERIAN GUARDIAN**  
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say at least: "Lord, I believe; help thou mine unbelief." If you do say that, the Lord will help your unbelief as He helped the man who said that long ago, and will bring you into the clear shining of faith.

In a closing address to one of the graduating classes of Westminster Theological Seminary be counseled:

Remember this at least — the things in which the world is now interested are the things that are seen; but the things that are seen are temporal and the things that are not seen are eternal. You, as ministers of Christ, are called to deal with the unseen things. You are stewards of the mysteries of God. You alone can lead men, by the proclamation of God's Word, out of the crash and jazz and noise and rattle and smoke of this weary age into the green pastures and beside still waters; you alone, as ministers of reconciliation, can give what the world with all its boasting and pride can never give — the infinite sweetness of the communion of the redeemed soul with the living God.

### The Issues Joined

Not the least of his gifts was his ability to join issues. One is tempted to say that this is a lost art, even in Reformed circles. But it was not a lost art in the ministry of the mighty spokesmen of Scripture and of church history. John the Baptist defined issues before Herod — and it cost him his life. Our Lord thundered against the hypocritical leaders of his day — and was crucified. Paul's epistles were written to correct errors and deficiencies in his beloved churches, but at the bar of Caesar he stood alone: "At my first defense no man stood with me."

Athanasius challenged the violent Arians and won a smashing victory for the cause of truth. Augustine, Luther, Calvin, Knox, Spurgeon were churchmen who wielded the sword of the Spirit against unnumbered foes, and came off with the fruits of victory because they were not afraid to join issues with the enemies of Christ.

Machen took his place in their line of descendants. He had the discernment to ferret out and expose treason in the high councils of the church, and for it suffered the loss of ecclesi-

astical rewards. Of him the world was not worthy. In his great sermon, "The Good Fight of Faith," preached to seminary students at Princeton in the spring of 1929, he said:

Where are you going to stand in the great battle which now rages in the church? Are you going to curry favor with the world by standing aloof; are you going to be "conservative liberals" or "liberal conservatives" or "Christians who do not believe in controversy," or anything else so self-contradictory and absurd? Are you going to be Christians but not Christians over-much? Are you going to stand coldly aloof when God's people fight against ecclesiastical tyranny at home and abroad?

Are you going to excuse yourselves by pointing out personal defects in those who contend for the faith today? Are you going to be disloyal to Christ in external testimony until you can make all well within your own soul? Be assured, you will never accomplish your purpose if you adopt such a program as that. Witness bravely to the truth that you already understand, and more will be given you; but make common cause with those who deny or ignore the gospel of Christ and the enemy will forever run riot in your life.

Within a month after he preached that sermon, Princeton Seminary fell before the assault of the liberals.

### CEDAR GROVE ORGANIST HONORED

Getting to know some people is like receiving a Christmas gift which you keep on unwrapping through the years. I remember the pleasure when we first came to the Cedar Grove Church and discovered a church organist and choir director who was not only a fine musician, but also one who understood almost instinctively the requirements of a Calvinistic ministry and what would undergird it and give it wings.

It was not long before I discovered that through her teaching Antoinette Dirkse had changed the cultural climate for a large part of a generation of young people. Perhaps there were no Biggs or VanClibourns created, but into many a youth there came a sensitivity, expansiveness and beauty which could never have been there otherwise.

The most original artist is the one who walks with the great artists and masters of the past. Thus it was that Miss Dirkse brought to a small farming community the works of Bach, Liszt, Mendelssohn, Handel, Mozart, Stainer, Haydn — a whole galaxy — as well as a touch of the modern composers. So to our beloved homes and churches was brought that wealth of great spirits which cannot be exchanged in the coin of any realm.

We learned to appreciate the dependability, the faithfulness of Miss Dirkse; and about this we could write much. But there was always about her work that something extra, a quality beyond the ordinary. It may have been a prelude, a choir number, an offertory; but how often it was something more than this. For there comes a time when we feel our lives washed by a light from beyond the hills — a kind of timeless breakthrough when a Glory enflames all the chords of being.

**"For we have this treasure in earthen vessels that the excellency of the power may be of God and not of us" II Corinthians 4:7.**

ROBERT K. CHURCHILL

\* \* \*

*Miss Antoinette Dirkse, organist and choir director at Calvary Church of Cedar Grove, Wisconsin, was honored at an open house on March 2 after a third of a century of service. The Rev. Robert K. Churchill, a former pastor, wrote this tribute.*

*The Nature of Freedom: Miller*

*My Most Precious Gift: Camilleri*

*Let Freedom Ring: Parker*

*Mohammed Ali: Mahaffy*

*Machen the Friend: Coray*

*Letters, News and Photos*

VOLUME 37, NUMBER 6

JUNE 1968



**GROUND BROKEN AT NEW SITE OF EMMANUEL CHURCH, MORRISTOWN, N. J.**  
Shown are Mayor A. R. Albohn, Deacon Geronimo Garces, Elder Oscar Sterner, Pastor Calvin Busch, Trustee George Hackett, Mrs. Louise Crawford, Women's Missionary Society, Architect William McSweeney, Jean Stephens, Machen League, and Building Chairman Robert Howe. (Story on page 66)

dividual was identified as Rep. John B. Anderson of Rockford, Illinois, a member of the House Rules Committee. According to a newspaper report, "When the noses were counted in the committee, it became evident that Anderson's vote was the key one." And why did he vote as he did? One analyst wrote, "Anderson obviously did it just because he thought it was right." Here are his own words as quoted:

"I'm interested in helping the Negro teacher in Rockford who answered more than 100 ads for a place to live but couldn't find a decent place because of her skin color. And I'm also concerned about helping the Negro engineer, who found a job in Rockford, but then had to turn it down when he couldn't find a decent home for his family . . . The whole thing is wrapped up in one phrase — equality. This bill is a very insignificant start toward eradicating housing problems for Negroes . . . I'm sure it has more psychological impact than anything else, but it does represent a moral commitment to alleviate one of the basic underlying causes of discontent. I feel that my action is right . . ."

The editorial went on to note that "the same privilege and opportunity is ours as we walk out into *our* world from our homes and our churches to serve as the salt of the earth and the light of the world."

### OH MY SOUL, WHY ART THOU CAST DOWN ?

Is it because thy fervency to serve  
Him is like the morning dew on the  
Leaves, that disappears with the midday  
sun?

Or that thy desire for His Righteousness  
Fades as the foot prints on a wave-  
washed beach?

Is it because thy love for His Word  
Is like the soft wind in the trees, that  
Moves the branches but for a moment?

Or that obedience to His commandments  
Melts as the new fallen snow in  
The warmth of the winter sun?

*Oh my Soul, be not cast down !*

Look to Him who brings the morning dew  
And the midday sun.  
Look to Him who causes the tides and  
The winds to blow.  
Look to Him for the Grace to be fervent  
and obedient.

*Oh my Soul, Rejoice! Rejoice in Christ!*

DAVID GORDON  
San Diego, Calif.

## CAPTAIN WITH THE MIGHTY HEART

# Machen the Friend

HENRY W. CORAY

By way of personal compliment one of Dr. Machen's former students wrote of him:

*His true humanity was revealed by his attitude toward those of us who experienced difficulty in maintaining the standard he set. Nothing would be too little or too great for his helpfulness. Did we fall behind? Then when evening came we were likely to see his genial face at our room door as he offered his help, to explain, to drill, just when we needed it most.*

*How many times I remember him seated in my room, patiently explaining some point of Greek syntax, which must have seemed absurdly simple to him . . . Sometimes when he lacked time, he would, at his own expense, employ a tutor. Yet all this was unobtrusively done. He blew no trumpet before him. He never effervesced. His friendship was always transparently genuine.*

*He helped many a man in a financial way, though he never acquired the reputation for it; his benefactors were numerous; I suspect more so than others with far greater means and reputation for the same. Not a student knew him who did not also know in his heart that in Dr. Machen he had a friend to whom he could go for guidance, counsel or prayer.*

The poignant aspect of this moving tribute is that the writer, now deceased, later broke with Machen after having received gifts from him amounting to thousands of dollars.

### His Mother

In the orbit of friends, none was nearer him than his mother. Between Mrs. Arthur W. Machen, herself a writer of exceptional ability — her work, *The Bible in Browning*, was ever so well received by the public — and Gresham there existed a beautiful and tender tie. True, it did not overshadow the father-and-son relationship. That relation always remained firm and healthy. Yet perhaps the fact that Gresham never married forged a bond between mother and son which sensitized the mutual empathy that

comes to light in their correspondence. Here are a few excerpts from Mrs. Machen's pen:

My love for my boy is absolutely indestructible. Rely on that whatever comes. And I have faith in you too and believe that the strength will come to you for your work, whatever it may be.

Thank you for your words of love and praise with which you close your letter — like the breath of life to your loving Mother, M.G.M.

My thoughts and prayers follow you in your self-denial and hardships.

When I cannot hear from you it is such a comfort to know that you and I can each speak to God in prayer, and He is near us both.

And from the son's voluminous correspondence with his mother we select several gems:

Last night the stars were glorious, and as always made me think of you.

I am deeply grateful for your love and devotion which you showed . . . Your strength is so unspeakably precious to me that I cannot afford to waste it.

I talk very freely in my letters to you. Perhaps it is silly. But then you would want me to be natural.

It was an indescribable delight to me when I found your letter of May 26 waiting for me at Loy's house this morning. Such a sweet letter it was, too. I was so deeply touched by your thought that I might have supposed that you were anything but the sweetest and loveliest mother that anybody ever had. My dearest mother, you don't know what you mean to me. Without your love I think there would be nothing to do but die.

A token of Mrs. Machen's affection is revealed in a scrap book she put together at the period in her son's career when he was passing through turgid waters. It consists of a number of items she had collected from public newspapers and magazines in which recognition of his worth was voiced by various writers. The foreward is arresting:

His mother hopes that it may gratify him to recall how, when calumny and vituperation were added to gross injustice, and even old friends were faithless here and there, a voice of defence and true appreciation was raised. To preserve such tributes has

(concluded on back page)

Return Requested

been a comfort to his mother, and she has prepared a little book with loving care.

What Mrs. Machen says of the severing of friendships was tragically true. Perhaps she knew, as did few others, how much her son valued these close connections. Strong indeed was the tie that bound him to his seminary teachers: Francis L. Patton, B. B. Warfield, William P. Armstrong, Robert Dick Wilson, as well as to family friends and schoolmates. One does not have to read his correspondence with his associates long before discovering in Machen a warm, vibrant personality. The parting of the ways over doctrinal issues in the church was therefore the more bitter.

### Separation from Associates

In general two blocs of his co-workers were separated from him. Over the Independent Board issue (to be discussed further on) some of his best friends could not see eye-to-eye with him. As in the case of Paul and Barnabas they "agreed to disagree" and split with each other. The second division must have caused him even more pain. Like the prophet described by Zechariah, he was wounded in the house of his friends. Men who should have stood with him when the conflict was hottest turned against him, some savagely.

In the community of the redeemed there are Great Hearts who, like Othello, love well but not wisely. Paul, writing to the Philippians, says he prays that their love may abound "more and more in knowledge and in all discernment." There is an intellectual quality to love. Is it possible that J. Gresham Machen, in his desperate struggle against a ruthless and powerful enemy, put too much confidence in some of his yokefellows? It is my conviction that he did, specifically in some of the younger men who had walked with him up to a certain point in the battle for the faith and who, with him, bore scars.

All of this should remind his admirers, and their number is legion, that there is but one perfect Companion in arms, and he is the Friend who sticks closer than a brother.

## Does your Pastor need a raise?

*Dorothy T. Voshell*

**O**ur pastor is God's gift to us. He is God's representative to draw us away from perdition, to shepherd us into God's Kingdom through faith in Jesus Christ's atoning death. He shares our joys and sorrows and counsels us for living and for dying.

Indeed, the word "pastor" means shepherd, or one who cares for a flock. A pastor defends the flock, knows the flock by name, waters the flock with God's Word, and keeps the flock in the fold. Of course, he also goes to look for the lost sheep, which can be costly in terms of mileage on his car.

God's Word tells us in I Timothy 5: Elders, or pastors, who do well as leaders should be considered worthy of respect and of adequate salary (or 'double pay', one version of Scripture translates), especially if they work hard at their preaching and teaching. Remember, Scripture admonishes, "Thou shalt not muzzle the ox when he treadeth out corn"; and, "The laborer is worthy of his hire"; (or, "The laborer deserves his wages").

Hebrews tells us that our pastors stand guard over our souls. They work and study and pray for our spiritual good. Such heavy responsibility for the flock requires great knowledge and wisdom which in turn requires hours of prayer and searching the Scriptures. The emotional toll is great. As members of his flock, we should do all we can to free our pastor's mind to deal with these tremendous burdens he bears for us in the name of our Lord. In particular, we should free him of financial worries which can so dissipate his mental reserves that he is unable to deal with our spiritual problems or nurture, or to concentrate upon sermon preparation and prayer.

Your pastor's present salary may be inadequate to meet today's rising living costs. His transportation expenses can be astronomical. Food costs for the many guests a pastor's wife must entertain must be a great financial drain.

Also, it must be practically impossible for most of our pastors to accumulate any savings for their children's education. Since he does not own his own home, he acquires no equity, which is a form of savings.

A recent Kiplinger Washington Letter states that prices went up 3% last year. They are expected to rise as much or maybe more this year. That's 6%-plus in two years, the sharpest in a decade. A continued rise in costs is expected, but payrolls are expected to keep going up too.

Mary Feeley, Consultant in Money Management, says that studies show that a home-owning family in the Northeast, on a moderate income, would have annual living costs of \$9,242. These estimates came out of the Department of Labor's research for the City Worker's Family Budget for a Moderate Living Standard for 1966-1967.

Paul told the Philippians that it brought him great joy in the Lord that they had shown such concern for his welfare. He was not in actual want, he said, and he had known poverty and plenty. Yet he was grateful that they helped him. It must have considerably eased Paul's mind so that he could apply himself to the needs of his "little children," as he called his flock.

We should not wait for our pastor to come to us requesting more money. In our experience we have noticed that our pastors rarely mention personal finances, maybe because they do not want to appear to lack dedication, humility, or faith. Their position is quite different from ours, the layman. We must anticipate our pastor's needs.

By increasing his salary substantially, commensurate with rising living costs, we will show our loving concern for his and his family's needs. We will show our gratitude to God for his faithful overseer of our souls.

Does your pastor need a raise in salary this coming year?

*The Presbyterian Guardian*

*Tampering with the Gospel: Georgian*

*The Holy Human Empire: Van Til*

*The Controversialist: Coray*

*Editorial and Letters*

*Proposed New Translation of the Bible*

*The Spirit and Salvation*

VOLUME 37, NUMBER 9

OCTOBER 1968

**F**irst of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office, that we may lead a tranquil and quiet life in full observance of religion and high standards of morality.

**S**uch prayer is right, and approved by God our Saviour, whose will it is that all men should find salvation and come to know the truth. For there is one God, and also one mediator between God and men, Christ Jesus, himself man, who sacrificed himself to win freedom for all mankind, so providing, at the fitting time, proof of the divine purpose.

*(1 Timothy 2:1-6, NEB)*



*CAPTAIN WITH THE MIGHTY HEART — 10*

## **The Controversialist**

**HENRY W. CORAY**

**D**r. Gordon A. MacLennan once said publicly of J. Gresham Machen, "What is it in Dr. Machen that stands out above everything else? I have given much thought to my own question. To me the answer does not lie in his scholarship, or in his teaching ability, or in his literary skill, great as all these are. In my opinion the one feature about him that overshadows everything else is this: his burning passion to see the Lordship of Christ exercised in His church."

