

The Presbyterian Guardian

January 23, 1937

VOLUME 3, NUMBER 8

One Dollar a Year

NED B. STONEHOUSE,
Editor

The J. Gresham Machen Memorial Number

THOMAS R. BIRCH,
Managing Editor

THE PASSING OF J. GRESHAM MACHEN

OUR hearts are deeply wounded but not unto despair. We who remain are not sorrowing as those who have no hope, for our God added grace to grace when he crowned His work of lifelong favor toward His servant with a most joyous testimony of abundant entrance into the heavenly home. A Roman Catholic sister who had served as one of his nurses remarked that he had been "all spirit." But the fact remains that to us he was a dearly beloved Christian brother whose life touched ours for good at a thousand points. Indeed, he was far more than a brother to many of us. He was a father in Israel and we have become orphans. The cry of our grieving hearts in these days has been: "Our father, our father, the chariot of Israel and the horsemen thereof!" But God who was so gracious to him has not forsaken us. Thanks to His blessed Name, we have the assurance that the Lord his God is the living God who remains as the guide and stay of His people.

A FATHER IN ISRAEL

As Elijah was the spiritual father of Elisha and of other "sons of the prophets," Dr. Machen was the spiritual father of countless Christians in our time. The world over, many of God's little ones listened eagerly to his words, whether spoken or written, for, more than any other in this generation, he clearly expressed and defended and strengthened their Christian faith on the basis of the Word of God. "My little children, of whom I am again in travail until Christ be formed in you," Paul wrote to the Galatians, and this bold figure accurately expresses the relationship between Dr. Machen and a great circle of humble believers in the Bible as the Word of God.

And he was notably the spiritual father of a generation of theological students who crowded into his classrooms. How profoundly the thinking and living of young men have been affected by his teaching! Commending his learning with singular gifts as a teacher, his influence upon his students was lasting and in many instances so powerful as to alter radically the course of their lives. He was so much a man of power and energy that his very presence often proved a source of stimulation to thought and action.

Moreover, to many of us he manifested all of the affection that a natural father might possibly bestow upon his sons. Besides his loving care for all of the churches, which found touching expression in the last week of his life, nothing seemed to give him more joy than to encourage and help others. His acts of generosity were legion. How precious to his sons are the letters of advice and encouragement—how did he find time to write them all?—and the memories of the sympathy with which he received us in the midst of his dreadfully busy life! We never addressed him as a father—he was far too democratic to allow that as a possibility—but in the midst of our jolly fellowship we never quite forgot a certain sense of his separateness which today brings spontaneously to our lips the exclamation of Elisha: "Our father, our father."

THE CHARIOT OF ISRAEL

We have depended so much upon him in the past that it might well appear that we could not go on without him. Dauntless warrior for the Lord, clothed with the full armor of God, he bore the brunt of the battle against the enemies of God's people. Humble children of God have looked to him as their protector and de-

fender. In a time of great apostasy those who have not bowed the knee to Baal have gone forward with greater courage because of his valiant deeds in their behalf.

No proper estimate can be given here of the significance of the life of Dr. Machen for the furtherance of orthodox Christianity and in particular for the progress of the cause for which he had labored so intensely during the last several years of his life. Certainly it is incalculable. His place in the formation and in the councils of Westminster Theological Seminary, The Independent Board for Presbyterian Foreign Missions, and The Presbyterian Church of America was unique. He was generally recognized as "chief among equals" in the church. No one approached him in the influence which he wielded through pen and voice.

It is not surprising therefore that some should suppose that The Presbyterian Church of America was facing a crisis through the passing of one who was so largely responsible for its formation. One religious editor within the Presbyterian Church in the U.S.A. has already suggested that now there might be a general return to the old organization. Evidently in that eventuality Westminster Seminary and the Independent Board would be expected to dissolve or to undergo radical changes, for Dr. Machen's name has not been associated less intimately with these institutions than with The Presbyterian Church of America.

THE QUALITY OF HIS LEADERSHIP

However complimentary to Dr. Machen's life such suggestions may appear on the surface, actually, inasmuch as they involve the destruction of the institutions which meant more to him than life, they represent the greatest possible depreciation of his significance. Moreover, they evidently spring from a grossly mistaken notion of the quality of his leadership—as if he had committed, or had sought to commit, men to himself or to an organization! The goal of all of his striving was to bind men to Jesus Christ as Saviour and Lord.