In the book *Valiant for Truth* (Lippincott Publishing Co.) there is a paragraph following Dr. MacLennan's tribute which is explanatory:

Unless one understands this, he will never understand J. Gresham Machen, his moves and his moods. But for that one increasing passion he would have been content to lodge in the quiet eye of the hurricane undisturbed by the fury of the storm that howled about

him. How good and how pleasant it would have been to stay out of theological controversy, quietly confine all his efforts to classroom instruction and scholarly writing! But historic Christianity was in conflict, and Machen was of sterner stuff than to sit at rest and disregard the frontal attack on his Lord.

In many respects theological disputation in our age of anemic spirituality has become the Great Bore. We have gone out to see churchmen clothed in soft raiment reclining in the kings' houses of complacency, as indifferent to the assaults on Christ and his Word as were some thirty witnesses to a brutal New York murder a few years ago — when these same witnesses lifted not a foot to rush to the defense of the victim; nor did they so much as alert the police. A modern existentialist, E. I. Cioran, might well be expressing the

*Mr. Coray, pastor of Calvary Orthodox Presbyterian Church, Glenside, is continuing his series of vignettes on the life of J. Gresham Machen.*

attitude of multitudes of church leaders when he said, "Already we yawn over the Cross."

### **The Exclusive Gospel**

Machen reasoned that Galatians 1:8 — "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" — summarized all that the Bible has to say about the exclusive character of the gospel of God in contra-distinction from false teaching. Few propositions are easier to prove. For large segments of the Old Testament are devoted to the separation of true and false religion. The plaintive cry of Jeremiah, the weeping prophet, "Woe is me, my mother, that thou hast born me a man of strife and a man of contention," could be the watchword of the major as well as the minor prophets.

Whether we like it or not, John's precious Gospel records long passages in which our Savior debates militantly with the theological spokesmen of his day. Paul and the other New Testament writers meet head-on those errors which were designed to subvert the testimony to Jesus Christ. Take away the controversial portions of Scripture and you have, in principle, followed the example of a wicked king named Jehoiakim who, on hearing certain distasteful texts in the divine scroll, took a penknife, cut out a number of sections, and dropped them into the fire.

In his stirring sermon, "The Good Fight of Faith," Machen claimed that **the true instruments which God uses in great triumphs of faith are no pacifists, but great fighters like Paul himself. Little affinity for the great apostle has the whole tribe of considerers of consequences, the whole tribe of compromisers ancient and modern. The real companions of Paul are the great heroes of the faith. But who are these heroes? Are they not the true fighters, one and all?**

**Tertullian fought a mighty battle against Marcion; Athanasius fought against the Arians; Augustine fought against the Pelagians; and as for Luther, he fought a brave battle against kings and princes and popes for the liberty of the**

*(concluded on page 104)*

dom to be able to apply his will in my life situation—all of this in order to please God first of all.

### Prayer and Work

I'll be praying also for the Christians with whom I regularly worship and work, that they too might have this knowledge, understanding and wisdom. I'll pray likewise for the Orthodox Presbyterian Church, that as a body and also as individuals in this world, we might all be pleasing to the Lord as we meet and come to know people of other races.

I want to remember to pray also for the leaders of my community, state and nation, as Paul reminded Timothy in his first letter to him (2:1, 2). Other lines of prayer will follow if I do this, I'm sure.

4) I ought to get into some activity that will, by the grace of God, result in improved race relations or a better opportunity for the oppressed of our society. It could be in improving community relationships and open housing opportunities in my neighborhood. Or I might try to help the local schools improve their programs for children whose past educational experience has crippled them. I can also seek to help fellow Christians—within the local congregation or in other groups—to open up our fellowship as James demands that we do without partiality (see the second chapter of his letter). Probably I should do more, but if I really do one thing well, that will be more than I'm doing now.

5) I want to form a friendship—not just an acquaintance but a really personal relationship—with a Negro: so that we can share our thoughts and feelings; so that I can appreciate God's image as it is found in him—this is what makes black, as well as white, beautiful. And so that I may share Jesus Christ with him and, if he be a believer too, he may share the Savior with me. Paul's desire (across racial or cultural lines) recorded in Romans 1:11-14 is what I would like to see realized in my experience.

I haven't mentioned repentance in so many words. However, if I move with this program it will be a turn around for me, motivated by sorrow for past and present sin and by a desire for God's glory. That's what the Bible and the Shorter Catechism say repentance is all about, so maybe I've decided on a penitential course of action after all.

Will you join me in a similar program? We've all got to stop being part of the problem and become part of the solution.

LAURENCE C. SIBLEY, JR.  
Cleveland, Ohio

Dear Sir:

Thank you for your letter and for the good work in putting out the *Guardian*. All of us Reformed Presbyterian ministers have deeply appreciated getting it for the last two years. I am enclosing my check for a two-year subscription, and I want you to know that I will do all I can to encourage others to do likewise.

ROBERT G. RAYBURN  
St. Louis, Missouri

*(Ed. note: For the past two years we have continued courtesy subscriptions to most RP/ES ministers. The arrangement was begun five years back through a gift from a Reformed Presbyterian elder. We must now go to a paid subscription basis, but hope to widen our coverage of mutual interests.)*

### MACHEN

*(continued from page 102)*

**people of God. Luther was a great fighter; and we love him for it. So was Calvin; so were John Knox and all the rest. It is impossible to be a true soldier of Jesus Christ and not fight.**

### Real Revival

There were in Machen's day, and are now, Christians who disagreed with his approach to the problem of unbelief in the high and low councils of the church. The answer, they argued, and still argue, is in revival. Recently an article appeared in an evangelical magazine titled "Revival, not Reformation." The writer labored hard to make his point. It would almost seem that Machen had anticipated the argument. In his personal monograph in *Christianity in Conflict* (Round Table Press, Inc.) he has this to say:

**One thing that is clear about revivals — a revival that does not stir up controversy is sure to be a sham revival, not a real one. That has been clear ever since our Lord came not to bring peace upon the earth but a sword. A man who is really on fire with a message never thinks of decrying controversy but speaks the truth that**

**God has given him to speak without thought of the favor of men.**

A study of church history as well as apostolic history will bear this out. (Dr. Martyn Lloyd-Jones has shown clearly that historic Christianity was in fact the greatest of all revivals.) All one has to do is read the Book of Acts.

One important reason why Dr. Machen assumed the stance he did goes back to his ordination vows. On June 23, 1914, he was ordained to the gospel ministry by the Presbytery of New Brunswick, New Jersey, in the (then) Presbyterian Church in the U.S.A. A question he was required to answer affirmatively was: "Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise unto you on that account?" (In the newly structured Confession of 1967 this vow would be meaningless, since the terms of subscription for ordination have been so watered down that Unitarians can say, "I do.")

Machen would be the first to confess that he failed to carry out his promises with perfect consistency. (Which of us does?) Nevertheless, when the issues in his church became increasingly clear and as the lines were drawn more tightly, he tried with deadly earnestness to be true to his vow. For his convictions he suffered as few modern believers have.

We are now at the point in his history where we shall begin to develop the details of the momentous struggle which would project Machen into the vortex of controversy that was to affect the whole course of American Presbyterianism and the lives of many of his fellow-believers.

### NEW ADDRESSES

Lester R. Bachman, 806 Dorsea Rd., Lancaster, Pa. 17601.

Harold L. Baurer, 3221 N.W. 39th Terrace, Oklahoma City, Okla. 73112.

Thomas A. Beech, 1565 S. Clarkston St., Denver, Colo. 80210.

Donald J. Duff, 516 W. Seminary, Wheaton, Ill. 60187.

Wallace Williams Marshall, 154 Mt. Hope Ave., Tiverton, R. I. 02878.

Arthur J. Steltzer, Kirkwood, Lancaster County, Pa. 17536.

Phone correction for Dwight Poundstone: 805-967-9256.



**Our Sufficiency Is of God: Ahlfeldt**

**The Churchman: Coray**

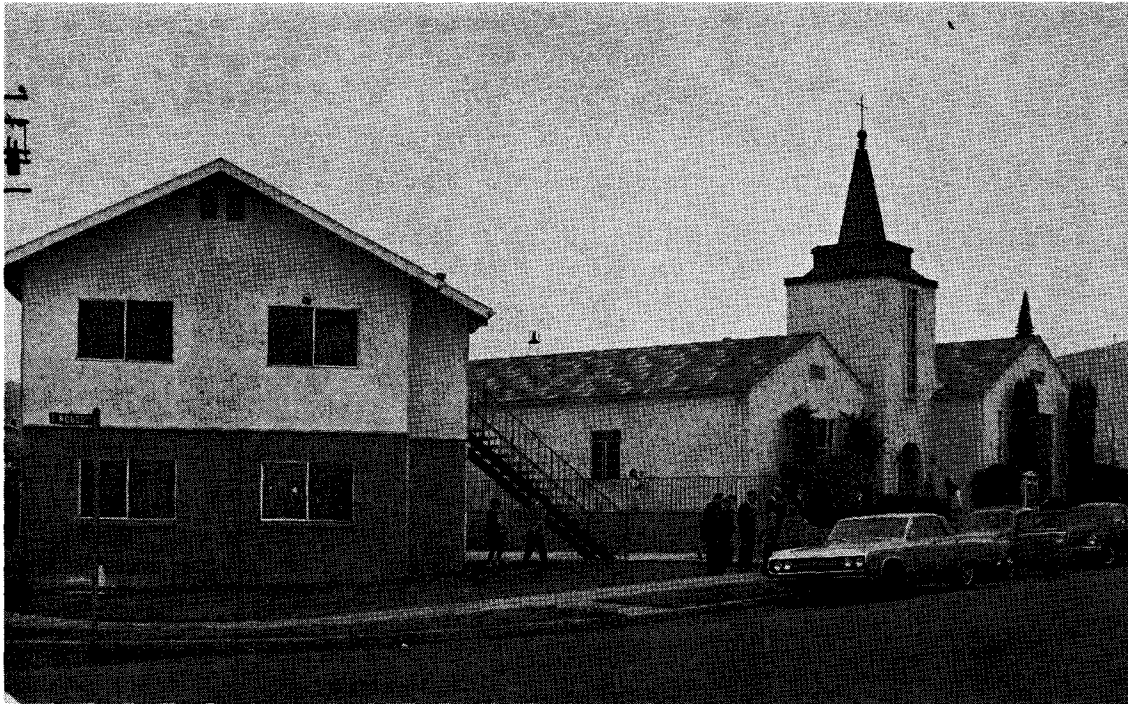
**Editorial and Letters**

**Parable on Evangelism**

**News with Photos and Index**

VOLUME 38, NUMBER 1

JANUARY 1969



## Church Builds New Educational Unit

**B**everly Church of East Los Angeles—a congregation that has stayed to serve a changing neighborhood where it began nearly a third of a century ago—last fall dedicated its new two-story educational unit to the glory of God. The building was named in honor of Mr. William Woodhouse, a charter member of the church.

*(In the photo above the new structure is to the left, the social hall is in the center, with the sanctuary to the right.)*

The new building provides much-needed space for a growing Sunday school with an enrollment near 200. The potential for growth was seen in an average attendance of over 200 during a contest a couple of years ago, but inadequate facilities discouraged regular attendance, in the opinion of many. With the incentive of a \$16,000 inheritance and a few thousand dollars in a building fund, the trustees submitted architect's plans to contractors,

*(continued on page 5)*

by a Westminster Seminary graduate of that spring, Mr. Dwight Poundstone, who remained as pastor for over 17 years. During his ministry the sanctuary with a half-basement was completed in 1948 and the social hall was added six years later. Mr. Arthur Olson came as pastor in 1957 and the present pastor began his service in 1963 on his graduation from Westminster.

### Missionary Vision

Situated in a semi-industrial area bisected by several freeways and near large shopping centers on Beverly and Atlantic Boulevards, Beverly Church has resisted the temptation to move to the suburbs. It is about seven miles east of downtown Los Angeles in a neighborhood that has undergone many changes in three decades. Here the congregation has remained with a vision of propagating the Reformed

faith under the blessing of God. Scores of children and young people of Japanese ancestry, many with a background in Buddhism, attend the Sunday school. Mexican and other nationalities are represented in what has become a predominantly Roman Catholic neighborhood.

While comparative figures do not show much change in membership totals over the years, twice in the past decade the Beverly congregation has been divided in the formation of new congregations. Twenty-six communicants were "given up" in 1958 to Whittier, now Calvary Church of La Mirada. More recently 32 communicants were transferred to El Camino Church of Goleta, of which a former pastor of Beverly, Mr. Poundstone, is now the minister. Thus the witness to redeeming grace through Jesus Christ continues to be spread far and near.

facts and doctrines of our religion, and that all who hold to those facts and doctrines, whatever theories they may employ to explain them, are worthy of our confidence and fellowship."

That these declarations were of momentous significance is clear. In an article titled "The Parting of the Ways" (*The Presbyterian*, June 24, 1924) Dr. Machen let out this blast against the position of the Affirmationists:

**The Affirmation is also destructive of the entire actual basis of Christianity; for in the fourth section, the basic facts of the gospel, notably the bodily resurrection of our Lord, are designated as "theories" to explain something else—theories for which alternatives are to be permitted by the Scriptures . . . It is not merely the Scriptures which are being assailed in the Affirmation, but the whole character of our religion as a religion founded on historical proofs.**

### The Issue Raised

Comes now one of the enigmas of modern church history. Why did not the conservatives in the Presbyterian Church institute disciplinary action against the signers of the iniquitous Auburn Affirmation? Machen placed the issue squarely before the denomination. There the matter rested.

It is interesting that both Lefferts A. Loetscher (*The Broadening Church*, University of Pennsylvania Press, 1954)—a writer severely critical of Machen's stance on issues, and Edwin H. Rian (*The Presbyterian Conflict*, Eerdmans, 1940)—a man who at that time was completely back of Machen, have expressed surprise that nothing official was attempted in the way of discipline. *The Presbyterian*, a once influential evangelical organ, had this comment on the silence of the orthodox party (September 4, 1924):

There seems to be no sound explanation of the action and attitude of the conservatives except that they made a grave mistake. No advice was given to the Church concerning the "Auburn Affirmation" and, as a result, the matter has troubled the Church ever since.

Ned B. Stonehouse reports in his *Biographical Memoir of Machen*:

For a time after the publication of the Affirmation, consideration was given to the possibility of circulating a counter-affirmation. After conferences with Macartney and others it was decided that conservatives would be on stronger ground if not making any formal and signed reply, but Machen's tentative draft contains a masterful analysis.

(continued on page 8)

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## CAPTAIN WITH THE MIGHTY HEART — 11

# THE CHURCHMAN

HENRY W. CORAY

"In the beginning the world was so made that certain signs come before certain events." So said Cicero.

Years before the alleged "Machen Controversy" convulsed the Presbyterian Church in the U.S.A. various signs darkened the ecclesiastical horizon—clouds that were to assume thunderhead proportions and unleash forces that would telescope into stirring and shattering events.

Briefly, some of these were: the 1903 declaratory statement adopted by the General Assembly that watered down the confessional teaching concerning the peculiar and particular love of God for his elect people; an official pronouncement to the effect that all who die in infancy are saved by Christ—a controversial subject even among Reformed scholars, and a theme on which the Bible is silent; an effort engineered in 1918 by Presbyterian churchmen advocating union, at the cost of pure doctrine, with seventeen other Protestant bodies: although defeated, this nevertheless mustered the support of a hundred Presbyteries,

proof of the startling drift toward an open-ended framework; the bold defiance of the Presbytery of New York relative to a directive of the General Assembly ordering that Presbytery to do something about the presence of liberal Henry Emerson Fosdick in one of its pulpits.

### Auburn Affirmation

Even more tragically significant was the publication in 1923 of a document known as the Auburn Affirmation, signed by more than twelve hundred ministers in the church, asserting that "the doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their authority for faith and life, and weakens the testimony of the church to the power of God unto salvation through Jesus Christ"; and also stating that such distinctively Christian, doctrines as the virgin birth of Christ, his vicarious atonement, physical resurrection, and mighty miracles "are not the only theories allowed by the Scriptures and our standards as explanations of those

as the statements of Scripture in preparing this formulation.

Now that the "once for all" affirmation for ordained men has been established in this area, it would be refreshing to see the Presbytery turn to some of the more immediate concerns of our society.

J. W. HAAS, JR.  
South Hamilton, Mass.

(Ed. note: While it is proper for a Presbytery to state what it believes to be the teaching of the Bible on a particular matter in response to a legitimate question, readers should bear in mind that such statements do not become "established" as a part of the constitution nor are they binding as a "once for all" interpretation.)

### Word from Australia

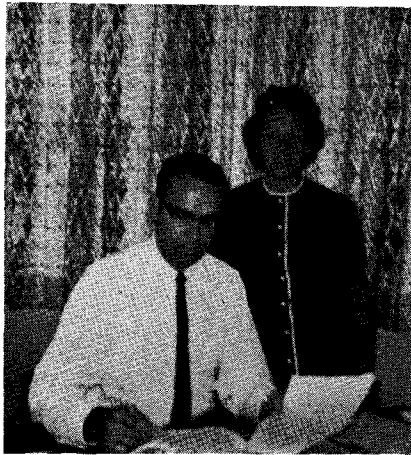
Dear Sir:

Thanks for the invitation to write something on the work here for your readers. I have contemplated this from time to time, but honestly the work is little different than what we would be doing in the U.S.A. if in the OPC pastorate—except it is largely among Dutch immigrants in this country. I'm the only Westminster Seminary graduate in the Reformed Churches of Australia, with the exception of Professor G. Van Groningen, Th.M. '55, of the Reformed Theological College in Geelong, 650 miles away.

Some statistics may be of interest. There are 32 Reformed Churches of Australia, with 7939 members (including 4286 baptized) and 27 ministers plus one emeritus. In New Zealand there are 13 Reformed Churches, with 2323 members (including 1327 baptized) and six ministers plus two emeritus and one missionary to Taiwan.

Half of our ministers here are now graduates of the Reformed Theological College in Geelong, which like Westminster operates as an independent institution. We still have six vacant pulpits in New Zealand and three in Australia, due to emeritation, the return of some Dutch ministers to Holland (we still have a dozen here), and the return of G. I. Williamson to the States to assume a Covenanter pastorate in Wichita, Kansas. There are three former OPC men in New Zealand besides myself here. The pastoral situation may not get better for some time, since there are only 12 men in the Geelong College at present, half of whom belong to our churches.

Integration with the indigenous ele-



RAYMOND AND EDITH ZORN

ment of the country is slow, for we are still regarded as a foreign denomination. Dutch, however, is on the way out, not only for the sake of the "natives" but also for the children, who are no longer conversant in that language. Everything is in English here in Sydney.

Our aim in this generation is to establish a good foundation for the Reformed faith in years to come. This will include not only the catechizing of the covenant youth but also Christian schools, of which we now have three in Australia, with a fourth to begin next year.

Our biggest problem, besides a general apathy to the claims of Christ which is reflected in the public at large also, is the influence of modernism now making inroads upon the Gereformeerde Kerken in Holland. Since most of our people come from this communion, the ties with it are strong in background and family connections. Fortunately, a large number of our people are aware of what is taking place in Holland and do not want the same thing to happen here.

What we miss at the Theological College, however, is the good old Van Tilian apologetic that directly challenges the world with the claims of Christ and maintains the antithesis. I fear that the College apologetic too much follows the idea of expressing as much good about everything as you can and going as easy as possible with criticism. Does the latter lead to compromise at times? This is what I fear is true.

Remember us in your prayers.

Cordially, in Christ,

RAYMOND O. ZORN  
Sydney, Australia

### No Action Taken in Church Courts (from page 6)

A flood of material was sent out by indignant evangelicals attacking the Affirmation. In addition, mass meetings were held in strategic cities across the nation alerting Presbyterians to the alarming advance of apostasy in the church. But the question persists: Why did not the upholders of the faith, and specifically Machen as he was to do later in the Board of Foreign Missions controversy, take the case into the courts of the church?

I cannot find the answer in the Machen correspondence or in his public writings. One can only speculate therefore. Was it because the "moderate" conservatives advised against action for fear of dividing the church? Was there a weakness in the doctrine of ecclesiology at Princeton Seminary? Was Machen so inexperienced in church court procedure that he simply did not want to become immersed in waters "over his head"?

We may never know the answer on earth. It is enough to point out that subsequent tragic developments in a once great church reveal that the year 1923 was a kind of Munich in Presbyterianism. Other bodies in the Reformed tradition ought to take a lesson from what happened—or didn't happen. "Resist the beginnings of evil," runs a Continental proverb. The Auburn Affirmation gives evidence that the term *liberal* is a misnomer. The liberal within the gate is a relentless enemy of truth and freedom, and has no more moral right to be called liberal than a circle has to be called a square.

The Auburn Affirmation summoned the Presbyterian Church in the U.S.A. to the crossroads. Who can say what would be the state of the church today had proper action been taken then?

Robert Frost was so devastatingly right, was he not? He wrote:

Most of the things we think  
we see in life  
Are due to truths being  
in and out of favor.  
I shall be telling this  
with a sigh  
Somewhere ages and ages  
hence:  
Two roads diverged in  
a wood—and I—  
I took the one less  
traveled by,  
And that has made all  
the difference.

*The Presbyterian Guardian*

**Blessing of Minority Life: Malarkey**

**If it is five minutes to midnight: Woolley**

**O P C General Assembly: Editor**

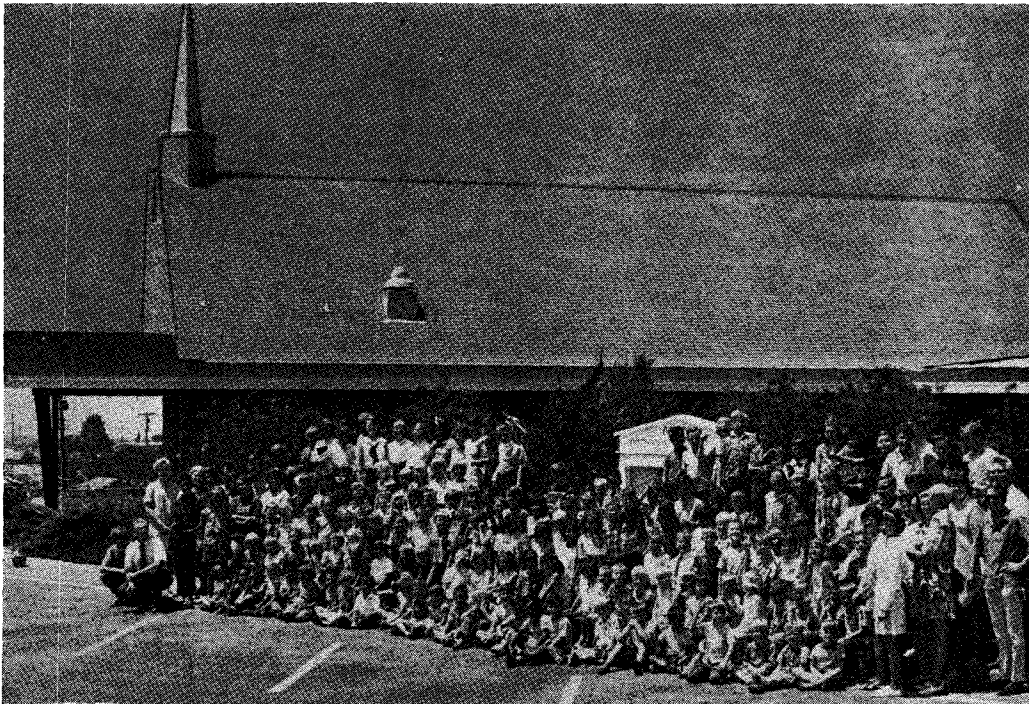
**New Bible Translation Continues**

**Sorrow Mixed with Hope: Stonehouse**

**The Reformer: Coray**

VOLUME 38, NUMBER 7

JULY-AUGUST 1969



**DAILY VACATION BIBLE SCHOOLS ARE NOT ABOUT TO DISAPPEAR**

if one may judge by the experience of the Bayview Orthodox Presbyterian Church of Chula Vista, California. From an average Sunday school attendance last year of 115, the 1969 DVBS rose to an average of half again as many.

Because of the increasing popularity of public school summer programs, it was decided to have this sixth annual two-week DVBS in mid-August. Both teachers and parents voted to meet in the afternoons and this proved very successful.

An average attendance of 175, with a peak of 194, was led by the Primary department with 70 out of 100 enrollees. Mr. Herman Petersen and

Mrs. Robert Graham were in charge. Beginners, under the direction of Mrs. Ivan Roark, used air-conditioned rooms in a public school across the street.

Westminster Seminarian Kenneth Campbell, the church's summer assistant, and his wife, supervised the Juniors. Pastor Robert Graham led the Intermediate group with the assistance of Mrs. June Everett of the Point Loma congregation. (Lack of space prevents naming all 22 members of the faithful staff.)

Once again the seed of the Word was sown with fervent prayers for the work of the Holy Spirit in the hearts of scores of boys and girls.

"Good." His contentment and courage were remarkable results of God's grace sustaining him.

The past two years have been an amazing experience of God's love demonstrated in people's hearts. Throughout his illness, he was showered with love on every hand. My wife and I have been awe-struck and thankful for the practical helpfulness and prayerfulness of so many people. We have many vivid thoughts of the loving concern of many here today and many more people far from here.

God tells us, "Bear ye one another's burdens and so fulfill the law of Christ." How richly we have felt that kind of support!

Today is much like the day of Bernie's birth. There is a mixture of sadness in our personal loss together with joy in knowing that God's preparation is complete and Bernie has joined his beloved Jesus. Along with tears, a doxology of praise to God is in our hearts. "The Lord has given, the Lord has taken away, blessed be the name of the Lord."

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## Captain With The Mighty Heart — 12

# The Reformer

HENRY W. CORAY

Volcanic eruptions are preceded by rumblings and other disturbances, nature's warning that an explosion is about to occur. These is a sense in which the same is true in the ecclesiastical realm.

As early as 1923, concerned churchmen began to sound the alarm in the form of admonitions to the members of the Presbyterian Church in the U.S.A. Dr. Robert Dick Wilson, an esteemed professor at Princeton Seminary, wrote a letter to the denomination's Board of Foreign Missions stating that it was his conviction that certain secretaries of that organization were erring grievously "in some of their policies with regard to the work entrusted to them by the church."

Again, in the November 22, 1923, issue of *The Presbyterian*, this strong statement was put forth editorially:

Discussion of the Board of Foreign Missions grows more intense and widespread. Nothing now can restore confidence but a full and clear knowledge of the facts and correction of errors. The causes for critical discussions of the Board are three: (1) The public repudiation by certain members of the Board of the deliverances of the last Assembly touching essential doctrines of the Word of God and our Standards. (2) The promulgation of rationalistic teaching by certain union schools on the foreign field, which schools are supported in part by funds entrusted to our Board, and that at the expense of institutions which are thoroughly loyal to the Word of God and our Standards. (3) The apparent antagonism or indifference of the Board toward the China Bible Union.

*Mr. Coray resumes his series of vignettes on the character and conflict of the man whose leadership gave rise to Westminster Seminary and the Orthodox Presbyterian Church.*



The seriousness of the defection is established by the fact that at the General Assembly of 1924 the Standing Committee on Foreign Missions issued a mandate to the Board of Foreign Missions: "If there should arise in the work of these enterprises (union and cooperative projects) a situation in which teachings unsound or injurious to the Evangelical Faith are

given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such should withdraw from further participation."

### Mandate Ignored

The Board revealed its contempt for the directive by ignoring it. And so, as would be expected, the erosion continued.

In 1932 two startling developments rocked the evangelical wing of the church.

One, a book titled *Rethinking Missions* was published, the product of an investigation of a so-called Laymen's Committee, a group of liberals who made a whirlwind tour of foreign missions and reported their conclusions in print. Dr. Machen, in his pamphlet, *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.*, wrote:

The resulting book constitutes from beginning to end an attack upon the historic Christian Faith. It presents as the aim of missions that of seeking truth together with adherents of other religions rather than that of presenting the truth which God has supernaturally recorded in the Bible. 'The relation between religions,' it says, 'must take increasingly hereafter the form of a common search for truth' (p. 47).

It deprecates the distinction between Christians and non-Christians (pp. 58, 141); it belittles the Bible and inveighs against Christian doctrine (pp. 102 f. and *passim*); it dismisses the doctrine of eternal punishment as a doctrine antiquated even in Christianity (p. 19); it presents Jesus as a great religious Teacher and Example. . . but expressly not as very God of very God; it belittles evangelism, definite conversions, open profession of faith in Christ, membership in the Christian church (p. 277).

Arresting is the fact that two members of the Board of Foreign Missions, Mr. James M. Speers and Mrs. John H. Finley, were also members of the Laymen's Committee. When this was called to the attention of the Board, it looked the other way.

### Pearl Buck's Views

In the second place, Mrs. Pearl S. Buck, the gifted writer, who with her husband served as missionary to China, laboring under the supervision of the Board of Foreign Missions, opened an assault on several basic Christian doctrines. Said she:

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Even though it is proved in some future time that there never lived an actual Christ and what we think of as Christ should some day be found as the essence of men's dreams of simplest and most beautiful goodness, would I be willing to have that personification of dreams pass out of men's minds?

I am not inclined to blame human beings very much. I do not believe in original sin.

Some of us (Christians) believe in Christ as our fathers did. To some of us he is still the divine son of God, born of the virgin Mary, conceived by the Holy Spirit. But to many of us he has ceased to be that.

The above words are quoted in the Machen pamphlet already referred to, *Modernism and the Board*. Adds the Princeton professor:

**One thing is certainly to be said for Mrs. Buck. She is admirably clear. Her utterances are as plain as the utterances of our Board of Foreign Missions are muddled.**

Machen wrote the Board, calling its attention to Mrs. Buck's pronouncements. The Board did nothing. Presently when Pearl Buck tendered her resignation as a missionary, that body accepted her resignation "with regret."

There is further evidence, carefully documented in the Machen pamphlet, that the Board of Foreign Missions was deeply implicated in theological liberalism, "another gospel which is not another." The significant point is that the Board simply refused to face issues, but sent up a smokescreen in an effort to divert attention from the thrust of Machen's allegations.

### Overture to Assembly

On January 24, 1933, J. Gresham Machen presented a resolution to his Presbytery of New Brunswick, overruling General Assembly, in effect:

(1) To take care to elect to the Board of Foreign Missions only persons determined to adhere to essential verities of the Christian Faith, such as the full truthfulness of Scripture, the virgin birth, the substitutionary atonement and the bodily resurrection of Christ.

(2) To instruct the Board that no man who does not insist on the absolute acceptance of the above doctrines by every candidate for the ministry

qualify as Candidate Secretary of the Board.

(3) To instruct the Board to see to it that an unswerving faithfulness to the gospel as contained in the Word of God, over against false doctrine, is of paramount importance in its dealings with candidates for service.

(4) To warn the Board of the great danger of cooperation with union enterprises, in view of widespread current errors.

Upon the presentation of the overture Dr. Robert E. Speer, Senior Secretary of the Board, rose to defend the stance of the Board and to speak for the defeat of the resolution. Dr. Speer, professing to be a conservative in doctrine, actually was a representative of the school which adopts a pacifistic attitude toward all shades of falsehood. A brilliant rhetorician, he carried the day in spite of Machen's passionate plea for action against the unbelief represented in and by the Board. The result: an overwhelming defeat of the overture.

But on May 25, 1933, the conservative Presbytery of Philadelphia passed the overture and thus brought the issue before the General Assembly, which met three weeks later in Columbus, Ohio. It seems clear that the sessions of that Assembly reached a new low in ecclesiastical log-rolling. Says Edwin Rian in *The Presbyterian Conflict*:

Every conceivable parliamentary trick was used to stifle debate and to stir the emotions of the commissioners to loyalty to the Boards of the church. In the midst of the majority report of the Assembly's Committee on Foreign Missions, for example, the memorial roll of missionaries was read and then the whole Assembly sang, "For All the Saints Who From Their Labors Rest," thus prejudicing the Assembly in favor of the report. . . Another demonstration of prejudice and bad taste was the introduction which Dr. Mc-

**A Reformed Testimony in  
WICHITA, KANSAS**  
The Reformed Presbyterian Church  
6300 Tarrytown, Park City  
G. I. Williamson, Pastor SH 4-1305

Dowell, the Moderator, gave to Dr. Speer, when he said, "Dr. Speer. . . of whom it could be said, as was said of his Master, 'In him was life and the life was the light of men'."

### Collision Course

In the debate which followed the introduction of the overture, those giving the majority report were granted almost unlimited time, while the two men presenting the minority report, Robert Marsden and Peter Stam, Jr., were allotted the grand total of fifteen minutes! Naturally the majority report, whitewashing the issue beautifully, carried by a thundering vote.

The outcome signified a sweeping victory for the liberal-indifferentist coalition. Machen and other conservatives had fought a good fight—and lost. There was, they concluded, only one consistent course of action remaining. Before leaving Columbus, Dr. Machen and H. McAllister Griffiths issued the following statement:

**In view of the action of General Assembly of the Presbyterian Church in the U.S.A. resisting the movement for reform of the Board of Foreign Missions, a new Board will be organized by Bible-believing Christians to promote truly Biblical and truly Presbyterian mission work.**

The decision was of historic importance. It minted a radical and positive protest against the cancerous unbelief that was increasingly weakening the testimony of a once great church. It also meant embarking on a collision course for Machen and his colleagues in the struggle that was already convulsing the Presbyterian Church in the U.S.A.

**A  
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Trinity Christian College  
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**Westminster Seminary News**

**Editorials—Letters from MANDATE**

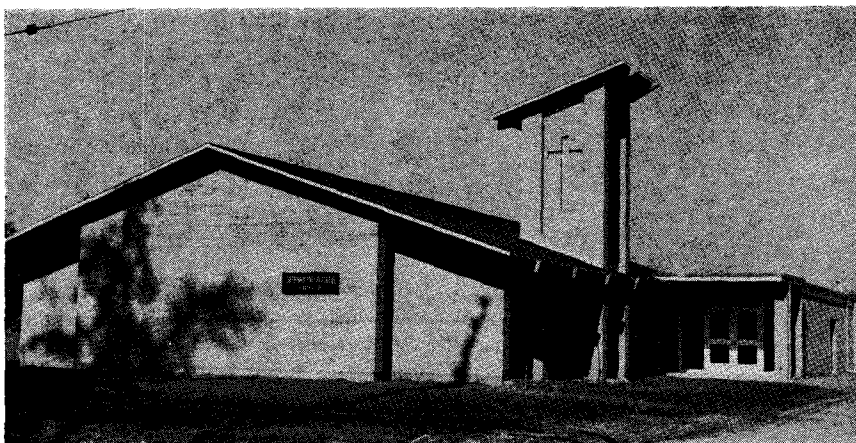
**The Organizer: Coray**

**Letter from Taiwan: Andrews**

**Here and there in The Orthodox Presbyterian Church**

VOLUME 39, NUMBER 1

MAY 1970



## Santa Cruz Building Dedicated

January 18 saw the dedication of the fine new building of the Santa Cruz, California, Orthodox Presbyterian Church. This place of worship with its educational-social wing brings the congregation to a new opportunity for serving the community under the leadership of Pastor Melvin B. Nonhof, who came to the church five years ago.

Moderator Thomas Champness of Modesto presided for the Presbytery of Northern California. A sermon was preached by the Rev. Wilson Rinker of Covenant Church, Campbell. Elders Bambauer and Webb of the local church, and elders den Dulk, Sunnyvale, and Littlefield, San Francisco, also took part.

As is always the case, the sacrifice and gifts and labor of many were

woven together in God's gracious providence to bring the building to completion. Mr. William de Boer of Stockton drew the plans for the "Monterey Bay" structure. Elder Clarence den Dulk acted as financial advisor and contracting agent for the Trustees, and successfully advised the addition of some 1,000 square feet because of the saving foreseen through the use of competent volunteer labor available. He commended the united and devoted effort of this small congregation.

The building foreman was Mr. Don Galbraith, an earnest Christian and talented builder who, in his years of semi-retirement, has constructed a number of churches, of which this is the fifth.

*(continued on page 12)*

mediately associated with the word by those familiar with its doctrinal and historical signification.

"Reformed" people, first of all, believe that God is really God. He is creator of this world as well as redeemer of His elect, so that all of this world and all of history are really God's. The beginning of wisdom is indeed fear of this true and great and living God.

Secondly, people of "Reformed" persuasion believe that God has revealed Himself not only in nature and in history, but most fully and clearly in the Scriptures of the Old and New Testaments, His infallible Word. We give heed to the whole counsel of God contained in the Scripture, which is its own harmonious interpreter.

In the third place, these Scriptures reveal God as a gracious Savior of a remnant from a totally fallen, dreadfully sinful human race. Not only our preaching, but also our administration of the sacraments display this salvation as accomplished not by man, but totally by God's grace through the atoning death and resurrection of Jesus Christ, applied to us by the Holy Spirit, who grants us faith to trust in Christ.

### Truth and Holiness

Finally, the Spirit gathers His chosen into a church for the purpose of mutual encouragement to the carrying out of His will in lives that are pleasing to God and in a mission of obediently and lovingly conveying Christ's salvation to the next generation and to all the world until He returns. "Reformed" people have emphasized discipline by elders in order to preserve purity of truth and holiness in the church and to deal seriously with sin. God's laws are the standard of holiness, and each child of God is to grow gradually into the liberty of voluntary responsibility to his loving Lord and heavenly Father.

How "Reformed" is the Reformed Presbyterian Church? How often have we feared men more than God? How often have we harped on just one string of the gospel to the neglect of the whole counsel of God's Word? How often, in testimonies, sacraments, and preaching, have we emphasized faith more than grace and the works of man more than the grace of God? How often have we allowed careless-

ness of doctrine and lack of loving obedience in the church without exercising discipline? How often have we judged people by petty man-made regulations rather than encouraged one another to voluntary service of Christ and our neighbor? How often have we been zealously worked up over symptomatic, superficial evils while neglecting seriously to get to the heart of sin — the lack of humble, grateful love toward God and neighbor which is the real sign of a recipient of God's gracious Spirit? How

much do we live in the light of God's grace, of His commandments and His mercy? How much are we really like the Lord Jesus Christ?

Obviously we all, probably OP's as well as RP's, have a long way to go to be genuinely "Reformed." May the Lord grant that in union (perhaps we should call it reunion) there may be the reforming power of revival in both Reformed Presbyterians and Orthodox Presbyterians.

WILLIAM S. BAKER  
Lookout Mountain Tennessee

### Captain with the Mighty Heart - - 13

## The Organizer

HENRY W. CORAY

Do you happen to be an insomniac? If so, some night when the late show flashes "High Noon" on your tube don't miss it. Here is fine drama. The camera keeps focussed on Will Kane, a tough-minded marshall in a town in the old West. When word leaks out that a quartet of villainous gunslingers are on their way to take over his village, Kane's associates urge him to clear out.

His comely Quaker bride, his deputies, the local politicians and ranchers, even the churchmen, join in a single chorus: "Get out of town, Will." One terrified opportunist delivers what I think is the story's classic line: "Look here, man, this is a dirty little town a hundred miles from nowhere, and what possible difference can it make if you stay here and get yourself killed, to anybody?"

The argument breaks against a steel will. Kane is obsessed by his commitment to basic principle: respect for law. His moral grain is so constituted that he can do nothing but stand his ground and gun it out.

In a sense, Machen was a sort of ecclesiastical Will Kane, morally captive to Christ and his Word. It is this dedication that explains why, when the Columbus General Assembly of 1933 whitewashed a vital issue, Machen spearheaded a movement geared at correcting an evil the highest court in the Presbyterian Church in the U.S.A. should have remedied, but failed to correct.

*In this article the pastor of Calvary Orthodox Presbyterian Church, Glenside, Pennsylvania, continues his vignettes on the life of Dr. J. Gresham Machen.*

*For the events leading up to the formation of the Independent Board, of which Mr. Coray was the first appointee, see his previous article in the July-August issue, Volume 39, Number 7.*

On June 27, 1933, in the city of Philadelphia the Independent Board for Presbyterian Foreign Missions was born. According to a public release it was formed "by Bible-believing Christians to promote truly Biblical and truly Presbyterian mission work." On the board were fifteen ministers, five ruling elders and five women. At the initial meeting Dr. Machen was elected president, and the Rev. Charles Woodbridge, a Presbyterian missionary laboring in Africa, was invited to fill the post of executive secretary. Subsequently, Mr. Woodbridge accepted the position.

Funds to carry on the testimony of the newly organized board began pouring in from sympathetic people around the nation.

In the spring of 1934 Mrs. Coray and I applied for service, were accepted, and that fall left for China. The Rev. Heber McIlwaine also volunteered and was assigned to Japan.



Meanwhile, a number of sincere Presbyterians were struggling with certain puzzling questions. For example: Was the setting up of the Independent Board constitutional? An influential committee in the Presbyterian Church known as the General Council, which unofficially guided (not to say, master-minded) the affairs conducted in the General Assemblies, challenged the right of independent organizations to function within the framework of the church. That right, the Council declared in a paper, was the exclusive authority of the General Assembly.

The Rev. H. McAllister Griffiths and ruling elder Murray F. Thompson responded to the allegation. They said:

**The whole burden of the General Council's argument is that when one joins the Presbyterian Church he has exercised his one and only act of freedom, and henceforth must either be obedient to all that he is ordered to do or withdraw from the church. And this is a church whose standards declare, "All synods and councils since the Apostles' times, whether general or particular, may err, and have erred; therefore they are not to be made the rule of faith and practice."**

It is significant that in his book, *The Broadening Church* (University of Pennsylvania Press, 1954), Lefferts A. Loetscher points out that the paper issued by the General Council condemning the Independent Board "illustrates the way in which the Church was moving simultaneously toward administrative centralization and theological decentralization." The Princeton Seminary professor phrased it mildly. He could have said more accurately, "administrative tyranny and theological anarchy." Behold the Confession of 1967!

### Division of Opinion

Another problem evangelical Presbyterians asked was: Is the formation of the Independent Board at this time a strategically wise move? On this point there was a division of opinion. Machen's position, spelled out, was this: here is a clear-cut case of unbelief represented by one of the official agencies of the Presbyterian Church, the Board of Foreign Missions. A sincere attempt has been made to reform the situation, impleading the courts of the church. What was done? Nothing. Therefore we must strike now. Here is a providential opportunity to testify. We may not be given

another one in our generation. We have therefore no option but to act now.

Some of the men who had stood with Dr. Machen in 1929 when Westminster Seminary was founded took issue with him at this point. This new movement, they argued, is divisive; it will give the opponents of conservatism a lever to wield against the Seminary. The timing is unfortunate. Let's delay action and hope for a gradual reform in the church, was their plea.

Dr. Samuel Craig, editor of the original *Christianity Today* and a trustee of Westminster Seminary, was outspoken as a defender of this policy. Originally Dr. Craig had approved the plan to create a new mission board to function in the church, but later he reversed his stand, calling the establishment of the Independent Board "a grave blunder," "premature and unwise."

Machen stood his ground. The same justification for the organization of Westminster Seminary required the creation of a new foreign mission board, he said. The basic principles were identical. In April, 1935, he wrote Dr. Craig:

**I disagree with all my heart and soul in thinking that the formation of the Independent Board was premature and that adequate efforts to remedy the situation through ecclesiastical proceedings have not been made. . . The formation of the new board was announced at Columbus, but only after an earnest effort to reform the old board had broken itself upon the adamant walls of ecclesiastical machinery.**

**Those who held without equivocation or compromise to the glorious faith once for all delivered to the saints had no alternative but to establish their own agency.**

The result of the sad disagreement between good men was that several trustees of the Seminary would walk with Machen no more and felt that they must tender their resignations. Among them were Dr. Craig and Dr. Clarence Edward MacCartney. Also Dr. Oswald T. Allis gave up his position on the faculty of the Seminary.

All this was a bitter blow for Machen. But, like Ezekiel, he had set his forehead like flint and moved bravely into the thick of the battle — serenely confident that, having put his hand to the plow, there could be no turning back.

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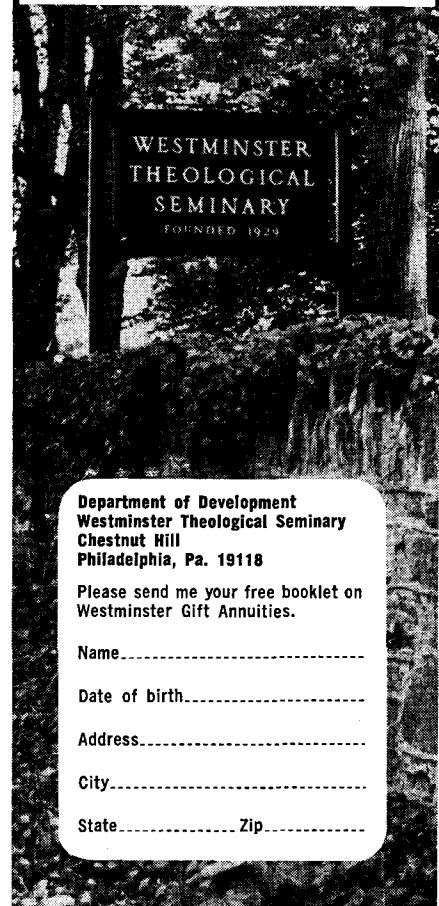
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THE  
PRESBYTERIAN

# GUARDIAN

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**The Meaning of Reformed: Butler**

**Orthodox Presbyterian Graduates**

VOLUME 39, NUMBER 2

JUNE 1970



**PORTLAND, OREGON, WITH MT. HOOD IN THE BACKGROUND**

**Host City for the 37th General Assembly of**

**The Orthodox Presbyterian Church**

**Meeting at Multnomah School of the Bible**

**July 6 - 10, 1970**

## The Accused

HENRY W. CORAY

The General Assembly of the Presbyterian Church in the U.S.A., meeting in Columbus, Ohio in May 1934, struck a deadly blow at Dr. Machen and the founders of the Independent Board for Presbyterian Foreign Missions. It voted to call on all members of the newly erected organization to resign, and warned them, in the mood of "Disperse, Ye Rebels," that unless the mandate were obeyed disciplinary action would be applied. Presbyteries and Sessions exercising authority over the involved members of the Board were directed to proceed with ecclesiastical trials in cases of disobedience.

This flagrant departure from Presbyterian law was punctuated by a second ruling which revealed the tyrannical temper of the Columbus Assembly. It declared that:

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

The implications of this astonishing pronouncement were far-reaching indeed. By its action the Assembly, in principle, placed loyalty to a human organization on a parity with allegiance to Christ and his Word. According to the view of many this came perilously close to blasphemy. Moreover, the ruling was unbiblical in that it made mandatory the support of a board that Machen had clearly shown to be promulgating a false gospel. Again, it was unpresbyterian, because the Confession of Faith established Scripture alone as "the only rule of faith and practice":

**The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose**

**sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture (Chap. I, Sec. X).**

Promptly Dr. Machen released a statement which was published in the *Philadelphia Evening Bulletin*. Included were the words:

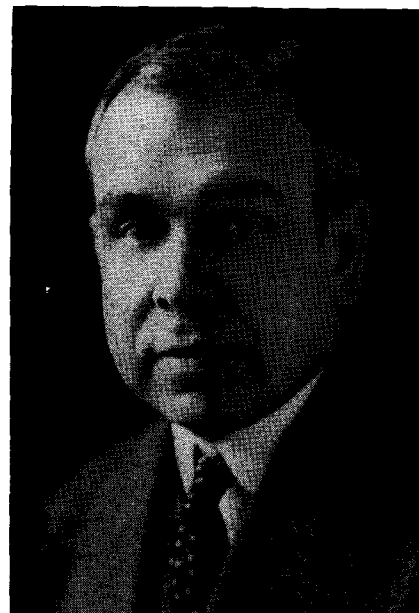
**I shall of course not obey any such order and shall continue to be a member of the Independent Board. The meaning of the Assembly's action is that every officer and member of the Presbyterian Church in the U.S.A. is ordered by the General Assembly either to support the official board, which is carrying on Modernistic propoganda, or else separate from all missionary endeavor.**

Dr. Clarence E. Macartney, minister of the historic First Presbyterian Church of Pittsburgh, also charged that:

**The action of the General Assembly, leaving out for a moment all questions as to the Constitution, was in its spirit and tone harsh, severe, unscriptural and unpresbyterian. It savors more of a papal bull than of the deliberations of the General Assembly of a free Protestant Church.**

Machen's ministerial membership was in the Presbytery of New Brunswick. In view of his refusal to comply with the injunction of the General Assembly, the Presbytery took immediate steps to institute a judicial trial. The charges leveled against him were: violation of his ordination vows; disapproval of the government and discipline of the Presbyterian Church in the U.S.A.; renouncing and disobeying the rules and lawful authority of the Church; refusal to sever his connection with the Independent Board for Presbyterian Foreign Missions as directed by the General Assembly; not being zealous in maintaining the peace of the Church; contempt of and rebellion against his superiors in the Church in their lawful counsels, commands and correctives; breach of his lawful promises; refusing subjection to his brethren in the Lord.

Presbytery also voted to authorize a Prosecuting Committee to conduct the trial in all the stages; and also



transmitted the case for hearing and decision to a special Judicial Commission to be duly elected by the Presbytery.

Machen's response to the action was to publish a statement in which he said:

- A) I cannot obey the order.
- B) Obedience to the order in the way demanded by the General Assembly would involve support of a propoganda that is contrary to the gospel of Christ.
- C) Obedience to the order . . . would involve substitution of a human authority for the authority of the Word of God.
- D) Obedience to the order . . . would mean acquiescence in the principle that support of the benevolences of the Church is not a matter of free-will but the payment of a tax enforced by penalties.
- E) All three of the above mentioned courses of conduct are forbidden by the Bible, and therefore I cannot engage in any of them. . .

And so on the twentieth of December, 1934, at Trenton, New Jersey, J. Gresham Machen was arraigned before a church court, not for any violation of the law of God but for disobedience to an order of the General Assembly that had all too obviously been slanted at putting an end to his ecclesiastical life.

*We shall give excerpts of the trial in the next issue of the Guardian, quotations that have never been published publicly.*

The Presbyterian Guardian is published seven times this year (May, June, July-August, September, October, November and December) by the Presbyterian Guardian Publishing Corporation, 7401 Old York Rd., Phila., Pa. 19126, at the following rates, payable in advance, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.

## Orthodox Presbyterian Graduates at Westminster

**S**ixteen of forty-one graduating seniors at Westminster Seminary this spring are Orthodox Presbyterians. Our readers will be interested to know who they are and something of their plans. The names follow, in alphabetical order.

ARTHUR G. AMES is a graduate of Houghton College and has been a member of Calvary Church of Glenside for the past year. Both he and his wife, Penny, are from Schenectady. They have a five-month old daughter, Kimberly Ruth. Art has taught high school physics for two years and has worked as a camp counsellor and as a sponsor for youth groups. He has held summer pastorates in a Canadian Presbyterian congregation and in an independent church in Wheaton, Illinois. The Sunnyvale Church has asked him to come as an assistant to Dr. Henry Krabbendam, especially in youth activities.

KENNETH M. CAMPBELL and his wife, Christina, hail from Scotland, where he was graduated from the University of Aberdeen. They have been members of the Trinity, Hatboro congregation for two years and he will be assisting there this summer. He spent one summer as an assistant in Naples, Florida and another in Chula Vista, California. Ken plans on graduate work toward a TH. M. at Westminster this fall.

DALE I. CLAERBAUT attended Dordt and Calvin Colleges. His wife, Lois, is from Grand Rapids and they have recently adopted a son whose name is Craig Timothy. Dale is a lifetime OPCer with membership in Bethel Church of Oostburg. He was a member of the first S.A.V.E. team that worked in Miami in 1963. Later he served in Garden Grove and with the group in Spencer Mills that is now an organized church. For the past two summers he assisted in Bellmawr, N.J. and then on the West Coast in Bend and Sonora. Dale intends to return to Westminster to work toward his TH. M.

WILSON L. CUMMINGS, one of two sons of OP ministers in the class of 1970, is a graduate of Geneva College and comes from a lifetime membership in Covenant Church of Pitts-

burgh. His summer work has included service in churches in Rochester, Eugene, Bend, and Pittsburgh. Last summer and on Sundays during this school year Wilson helped in the mission work in South Philadelphia and he expects to live and assist there again this summer. His present leaning is toward home mission labor.

A. LEROY GREER of Roseburg, Oregon, a graduate of Westmont College, is a recent addition to Calvary Church, Glenside. He was married on June 13 to Miss Bonnie Cox of the Westfield congregation and will be working at the Seminary this summer as he looks toward completion of his trials for licensure. LeRoy has applied for eventual foreign mission work. His first contact with the OPC came through the John Scanzonis in Lookingglass and then Eugene, Oregon, and he worked part time in the latter home mission field during the past two summers.

KENT T. HINKSON and his wife, Jeline, are both from Kansas and have a daughter, Beth Jeline, born in March. Kent attended Moody Bible Institute and Kansas State Teachers, preaching during college and while teaching history in Junction City, Kansas for one year prior to enrolling at Westminster. He served as summer assistant in Hatboro and Silver Spring and this spring in the Shope Gardens mission work near Middletown, Pa. A call from Calvary Church of La Mirada, Calif. has been placed in his hands, and he plans to go to that pastorate.

McKENDREE R. LANGLEY of Collingswood, N.J. and his wife, Sandra, are members of Immanuel Church of West Collingswood. A graduate of Gordon College with his M.A. from Northeastern, he has accepted a position as a history teacher on the faculty of Barrington College, R. I. He plans to do some writing in the area of a Christian philosophy of history.

DAVID G. MERKEL from Hamburg, Pa. just recently united with Calvary Church of Glenside together with his wife, Sylvia. The Merkels have a baby daughter named Faith Margaret. David is a graduate of Nyack Missionary College. His immediate plans are as yet uncertain.

JOHN W. MAHAFFY, the other son of an OP minister in this class, was born in Eritrea, Ethiopia. While at Dordt College he met Sylvia Vis, who was born in the Netherlands, and they are to be married on July 14 in British Columbia, where she has been teaching in a Christian school. After a summer as assistant in Cedar Falls, John worked last summer with his father in the home mission fields of Lake Forest and Kenosha. This summer he will serve the home mission congregation in Tulsa. John's membership is still in the Westchester, Ill. congregation.

DAVID J. MILLER, a Philadelphian and a graduate of Temple University, has been a member of Calvary Church of Glenside for two years. He has been invited to supply this summer in Bend, Oregon. Last summer he assisted in the church in Garden Grove, after a couple of summer jobs in factory work. Dave has received a call from the Kirkwood church.

DONALD R. MILLER comes from "all over the U.S.A." after 17 years as a Navy dependent and 14 years of active and reserve duty. A graduate of the University of Virginia, he notes that Westminster was the twenty-second school he had attended. Saved at the age of 29, he was an electronics engineer before entering Seminary. Don and his wife, Beverly, have three children and belong to Trinity Church, Hatboro. Last summer he assisted in Westfield. He was ordained as an evangelist on the evening of his graduation from Westminster and is applying for a Naval chaplaincy.

JAMES C. PETTY, JR. came to Westminster from Wheaton College. His home was in Greensboro, N.C. He and his wife, Marsha, have been members of the Center Square Church for a year and a half. Jim has served as a summer assistant in Westfield and Bellmawr and has worked in the Church of the City this past year. The Pettys expect to move to West Philadelphia and he will be teaching campcraft to center city kids this summer at a Fairmount Park playground as he continues his missionary work with the Church of the City among students and others.

ROBERT D. RAGLIN, originally from Portland, Michigan, lived in California from 1952 on and graduated from San Diego State. His wife,

Carolyn, is also a Californian. They recently transferred to Glenside from the OPC in San Diego to which he had belonged for some 14 years. Bob spent one summer as an assistant in Vienna, Va. They will occupy the Knudsen house for a few months while the latter are in Holland. Bob will be preparing for his licensure examinations with a pastorate in view.

ROGER W. SCHMURR is an Oregonian, a graduate of Portland State, and a member of First Church, Portland since the age of two. It was while taking graduate work in economics at Northwestern University that Roger gave more serious consideration to the ministry and then entered West-

minster. Pilgrim Church of Bangor has voted to extend him a call as pastor. His wedding to Miss Susan Kellogg is planned for July 16 in San Diego. Roger served on a S.A.V.E. team at Hacienda Heights, split another summer between Chatsworth (RPES) and Garden Grove (OPC) and labored as assistant in Pittsburgh last summer.

JACK L. SMITH is a Californian from First Church, Manhattan Beach and a graduate of the University of California at Los Angeles. He plans to work at the Seminary this summer and to pursue graduate studies there during the coming academic year.

DOUGLAS C. WINWARD, JR. and his wife, Mary Lou, are both Philadelphians, and Doug graduated from Temple University. He was under the care of the United Presbyterian Church when he came to Westminster, but because of the adoption of the Confession of 1967 and the resultant changes in the ordination vows he united with the Orthodox Presbyterian Church in 1968. The Winwards are members of the Glenside congregation where Doug spent a summer as assistant and is now working with the senior high young people. He has just received a call from the church in Fawn Grove.



### DR. VAN TIL HONORED ON SEVENTY-FIFTH BIRTHDAY

Many readers will recall this sketch by John Tolsma that appeared on our cover five years ago. Last month the distinguished Professor of Apologetics at Westminster Seminary was honored on the occasion of his seventy-fifth birthday.

An overflow crowd gathered at the morning chapel hour on May 4, the day following Dr. Van Til's birthday, with some area alumni present as well as the students and members of the faculty and staff. During the previous month nearly 400 letters had come from Westminster alumni all over the world in tribute to the impact of his teaching and his friendship.

The presentation of the letters was made by Alumni President Henry Coray and Dr. Van Til responded with both humor and humility. An informal reception with a birthday cake and cupcakes for all followed in the student lounge upstairs.

Professor Van Til has now completed his forty-first year of teaching at the Seminary. He and Professor Paul Woolley are the two remaining members of the original faculty which began with Dr. Machen in 1929 at 1528 Pine Street, Philadelphia.

Return Requested

**Letter From MANDATE**

*(continued from page 29)*

clarity of its witness to the world. Children brought up in the sweet reasonableness of the catechisms and adults caught in the majestic apologetic of the confession are poor candidates for the wiles of the Devil and the many winds of doctrine.

DR. ROY W. BUTLER  
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**The accused (part 2): Coray**  
**Why is there pain? Hamilton**  
**Here and there in the Orthodox Presbyterian Church**

VOLUME 39, NUMBER 3

JULY-AUGUST 1970

*He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor — Psalm 72:4.*

**Judge Eternal, throned in splendor,  
Lord of lords and King of kings,  
With thy living fire of judgment  
Purge this land of bitter things;  
Solace all its wide dominion  
With the healing of thy wings.**

**Still the weary folk are pining  
For the hour that brings release;  
And the city's crowded clangor  
Cries aloud for sin to cease;  
And the homesteads and the woodlands  
Plead in silence for their peace.**

**Crown, O God, thine own endeavor;  
Cleave our darkness with thy sword;  
Feed the faint and hungry heathen  
With the richness of thy Word;  
Cleanse the body of this nation  
Through the gospel of the Lord.**

*— Henry Scott Holland  
Trinity Hymnal #620*

## THE ACCUSED (2)

HENRY W. CORAY

The trial of J. Gresham Machen was held in the First Presbyterian Church of Trenton, New Jersey, during February and March, 1935. Seven churchmen, four ministers and three ruling elders, constituted the Judicial Commission appointed by the Presbytery of New Brunswick to conduct the trial. Three others, the Rev. D. Wilson Hollinger, the Rev. A. Kenneth Magner, and elder Henry M. Hartman made up the Prosecuting Committee. Ministers H. McAllister Griffiths, Edwin H. Rian and Charles J. Woodbridge represented Machen as Counsel for the Defense.

Significant is the fact that the Moderator of the Judicial Commission was Dr. Cordie J. Culp, a signer of the Auburn Affirmation. Also serving on the Commission was Dr. John E. Kuizenga, a member of the faculty of the recently reorganized Princeton Theological Seminary. The Book of Discipline expressly stated that "no member of a judicatory or judicial commission shall sit in judgment upon a judicial case who is at personal variance with either party . . ." It was in view of this that Dr. Machen, through his counsel, Mr. Griffiths, challenged the right of the two to sit on the case. The appeal was, of course, not sustained.

Again, Mr. Griffiths protested the right of the Presbytery of New Brunswick to try Dr. Machen since, upon his request, he, Machen, had been dismissed by the Presbytery of New Brunswick to the Presbytery of Philadelphia and had been enrolled by the latter body, and was therefore subject to its jurisprudence. The Prosecuting Committee argued that Machen had been formally but not "actually" (sic!) received by the Presbytery of Philadelphia in view of the fact that the stub of the certificate had not been sent to the clerk of the Presbytery of New Brunswick. The protest was overruled. Ironically, about halfway through the trial the clerk of the Presbytery of New Brunswick, to the embarrassment of the Judicial Commission, did receive the stub. Yet the travesty rolled merrily on.

The trial proper got under way finally. The following charges were leveled against Dr. Machen: (1) Violation of his ordination vows; (2) disobeying the rules and lawful authority of the church; (3) advocating rebellious defiance against the lawful authority of the church; (4) refusal to sever his connection with the Independent Board for Presbyterian Foreign Missions; (5) not being zealous in maintaining the peace of the church; (6) contempt and rebellion against his superiors in the church in their lawful counsels; (7) breach of lawful vows; (8) refusing to submit to his brethren in the Lord.

To each of the charges the defendant pled, "Not guilty."

At this point in the proceedings the Prosecuting Committee 'dropped an A-bomb.' It presented to the court a document which absolutely ruled out: (1) any arguments or inferences against the Board of Foreign Missions; (2) any arguments or inferences relating to the Princeton Seminary—Westminster Seminary split; (3) any arguments against the mandate of the General Assembly condemning the Independent Board for Presbyterian Foreign Missions. The Commission also insisted, as it did repeatedly through the trial, that the rationale for the trial was administrative and not doctrinal. No doctrinal discussion would be allowed under any circumstances.

### Evidence not allowed

In vain the defense appealed for the right to present evidence showing that Dr. Machen's whole case depended on doctrinal implications. The court was adamant in its stand: no doctrinal matters could be introduced. Thereby not only was the rug pulled from under the defense—all its equipment, plus foundation and superstructure came tumbling to the ground.

I am indebted to Mr. Murray F. Thompson for a transcript of the trial. Here are some important excerpts which summarize the real basic issue at stake in the whole tragic drama:

MR. GRIFFITHS: Mr. Moderator, the defense moves for a verdict for

the defendant on the basis of the case as presented by the prosecution.

MR. MODERATOR: Your motion is overruled.

MR. GRIFFITHS: Exception, Mr. Moderator.

THE MODERATOR: Exception will be noted.

### Exception Noted

MR. GRIFFITHS: Mr. Moderator, we understand that under the ruling of the court as announced this morning all evidence on behalf of this defendant would be held inadmissible, but we wish on behalf of the defendant, for the sake of the record, to make formal tenders of proof. If the tenders, as we assume, will be overruled, it would be futile for the defense to go to the trouble of calling witnesses in support of them. If, however, they should be held to be admissible, we are prepared at the proper time to offer evidence in support of them.

Counsel for the prosecution has stated that the issue is not a doctrinal but an administrative issue. We offer to prove that the issue is doctrinal because (1) the action of the General Assembly places a human authority in the place that belongs only to the Word of God, which according to the constitution and the Word of God belongs only to the Word of God; (2) the Board of Foreign Missions of the Presbyterian Church in the U.S.A., which the General Assembly orders the defendant to support, is furthering heretical propaganda.

The defendant offers to prove by competent evidence that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., both before and since the last General Assembly of the said church, has been engaged and is now engaged—

MR. HANKINSON: Mr. Moderator, what has this to do with the subject at hand?

MR. GRIFFITHS: This is for the purpose of the record, a formal offer to prove certain things.

MR. HANKINSON: We have ruled already that that is inadmissible as evidence.

MR. HARTMANN: Counsel must have his right to state what he offers to prove because he cannot avail himself in the higher court of these reasons unless he offers at least the proof here.

MR. HANKINSON: Mr. Modera-



tor, isn't it perfectly admissible for this to be filed without reading?

MR. GRIFFITHS: Mr. Moderator, you couldn't rule on our request, on our offer unless you heard it.

THE MODERATOR: I think it will have to be read.

MR. GRIFFITHS: The defendant offers to prove by competent evidence that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., both before and since the last General Assembly of the said church, has been engaged, and is now engaged in propaganda contrary to the gospel of the Lord Jesus Christ and contrary to the Word of God and to the standards of the church, and that if this defendant had encouraged or supported said Board he would have been guilty of violating the ninth commandment as interpreted in the Larger Catechism in that he would have been guilty of concealing the truth and undue silence in a just cause and of holding his peace when iniquity called for reproof or complaint to others, and would have been false to his ordination vow to study the purity of the church.

That, Mr. Moderator, is our offer of proof, and we are prepared to prove these things if you will give us the right to do so.

MR. HOLLINGER: Hasn't the court already ruled upon these matters? I take it this is offered primarily in order that it might be gotten into the record, but I think the court has ruled already upon these matters which have been proposed.

THE MODERATOR: We have already ruled on that, yes.

THE CLERK: It seems to me, Mr. Moderator, that these offers of proof are not in the nature of a specific answer to these definite and specific charges. They are in the nature of a counter attack and no answer to these specific charges at all, and I don't see how we can admit them.

MR. GRIFFITHS: Mr. Moderator, we are not asking that you yourself approve of our offers of proof at the present moment, but simply that they be admitted to this record as what we are prepared to do, and we believe if we did prove the matters alleged here you could not possibly find this defendant guilty as charged.

THE MODERATOR: You are speaking of your proof in a higher court.

MR. GRIFFITHS: Here and in a higher court, both, sir.

MR. HARTMANN: Mr. Moderator, what I would like to make clear is you have already ruled on these matters but I think you ought to rule again now that there is an offer of this proof, if that is your ruling, that it should not be accepted. The reason I thought leeway ought to be given to my adversaries in making the offer of proof is because usually it is done by producing a witness and asking the question and having it objected to and having the court rule it out. That would be a vast waste of time, to bring witnesses here if the court would not hear them. Now, you have ruled upon this question and in order to give my adversaries an opportunity in the higher court to argue this point you may rule upon it now and have ruled upon it really.

MR. HANKINSON: I move we do not accept this proof.

(Motion seconded and carried unanimously.)

THE MODERATOR: That seems to be the decision of the court.

MR. GRIFFITHS: May we have an exception, Mr. Moderator?

THE MODERATOR: Yes.

*Exception Noted*

MR. GRIFFITHS: Mr. Moderator, the rulings of this court relating to argument and evidence have deprived this defendant of the right to introduce facts and arguments essential to his defense against these charges, and to be heard concerning the same. Since this defendant is thus precluded from offering the defense to which he is entitled by the constitution of the church, the exercise of which right has been denied by this commission, he does not find himself able to present a so-called "case" which would not include these essential facts and arguments, for such a "case" would not be the case which, by the law of the church, he is entitled to present.

Therefore, Mr. Moderator, under these circumstances the defense has nothing further to say.

THE MODERATOR: You rest your case?

MR. GRIFFITHS: You have not allowed us, sir, to present the case to which we believe we are entitled by the constitution of the church. We cannot rest a case which we have not had an opportunity of presenting.

---

*A review article based on a book by Alan Watts:*

*The Joyous Cosmology (Vintage, 1962)*

## ***If their cosmology is so joyous, why is there pain?***

**JOHN R. HAMILTON**

**M**any kids today sense that their parents have found no solace in the bottle, the Lodge, the Bridge Club. Psychedelic drugs offer a glittering hope of salvation.

Alan Watts, author of *The Joyous Cosmology*, was an early spokesman of the now burgeoning drug culture. Professors Timothy Leary and Richard Alpert also experimented with these new chemical substances and were amazed by the drugs' alleged liberating powers. They wrote the foreword to Watts' book, which gives us a look into the drug-induced experiences of the author and provides helpful background material for understanding the current widespread use of hallucinogens.

Prophets such as Watts see that in our age of material abundance, more and more people are sensing the failure of the machine to provide peace with one's self, fellowman, or God. Men look inward for answers as "the logical conceptual mind turns on itself, recognizes the foolish inadequacy of the flimsy systems it imposes on the world, suspends its own rigid control, and overthrows the domination of cognitive experience" (pp. ix-x). What Leary is saying here is that men are trying to find meaning in life no longer through intensive thought, but by taking an LSD trip.

Some may feel that a trip is an escape from reason. Perhaps so, but these men feel it is a healthy deliver-

THE  
PRESBYTERIAN

# GUARDIAN

*Assemblies  
and Synods  
1970*

VOLUME 39, NUMBER 4

SEPTEMBER 1970



**THIRTY-SEVENTH GENERAL ASSEMBLY**

**PORTLAND, OREGON**

**JULY 6-10**

## THE CONDEMNED

HENRY W. CORAY

When the Judicial Commission of the Presbytery of New Brunswick disallowed the introduction of doctrinal material into Dr. Machen's trials it became abundantly clear that the accused was to be denied those items which constituted the very core of his defense. From then on, the outcome was never in doubt. On March 9, 1935, Machen, foreseeing this, released a statement which was published in *New York Times*:

Yesterday's action of the Special Judicial Commission of the Presbytery of New Brunswick of the Presbyterian Church in the U.S.A., which is "trying" me because of my membership in the Independent Board for Presbyterian Foreign Missions, exhibits a blatancy of unfairness which goes even beyond what might have been expected from so partisan a court.

Without allowing a word of evidence or argument, the commission simply announced that all consideration of the constitutionality of the action of the last General Assembly of the Presbyterian Church in the U. S. A. against the Independent Board for Presbyterian Foreign Missions would be debarred, and also all criticism of the doctrinal policy of the official Board of Foreign Missions of the Presbyterian Church in the U. S. A.

A moment's consideration will show that simply prejudges my whole case without even allowing me a hearing.

I am to be condemned on the ground that I have disobeyed a lawful order, but am not allowed to be heard when I offer to prove that the order is not lawful but unlawful.

And I am to be condemned for making false assertions against the Board of Foreign Missions of the Presbyterian Church in the U. S. A., but not allowed to be heard when I offer to prove that those assertions are not false but true.

It is difficult to see how ruthless unfairness could go much further than that.

Fair-minded people, whether in the church or outside of it, will ask why friends of the Board of Foreign Missions of the Presbyterian Church in the United States of America are apparently so anxious to prevent light from being shed into the affairs of that board.

Every honest treasurer not only permits but demands that his books shall be audited. One might think that friends of the Board of Foreign

Missions of the Presbyterian Church in the United States of America would make a similar demand regarding the activities of that board.

But as a matter of fact, though they talk about an examination supposed to have been carried on in secret committees of the General Assembly, they refuse any examination the moment the doors are opened as public opinion required them to be opened in the sessions of this judicial commission.

I for one cannot be a party to any such concealment. I must, in simple fulfilment of my ordination pledge, do all I can to let light into this dark place, in order that sweetness and honesty and peace may be regained.

I have no doubt but that I shall be condemned by this commission for doing so. But I cannot regard it as any great disgrace to be condemned by a commission that has unanimously confirmed as its presiding officer a signer of a document, the Auburn Affirmation, that casts despite upon the holiest things of the Christian religion.

This commission has dishonored Christ before it dishonors me.

The publication of the article infuriated Machen's judges. At the subsequent court session of March 19, the Moderator of the Judicial Commission demanded to know if the statement had been sent to the paper over the defendant's signature. Mr. Griffiths, Counsel for the Accused, asked the Commission "under what section of the Book of Discipline this inquiry is made?" Then followed a verbal conflict between Griffiths and the Moderator. This quote (in part) is from the official transcript of the trial:

THE MODERATOR: There is a very clear statement in the Book of Discipline that in a matter of trial we have to be very careful about publicity that is given to the newspapers.

MR. GRIFFITHS: Mr. Moderator, the defense would like to have the question answered.

THE MODERATOR: There is a very clear statement in the Book of Discipline. We would like to have the statement from Dr. Machen, whether this is correct or not.

MR. GRIFFITHS: Mr. Moderator, may the statement be entered on the

record?

THE MODERATOR: As it is in the Books of Discipline?

MR. GRIFFITHS: May it be read and admitted in the record, I mean, the statement in the Book of Discipline, not the statement there.

THE MODERATOR: I am looking for the statement in the Book of Discipline.

MR. HANKINSON: May I ask the defendant a question?

THE MODERATOR: Yes.

MR. HANKINSON: Do you care to answer this question, Dr. Machen?

MR. GRIFFITHS: Mr. Moderator—

MR. HANKINSON: I am asking a question of Dr. Machen, sir. This is out of order.

MR. GRIFFITHS: I don't care of whom he is asking the question. I am counsel in this case and all questions of the defense must be put to me.

THE MODERATOR: "No party to case of administrative or judicial discipline before a higher judicatory shall circulate, or cause to be circulated among the members of the judicatory, any written or printed arguments or briefs upon any matter in question, before the disposition of the question by the judicatory hearing the same, except at the request or direction of that judicatory."

MR. GRIFFITHS: Mr. Moderator, may I ask for the reference on that?

THE MODERATOR: Chapter 12, Section 3.

MR. GRIFFITHS: Mr. Moderator, may I ask what you understand by the words "no party to a case of administrative or judicial discipline before a higher judicatory—"? May I ask you, sir, if you consider this to be a higher judicatory, and if so what the lower judicatory was.

THE MODERATOR: We feel this might have an effect on the higher judicatory that will review this case.

MR. GRIFFITHS: That is not what this says, "No party to a case of administrative or judicial discipline before a higher judicatory—." You might possibly say this would apply after this case has been closed toward the circularization, if you wish to speak of it in that manner, of the members of the Synod of New Jersey which, of course, we do not concede any newspaper statement would naturally do. Nevertheless, it is quite clear this has nothing to do with state-

ments issued by defendants when the case is not pending before a higher judiciary.

### The silent accused

Again the Moderator asked Dr. Machen if he would answer the original question: had he in fact released the statement to the *Times* over his signature? On constitutional grounds the accused retained a dignified silence. The debate between Griffiths and the Moderator sputtered to a grinding halt.

The futility of maintaining a defense in the face of overwhelming odds finally drew this declaration from Mr. Griffiths: "In view of the rulings of this Commission as to evidence and argument, the defense simply requests what it has said before, that you have not permitted us to make any constitutional case, and, therefore, we do not feel that there is any further function to play so far as these charges are concerned."

Eventually the trial reached its climax when with great solemnity the Clerk read the charges (previously listed) against the defendant. A vote as to his guilt or innocence was taken. By a count of six to nothing the Commission, sitting as a court of Jesus Christ, found the accused guilty. The official pronouncement was then read:

**The Judicial Commission in accordance with the above findings and in exercise of the authority vested in it, does hereby judge and determine that the said Defendant, J. Gresham Machen, shall be suspended from the office of a minister in the Presbyterian Church in the United States of America, until such time as he shall give satisfactory evidence of repentance.**

The irony of the verdict given that day was not lost on certain public figures doctrinally out of accord with Machen's stand, as well as by churchmen sympathetic to his position.

Albert C. Diffenbach, a learned Unitarian, religious editor of the *Boston Evening Transcript*, wrote:

Here is a man of distinction in scholarship and of unquestionable devoutness who for twenty years and more has declared that those who control the power of his communion have repudiated the authentic and official Presbyterian faith in favor of a modernistic emasculation of the pure Gospel of the Bible and the Reformation. It is a dramatic situation extraordinary for its utter reversal of the usual situation in a judicial doctrinal conflict. It amounts virtually to this: one man

is declaring that, in administrative effect, his whole church has become heretical.

Dr. Daniel Russell, Moderator of the Presbytery of New York, a notoriously liberal body, said:

**Was Dr. Machen's trial a fair one? Ecclesiastical lawyers maintain that no question of doctrine is involved. In the more adequate view there are doctrinal differences that run into the heart of the entire problem. These the accused was not permitted to discuss in the defense.**

Strong evangelically minded church leaders were equally incensed over the verdict. Dr. A. Z. Conrad, minister of Boston's famous Park Street Congregational Church exploded:

**Not for a generation has anything so high-handed, so unjust, so utter-**

ly un-Christian been witnessed as the trial of Dr. Gresham Machen in the New Brunswick Presbytery.

Machen's close friend and former fellow-seminarian, Dr. Clarence Edward Macartney, asserted:

**Sad, lamentable, tragic, unthinkable that the church Dr. Machen has served for thirty years, and more than twenty of them at our oldest and most famous seminary, and to which he has brought renown by his great talent, should now repay him by casting him out of its fellowship.**

One can almost hear the echo of the plaintive cry of the prophet Isaiah:

**Your brethren that hated you, that cast you out for my name's sake, said, Let God be glorified (Isaiah 66:5).**

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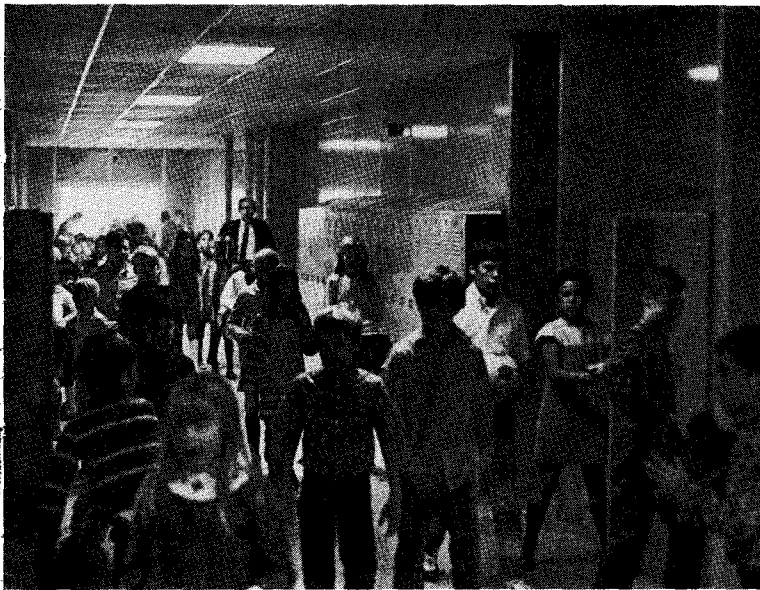
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VOL. 39, NO. 6 / NOVEMBER 1970



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those who would hold that abortion is something less than a violation of the Sixth Commandment.

### Some "practical" problems

There are vitally important consequences growing out of this whole question. If "abortion is murder" then those who perform it or have it performed are "murderers." If they are murderers and do not repent, they cannot be a part of the kingdom of God and should not be permitted to remain in Christ's church. That sounds quite harsh, but not if "abortion is murder"!

If abortion is something less than murder, then the church must refrain from condemning as murderers those who voluntarily become involved in it. As Dr. Frame points out, an abortion may very well be the fruit of some other sinful attitudes, motives with which the church should be concerned. But if abortion is ever justifi-

able on biblical grounds, then the church has a positive obligation to give comforting counsel to those who may come within such justifiable limits.

Yet consider the unbearable strain that would exist within a church that cannot agree on this question! A condemned "murder" excommunicated from one congregation might find absolution and comfort in another. The fellowship of the saints would be ripped to shreds. Consider also, from either viewpoint, the spiritual and psychological and even physical grief that could result from pastoral counseling based on the "wrong" answer! It is not an "academic question"!

Since the question has been asked, and since it is by all accounts a vitally serious one, the "burden of proof" is on each of us. Answers to such a question require all of us to search the Scriptures and to pray for the light of the Holy Spirit!

—J. J. M.

*Captain with the mighty heart — 17*

## THE MODERATOR

HENRY W. CORAY

At the 1936 General Assembly of the Presbyterian Church in the U.S.A., to the surprise of no one, J. Gresham Machen and other members of the Independent Board were suspended from the ministry and from the office of ruling eldership. The condemned churchmen were not permitted to appeal to the Bible or to the Constitution of the Church to justify their stand. Thus, as Ned Stonehouse has pointed out in the Machen biography, "The ecclesiastical courts might solemnly convene in the name of Jesus Christ and might cite Scripture in drafting charges and specifications, but if the accused were to be denied the right of seeking to establish the conviction that the order of an Assembly was contrary to the Word of God, as well as to specific provisions of the subordinate standards, such provision would be vanity and mockery."

Astonishing indeed is the fact that the late Dr. Edward Carnell, then serving on the faculty of Fuller Theological Seminary, himself a Westminster graduate, should tick off a

statement that "No individual Presbyterian can appeal from the General Assembly, and to think that he can is cultic" (*The Case for Orthodox Theology*, Westminster Press, 1959). Patently Carnell confused historic Presbyterianism with Roman Catholic hierarchical rule. The Westminster Confession of Faith, under which Presbyterians operated before that great document "was put under glass in 1967" (as Dr. Clowney has described it) declares that:

**All synods or councils, since the Apostolic times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both (Chapter 31, Section 3).**

Prior to the ruling of the 1936 General Assembly, militant conservatives in the denomination, anticipating the radical action against Machen and others, had established a Covenant Union. The preamble declared that:

**The purpose of the Covenant Union shall be to defend and maintain the Presbyterian Church in the U.S.A.—**

*(Continued on page 84)*



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that is, to defend (1) the Word of God upon which the Constitution is based, (2) the full, glorious system of revealed truth contained in the Confession of Faith and Catechisms, commonly called (to distinguish it from the various forms of error) the "Reformed Faith", and (3) the truly Scriptural principles of Presbyterian Church government, guaranteeing the Christian's freedom from implicit obedience to any human councils and courts and recognizing instead, in the high Biblical sense, the authority of God.

In order to put traction in the stated purpose of the Union a Pledge was annexed with this declaration:

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

So when the highest court in the Presbyterian Church condemned Machen and his colleagues for not bowing before its mandate, the question these leaders had to answer was, "Shall we obey God rather than man?" Acting on principle they replied in the affirmative. Having put their hand to the plough they refused to turn back. For this they were driven from the largest Presbyterian body in the world. They were maligned, misrepresented, abused, verbally castigated and in general made a spectacle before men and angels. They took the broadside joyfully.

It is of passing note that not a few evangelically minded men remained in the church. In effect they said to Machen, "We agree with your theological position wholeheartedly, but we cannot go with you in your church policies. We therefore will remain in the denomination and carry on the fight against unbelief."

One is constrained to look back from this point and ask the question, "How goes the battle?" The answer has to be: the battle is over and the mopping up process is going on. The warriors have sheathed their swords. The Silent Majority now looks down

on the shambles that once was a battlefield. Where is there in the (now) United Presbyterian Church a single rallying point, a stalwart uncompromising post where the conflict is raging?

It is significant that Lefferts Loetscher, in *Broadening Church*, has asserted that:

The termination of the judicial cases in 1936 marked the virtual cessation to date of theological controversy. In spite of important internal diversities, the church since 1936 has enjoyed the longest period of theological peace since the reunion of 1869.

Of course.. It has been said that you do not explode dynamite in a barrel of feathers!

On June 11, 1936, there came to birth in Philadelphia the Presbyterian Church of America. At the initial General Assembly, Dr. Machen was elected to the office of Moderator by a unanimous vote.

That Assembly adopted the following resolution:

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

The nucleus of the church turned out to be a cloud no bigger than a man's hand. Thirty-four ministers, seventeen elders, and seventy-nine laymen enrolled as charter members. (By November the number of ministers increased to one hundred and four.)

In his message to the General Assembly, Dr. Machen said:

If a man remains in the Presbyterian Church in the U.S.A., he must support the propaganda furthered by the boards. That propaganda is in part a plainly Modernist propaganda quite hostile to the gospel. Yet even that propaganda must be supported by a man who would obey the Mandate now so vigorously

enforced. The Mandate says, "Support the official program." If Modernism is part of the official program then, according to the Mandate, you must support Modernism too . . . .

What constrains us to obey Christ's commands as we go from this place; what constrains us to face a world of enemies; what constrains us to separate ourselves from old precious friends? Well, no doubt the almighty power of our King; He is our Maker; we are His creatures. It is His right to rule. Yes, He constrains us by His mighty power. But He constrains us by something else. He constrains us by His love. "The love of Christ constraineth us." "He loved us and gave Himself for us." He bought us with His own blood. What shall we give for Him?

Meanwhile what has become of the name, Presbyterian Church of America? It had to be given up. The Presbyterian Church in the U.S.A., having in actuality turned its back on the Bible, had no conscience in setting aside the principle laid down by Paul in 1 Corinthians 6:1, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" In civil court it sued the newly organized church for assuming a name which, it said, would cause endless confusion in the mind of the public. The upshot of the proceedings was that the name Presbyterian Church of America was dropped. The new name adopted—The Orthodox Presbyterian Church.

Naturally there were many heartaches, tensions and scars when the break occurred. Brother parted with brother, friend with friend, church member with church member. Nevertheless there existed in the freshly constituted communion a great sense of peace and harmony. It was in a way an experience comparable to another situation described by Joel: "The land is as the garden of Eden before them, and behind them a desolate wilderness." It was like Elim after Marah. With profound relief Machen penned an article in the *Presbyterian Guardian* titled, "A True Presbyterian Church at Last."

But tragically the Orthodox Presbyterian Church, wrapped in swaddling clothes, was to sustain bitter testings hardly anyone anticipated. Rough waters and dangerous shoals lay ahead before the ship would set its prow on a course that would guide it to its desired haven.

# The Presbyterian Guardian

VOL 40, NO. 2 — FEBRUARY 1971



*S.A.V.E.  
TEAM  
in  
DENVER*

**S**TUDENTS  
**A**s  
**V**OLUNTEER  
**E**VANGELISTS





# The Rejected

HENRY W. CORAY

No sooner had the dust of battle in the major engagement settled than the smog of a minor one began to form.

Late in the calendar year 1935, Professor John Murray launched a series of articles in *The Presbyterian Guardian* titled, "The Reformed Faith and Modern Substitutes." In the May 1936 issue, in a piece on Dispensationalism, Mr. Murray pointed out some serious defects in the scheme of things as developed, for instance, by Scofield, Chafer, and Feinberg. Murray said:

**Our standards are explicit that the Mosaic dispensation was an administration of the covenant of grace that comes to its full exhibition in the New Testament revelation. Dispensationalists are emphatic and reiterative that the governing principle of this Mosaic dispensation was the principle of law or covenant of works. The contrast between the two positions is absolute.**

Murray also quoted Chafer as declaring:

**The early part of Matthew belongs to the dispensation of law rather than grace. "Grace and truth came by Jesus Christ" became effective with the cross of Christ rather than with his birth. From Feinberg this salvo issued:**

**God does not have two mutually exclusive principles as law and grace operative in the same period. . . . The principles of law and grace are mutually destructive; it is impossible for them to exist together.**

Curiously, some of the warriors who had fought beside Machen up to this point, even including H. McAllister Griffiths, objected to Murray's analysis fearing it would divide the brethren.

About this time Professor R. B. Kuiper of Westminster Theological Seminary published an article in *The Banner*, official organ of the Christian Reformed Church. In it he made reference to the fact that the newly organized Presbyterian Church of America was taking precautions to see that its candidates for the gospel ministry were not tainted with Arminianism or Dispensationalism.

Promptly the Rev. Carl McIntire, member of the Independent Board for Presbyterian Foreign Missions and editor of a new periodical *The Christian Beacon*, accused Professor Kuiper of labeling Premillennialism a heretical teaching. In so doing Mr. McIntire introduced a new note. Kuiper had not charged Premillennialism, but rather Dispensationalism, with error. Kuiper requested *The Beacon* to print his answer to the editor's charge, but McIntire refused.

At this juncture Dr. Machen entered the picture. He pled with Mr. McIntire to reconsider his decision not to publish Kuiper's communication. McIntire was adamant. Between Kuiper and McIntire there flowed a lengthy and sometimes angry correspondence.

I must confess here that it is with considerable reluctance that I incorporate in this story certain excerpts from a letter Machen wrote McIntire. Why with reluctance? Because for three years in seminary Carl McIntire and I were classmates and good friends. Also, when the Independent Board appointed Mrs. Coray and me to China, the Collingswood Church, of which Carl was and still is pastor, supported us and until our resignation from that Board were wonderful to us. It is, however, a well-authenticated fact, as readers of *The Beacon* can testify, that for years Carl McIntire has insisted that the mantle of J. Gresham Machen has fallen on his shoulders, that he is carrying on the fight against unbelief from the point where Machen stopped. In the light of this I am constrained to reveal Machen's attitude toward his former colleague. In a letter to McIntire dated October 23, 1936, Machen said:

**When an editor attacks or criticizes any in his paper, it is imperatively demanded by journalistic ethics as well as by the ethics of the Bible that he should give the person attacked or criticized full opportunity to defend himself, and defend himself in his own way.**

I wrote the *Toronto Star* in answer to something that was pub-

lished in quotation of me in that paper. My letter was published, promptly and in full. So it has been in many other cases. Is it not sad, then, that a religious journal like the *Christian Beacon* should stand on an ethical plane so much lower than that which prevails among the men of the world? . . . .

There are few things more reprehensible than the conduct of an editor who feels free to attack or criticize people and represent their views or utterances as he pleases, and then does not permit them to present their view of the matter to the readers of the paper. How sad it would be for you, who have shown yourself to be so brave in a great conflict and to whom God has given such fine talents, to descend to conduct like that!

What, after all, does religion amount to if it permits those who profess it to run rough-shod over the homely principles of fair play in dealings between man and man?

Herbert D. Morton, in his *Origins of the Twentieth Century Reformation*, comments: "The separatists who stood with J. Gresham Machen brought to the Presbyterian Church of America great personal, spiritual, and intellectual powers. They were people with a heritage and people with a cause. Many had suffered together. It remained to be seen whether or not they would be able to work together."

Even before Machen's death early in 1937 it became evident that the separatists would not be able to work together. There were, as this writer sees it, several contributing factors leading to fragmentation.

One was the rift developing between Machen and McIntire. Until November 1936, Dr. Machen had served as president of the Independent Board. In the November meeting of the Board, Machen was voted out of office. At the time, Mrs. Coray and I were living in Manchuria. I wrote to Carl requesting an explanation for the move on the part of a majority of the members of the Board. His reply — viewed in the light of his own subsequent history as an officeholder in various organizations — is most interesting. He wrote me that Machen was getting too much power!

In 1937, McIntire and a group of church leaders, finding themselves in conflict over what they considered to be irreconcilable differences with the

position of Westminster Theological Seminary, withdrew their support from that institution and founded Faith Theological Seminary. In *The Christian Beacon* for October 2, 1941, McIntire published in full his Address of Dedication of the property given to Faith Seminary. Here are several of his allegations from that address:

After Dr. Machen was removed there came to the fore an element in Westminster Seminary which told the students that they were not loyal to Christ if they did not substitute for the ordinary grape juice of the Communion cup fermented, intoxicating wine. . . . Under this influence certain students held cocktail parties, and some went so far as to become intoxicated. . . . Coupled with this after the death of Dr. Machen, to the bewilderment of others there came to the fore an intolerance of those who believed in the premillennial return of Jesus Christ, and a Seminary spokesman accused those who loved this view of being anti-Reformed heretics. Then there was a harsh intolerance for various opinions. The new church, they were determined, would be an amillennial body. The Seminary was going to present the "Biblical view, which they held to be amillennialism. . . ." It seemed that one cannon after another was exploded by the Seminary to confuse and drive from the movement all who did not agree with the new leadership of the Seminary after Dr. Machen's removal. A hyper-Calvinism even criticized former students who in their zeal for evangelism gave pulpit invitations for men to come forward and accept Christ. They seemed to make their emphasis on the "Reformed Faith" almost a fetish. . . . Faith Seminary would continue the defense of the faith represented by Dr. Machen in his celebrated works, such as "What Is Faith?", "Christianity and Liberalism," "The Origin of Paul's Religion," and "The Virgin Birth." It would sound the call to a consistent Calvinism, to an appreciation of the Reformed Faith in the warmth and zeal for the salvation of the lost, its implicit reliance on the sovereignty of God, and its full honoring of the grace of God. There is no other institution in existence with its single purpose and clear vision of America's need.

The above claims and indictments are so palpably false, vicious, and unsupported by the naked facts that a thunderous silence serves as the best refutation of them.

February, 1971

The founding of Faith Seminary was the forerunner of a schismatic rupture within the Presbyterian Church of America.

Dr. Allan A. MacRae, president of Faith Seminary, has written the *Story of the Bible Presbyterian Church* (Collingswood Synod) in pamphlet form. Professor MacRae refers to certain men who with Dr. Machen pioneered the break with the old Presbyterian Church in the U. S. A. Among them were Dr. McIntire, Dr. Harold Laird and Dr. J. Oliver Buswell, Jr. He states that these men "determined to carry on the testimony of Presbyterianism as it existed prior to the infiltration of Modernism. They resolved to hold the Bible at the very center of their work. Out of this situation the Bible Presbyterian Church was born."

It is surpassing strange that Dr. MacRae thus represents the inception of the Bible Presbyterian Church. He fails to mention that he and other leaders of that church actually pulled out of the Presbyterian Church of America (later named the Orthodox Presbyterian Church). It was out of that situation of differences among those who together had left or been driven from the Presbyterian Church in the U. S. A. that what is now known as the Bible Presbyterian Synod originated. In Dr. MacRae's pamphlet not a single reference is made to the Presbyterian Church of America or to Westminster Theological Seminary. One not acquainted with the actual history of the two bodies would never suspect that either that church or that seminary existed, much less that the Bible Presbyterian Synod or Faith Theological Seminary had ever had any relation to them.

Not many years after this fracture, a number of the churchmen who had moved with Dr. McIntire into the new church, for reasons which by now ought to be obvious to the religious world, split with him and formed yet another denomination. This group later on joined forces with another Reformed body to form the present Reformed Presbyterian Church, Evangelical Synod.

In retrospect, there is probably not a person living who passed through those tumultuous years who does not look back on the fragmentation with

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sorrow and regret. Unfortunately in controversy emotions too often color principles, feelings run high, statements are tossed off that should never be voiced, personality clashes with personality, and scars of battle will be carried to the cemetery. You cannot help wondering how matters would have developed had Machen been spared. In God's program he was removed; and Christ's church moves on, blundering, bruised and bleeding. "God's workmen are called home but His work goes forward."

Those of us who knew Machen cannot but be thankful for one bright gleam in an otherwise dark climax to his life. The prophet phrased it for us: "*The righteous perisheth and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come*" (Isaiah 56:1).

# The Presbyterian Guardian

VOL. 40, NO. 4/APRIL 1971

EZEKIEL 37

will sanctify my great  
was profaned among the  
ch ye have profaned in  
them; and the heathen  
at I *am* the LORD, saith  
I, when I shall be sancti-  
fore their eyes.

ill take you from among  
and gather you out of all  
I will bring you into your

ill I sprinkle clean water  
d ye shall be clean: from  
iness, and from all your  
leanse you.

heart also will I give you,  
rit will I put within you:  
te away the stony heart  
sh, and I will give you an

will put my spirit within  
e you to walk in my stat-  
hall keep my judgments,

shall dwell in the land  
to your fathers; and ye  
people, and I will be your

so save you from all your  
and I will call for the  
increase it, and lay no  
you.

will multiply the fruit of  
the increase of the field,  
ceive no more reproach  
ong the heathen.

shall ye remember your  
s, and your doings that  
I, and shall lothe your-  
own sight for your in-  
or your abominations.

your sakes do I *this*,  
I God, be it known unto  
ned and confounded for  
s, O house of Israel.

th the Lord God; In the  
hall have cleansed you  
r iniquities I will also  
well in the cities, and the  
e builded.

desolate land shall be  
s it lay desolate in the

plant that that was desolate: I the  
LORD have spoken it, and I will do it.

37 Thus saith the Lord God; I will  
yet for this be enquired of by the house  
of Israel, to do it for them; I will in-  
crease them with men like a flock.

38 As the holy flock, as the flock of  
Jerusalem in her solemn feasts; so  
shall the waste cities be filled with  
flocks of men: and they shall know that  
I *am* the LORD.

## CHAPTER 37

**T**HE hand of the LORD was upon  
me, and ce  
of the LORD,  
midst of the  
bones,

2 And caus  
round about;  
very many in  
*they were* very

3 And he sa  
can these bon  
O Lord God,

4 Again he said unto me, Prophecy  
upon these bones, and say unto them,  
O ye dry bones, hear the word of the  
LORD.

5 Thus saith the Lord God unto  
these bones; Behold, I will cause  
breath to enter into you, and ye shall  
live:

6 And I will lay sinews upon you,  
and will bring up flesh upon you, and  
cover you with skin, and put breath  
in you, and ye shall live; and ye shall  
know that I *am* the LORD.

7 So I prophesied as I was com-  
manded: and as I prophesied, there  
was a noise, and behold a shaking, and  
the bones came together, bone to his  
bone.

8 And when I beheld, lo, the sinews  
and the flesh came up upon them, and  
the skin covered them above: but  
*there was* no breath in them.

9 Then said he unto me, Prophecy  
unto the wind, prophesy, son of man,  
and say to the wind, thus saith the  
LORD God; Come from the four winds,  
O breath, and breathe upon these

EZEKIEL 38

are dried, and our hope is lost: we are  
cut off for our parts.

12 Therefore prophesy and say unto  
them, Thus saith the Lord God; Be-  
hold, O my people, I will open your  
graves, and cause you to come up out  
of your graves, and bring you into the  
land of Israel.

13 And ye shall know that I *am* the  
LORD, when I have opened your  
graves, O my people, and brought you  
up out of your graves,

14 And shall put my spirit in you,  
and ye shall live, and I shall place you  
all ye know  
oken it, and  
RD.

LORD came

of man, take  
upon it, For  
en of Israel  
like another  
For Joseph,  
d for all the

## "Take it and read it"

house of Israel his companions:

17 And join them one to another  
into one stick; and they shall become  
one in thine hand.

18 And when the children of thy  
people shall speak unto thee, saying,  
Wilt thou not shew us what thou  
*meanest* by these?

19 Say unto them, Thus saith the  
Lord God; Behold, I will take the  
stick of Joseph, which is in the hand of  
E'-phra-im, and the tribes of Israel his  
fellows, and will put them with him,  
*even* with the stick of Judah, and make  
them one stick, and they shall be one  
in mine hand.

20 And the sticks whereon thou  
writest shall be in thine hand before  
their eyes.

21 And say unto them, Thus saith  
the Lord God; Behold, I will take the  
children of Israel from among the  
heathen, whither they be gone, and  
will gather them on every side, and  
bring them into their own land:

22 And I will make them one nation  
in the land upon the mountains of

save them out of all the  
places, wherein they have  
will cleanse them: so shall I  
people, and I will be their God

24 And David my serva  
king over them; and they al  
one shepherd; they shall al  
my judgments, and observ  
utes, and do them.

25 And they shall dwell  
that I have given unto Jac  
vant, wherein your fathers I  
and they shall dwell therein  
and their children, and thei  
children for ever: and m  
David *shall be* their prince

26 Moreover I will make  
of peace with them; it shall  
lasting covenant with them:  
place them, and multiply  
will set my sanctuary in th  
them for evermore.

27 My tabernacle also sh  
them: yea, I will be their God  
shall be my people.

28 And the heathen shall  
I the LORD do sanctify Is  
my sanctuary shall be in th  
them for evermore.

## CHAPTER 38

**A**ND the word of the L  
unto me, saying,

2 Son of man, set thy fa  
Gog, the land of Ma'-gog,  
prince of Me'-shech and Tu  
prophesy against him,

3 And say, Thus saith  
God; Behold, I *am* against  
Gog, the chief prince of Me'  
Tu'-bal:

4 And I will turn thee  
put hooks into thy jaws, a  
bring thee forth, and all th  
horses and horsemen, all  
clothed with all sorts of ar  
a great company *with* buc  
shields, all of them handling

5 Persia, E-thi-o'-pi-a, a  
with them; all of them with  
helmet:

6 Go'-mer, and all his b



*Captain with the mighty heart — 19*

## THE VICTOR

HENRY W. CORAY

Early in January of 1937, I returned from a country itinerary to our home in Harbin, Manchuria. I was so completely exhausted that I tumbled into bed and into a deep sleep. About four o'clock the next morning I came to, feeling wonderful. Mrs. Coray heard me stir. It was then that she broke the word she had withheld the evening before. "Dr. Machen," she said softly, "has gone to heaven."

I must confess that something in me died also. Poignantly I thought of those joyous years I had known him at seminary, his stimulating lectures, his "tightwad parties," the many warm personal touches on campus, the moving prayer he had offered at our wedding, the magnificent sermon he had delivered at my ordination service—an exposition of Cecil Alexander's hymn, "There Is a Green Hill Far Away" and many other priceless remembrances. And now to learn that he had been taken away in the prime of his career just, it would seem, when he was most

needed—this fact bombarded my mind together with a rash of quivering doubts and questions. Why? Was his death avoidable? How could the Christian community afford the loss of such a redoubtable Achilles? What would become of Westminster Seminary; of *The Presbyterian Guardian* which he had begun; and of our frail church still in its swaddling clothes?

I suppose what grief-stunned hearts too often forget, in the shock of sudden bereavement, is that

**Human counsels come to nought,  
That will stand which God hath wrought.**

Time has proven it to be so. Westminster Seminary still stands as a bastion of Reformed theology, and despite severe testings. The Orthodox Presbyterian Church, fragile and imperfect as it is, continues to hold aloft the torch Machen had helped light. The *Guardian* has been able to survive the loss of its originator. All

three represent enduring tributes to his courage and foresight.

Days dragged by before we in the Orient were to receive information concerning the details of his passing.

The late Samuel Allen, a minister in the Presbytery of the Dakotas, had invited Dr. Machen to speak in the churches in his area. He had accepted the invitation, even though hard pressed for time. When the hour came for him to entrain for the west he was feeling anything but energetic. The strain of conflict had taken a heavy toll of his reserve strength. Members of his family as well as several close friends urged him to cancel the engagements. He refused, arguing that he had made a commitment and could not let Allen down. Confident that he was doing the right thing he left Philadelphia—for the last time.

Sam Allen met his train at Bismarck and drove him through the brutal December cold to Leith, North Dakota. There he preached a sermon, even though in great physical weakness. That night pleurisy struck him.

The next day Allen chauffeured him to Bismarck, seventy-five miles from Leith. Now his condition was deteriorating fast. The pleurisy, one of the most painful of ailments, put him in a state of agony. He should have gone to bed. Instead he insisted on preaching.

The following morning he said he was better. He informed Allen he planned to go home. The Bismarck physicians, however, would not hear of it; they insisted that he be hospitalized. Concerned lest his family and his fellow-workers in Philadelphia worry about his illness, he dispatched telegrams assuring them that there was no cause for alarm.

He was wrong. By the next morning pneumonia had set in.

On New Year's Eve, Allen sat with him as his life ebbed away. He said to Sam, "I had a vision of heaven and it was glorious."

New Year's Day found him at the point of death. Periods of consciousness checkered moments of unconsciousness. He realized the end was at hand. One of the last of his actions was to dictate a telegram to the Rev. John Murray with this message:

"Thankful for the active obedience of Christ. No hope without it."

*(continued on page 51)*

**Captain with the mighty heart**  
(continued from page 47)

Soon after, he drew his last breath.

He lies buried in the beautiful Greenmount Cemetery in Baltimore, near the graves of Mr. and Mrs. Arthur Webster Machen, his beloved father and mother.

The Book of Proverbs reminds us that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Sometimes the armistice is consummated posthumously. In his case certain prominent Americans, not at all in sympathy with the theological stance he assumed in his life, nevertheless paid high tribute to him upon his exodus.

From the pen of the brilliant but skeptical H. L. Mencken came this panegyric:

My interest in Dr. Machen while he lived, though it was large, was not personal, for I never had the honor of meeting him. . . . Though I could not yield to his reasoning I could at least admire, and did greatly admire, his remarkable clarity and cogency as an apologist, allowing him his primary assumptions.

One of the distinguished editors of *The Boston Evening Transcript*, Albert C. Dieffenback, a self-confessed Unitarian, had this to say:

No other man equalled Dr. Machen in a recognized command of the situation. That his passing brings into relief the lack of success of the great religious adventure only slightly dims the significance of the issue. . . . Newspaper readers and the uninformed opponents of Dr. Machen within his own household have fashioned in their minds a characterization of the man which is in fact a caricature. J. Gresham Machen was a gentleman. That is the word. Born of an excellent family of the South, in Baltimore, Machen was a Christian after the Presbyterian order. And that means a living, doctrinal, cultured and spiritual faith.

Pearl S. Buck was constrained to add her word of praise:

The man was admirable. He never gave in one inch to anyone. He never bowed his head. It was not in him to trim or compromise, to accept any peace that was less than

triumph. He was a glorious enemy because he was completely open and direct in his angers and hatreds. He stood for something and everyone knew what it was.

Those in the orbit of his friendship were no less appreciative of his worth. Said Dr. Caspar Wistar Hodge:

I not only loved him as a personal friend, but I regarded him as the greatest theologian in the English-speaking world. The whole cause of evangelical Christianity has lost its greatest leader.

Dr. Leander S. Keyser, a Lutheran scholar, wrote:

I admired him for his stalwart faith, his unswerving loyalty to Christ, his clear and definite convictions, his unique and forceful way of stating his views, and his undaunted courage.

And so passed from this earthly coil one who was both loved and hated, admired and resented, honored and slurred, a genuine Valiant-for-truth who, like Paul, carried on his ministry by "evil report and good report"—one of whom in a very real sense "the world was not worthy."

*After this it was raised abroad that Mr. Valiant-for-truth was taken with a summons . . . and had this for a token, that the summons was true, that his "pitcher was broken at the fountain"—Ecclesiastes 12:6. When he understood it he called his friends, and told them of it. Then said he, "I am going to my Father's; and though with great difficulty I have got hither, yet now do I not repent me of all the troubles I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and my scars I carry with me, to be a witness for me that I fought His battles who will now be my rewarder." When the day that he must go hence was come, many accompanied him to the river-side, into which as he went, he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is thy victory?"—I Corinthians 15:55. So he passed over, and all the trumpets sounded for him on the other side.*



## When you write your Will WATCH OUT!

The very act of writing your last will and testament will save your survivors from many worries.

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Do you know what to watch out for in naming beneficiaries? In selecting an executor? In taking advantage of tax laws? In anticipating probate expenses? In considering what and how to give to the work of the Lord?

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Send for our free folder. You'll find it helpful whether or not you wish to remember Westminster in your will. And we'll be glad to send it with no obligation whatever.

## WESTMINSTER THEOLOGICAL SEMINARY

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