His leadership was that of a statesman rather than that of a politician. He gave his life to set forth by word and deed great principles of action, which he found in the Word and Law of God. He was as much opposed to government by men (as opposed to government by law) in the church as in the nation. Although he was recognized as one of the greatest scholars and clearest thinkers of our time, who fashioned and stimulated the minds of thousands, his leadership was marked even more as a leadership by example than as a leadership by precept. Above all he was a man of action who

applied the dynamic truths of the gospel to the life of the church.

One of the reasons why he could not remain on at Princeton, when that institution was reorganized in 1929, was that it would have been necessary for him to pay the price of keeping silent on the ecclesiastical issues of the day and to accept the peace-at-any-price which that institution has adopted. Throughout his teaching career he insisted that the task of the teacher of theology is not exhausted in setting forth the truths of the Bible—the true teacher, he held, must show by word and deed how these truths must penetrate and shape the life of the church today. Nothing showed his truly Reformed character more clearly than the manner in which he suited his actions to the principle that a church that deserves the name "Reformed" must constantly be undergoing reformation through the impact of the truths of the Word of God.

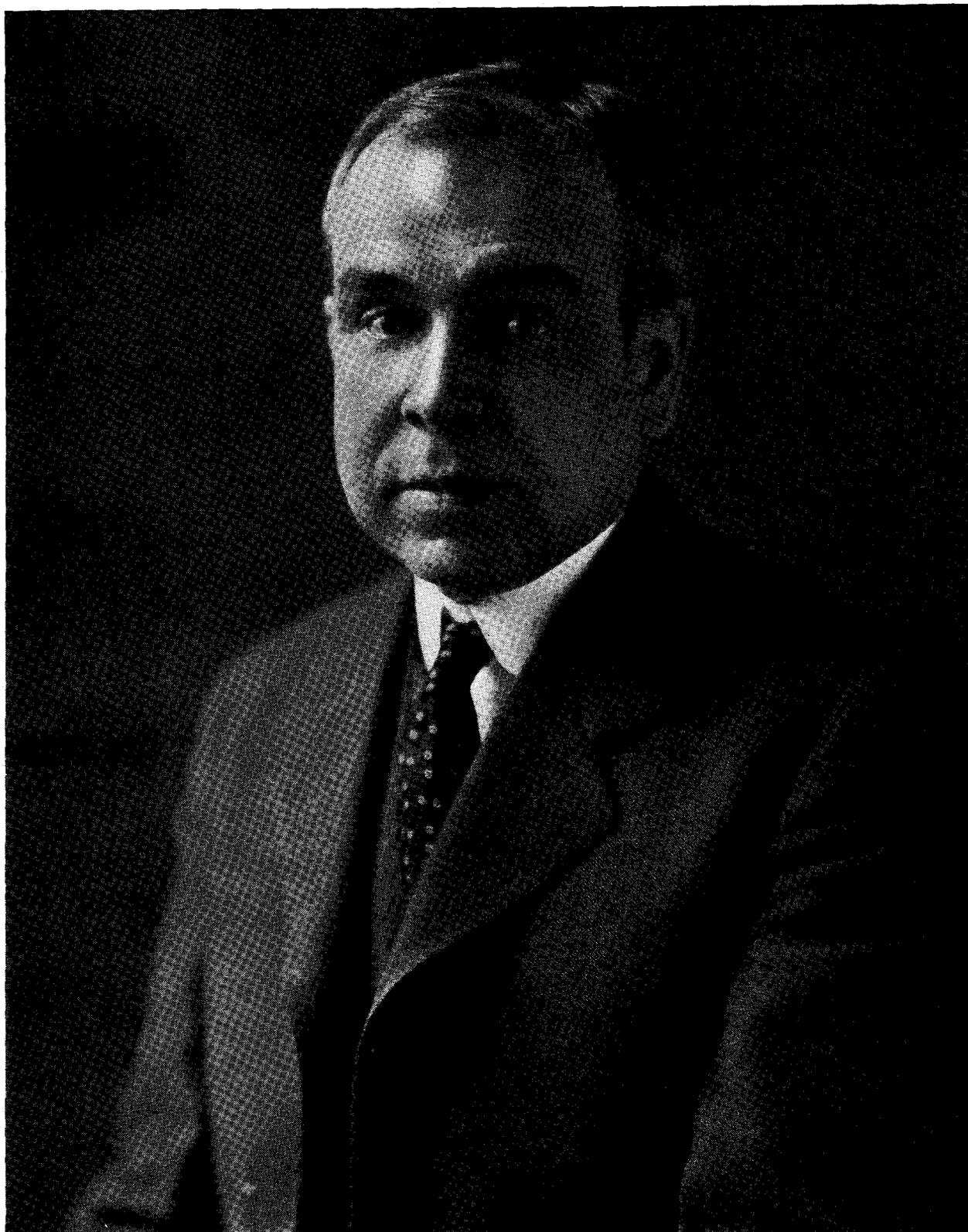
He always insisted, too, that the proclamation of the truth must take place on an honest foundation. At the opening of Westminster on September 25, 1929, he said:

Though Princeton Seminary is dead the noble tradition of Princeton is still alive. Westminster Seminary will endeavor by God's grace to continue that tradition unimpaired; it will endeavor, not on a foundation of equivocation and compromise, but on an honest foundation of devotion to God's Word to maintain the same principles that old Princeton maintained. We believe, first, that the Christian religion, as it is set forth in the Confession of Faith is true; we believe, second, that the Christian religion welcomes and that it is capable of scholarly defense; and we believe, third, that the Christian religion should be proclaimed without fear or favor, and in clear opposition to whatever opposes it, whether within or without the church, as the only way of salvation for lost mankind.

With these ringing words of Christian conviction, this historic statement offers not only an unanswerable *apologia* for the formation of Westminster Seminary but also a justification for the other reformatory acts of his life, including his unique contribution to the formation of The Presbyterian Church of America.

His insistence upon carrying out his speaking engagements in North Dakota when he was in great physical agony and was ill unto death is merely one illustration of his complete disregard of his personal welfare in the face of duty. So although his steadying hand is gone his example of complete devotion to truth and duty remains fresh. And because he has left this heritage of complete fidelity to principle, the work will go on under God in loyalty to the truth for which he gave his life.

The Lord God of J. Gresham Machen is with us yet.



J. Gresham Machen
July 28, 1881 - January 1, 1937

The Last Battle of Dr. Machen

By the REV. SAMUEL J. ALLEN

DR. MACHEN answered my call to help in presenting the cause of The Presbyterian Church of America in Bismarck, North Dakota. The Presbytery of Bismarck of the Presbyterian Church in the U.S.A. had painted Dr. Machen as a very unsavory and troublesome person. That, as usual, was their answer to all the charges of unbelief made against them.

From the time he assented to the call, nothing could dissuade him from answering it—neither the smallness of the seceding group, coldness of North Dakota's weather, nor pleas of dear friends and relatives who feared for his health. He was determined to go out to North Dakota and help in the conflict for the faith as it was being waged in that locality.

Accordingly he undertook the arduous trip from Philadelphia, and arrived in Bismarck 11 A. M. Tuesday. I met him emerging from an elevator in the Patterson hotel. After a warm greeting, "Dassie" immediately wanted to know the plans. In an offhand way he told me that he had been sick the night before on the train, but that he was feeling better and ready to do anything that I thought would help the cause. I then told him that, if he were up to it, I would like him to go to Leith, 75 miles away, so that my people could see for themselves "this terrible man, Machen." On that trip to Leith, he kept saying, "You are not seeing 'Dassie' at his best; I'm not like this very often." One could see that he was not feeling well. During this trip his whole conversation showed his devotion to the Reformed Faith. His whole heart and soul were particularly centered on Westminster Seminary and THE PRESBYTERIAN GUARDIAN. His ambition for the latter was to see it a real organ of the new denomination, propagating truly reformed doctrine, maintaining its glorious tradition.

When we arrived at Carson where I live, my four little girls clambered about him as if they had known him always. Our dog was vying with the children for a place on his lap. At dinner, "Dassie" could hardly touch a bite, yet he never complained. He commended Mrs. Allen on her biscuits

and said if he were himself he would pack away at least five.

Later we went to Leith. There was only a small crowd but it didn't dampen his ardor for one minute. During the speech he was hampered by a cough that made it appear as though he were troubled with asthma. The room was hot and stuffy and made it even more difficult for him. Nevertheless, he went straight through without one single complaint or excuse.

Almost immediately after his talk he was stricken with pleurisy. He could not walk up the steps by himself. The pain was intense. He was in agony. From Leith to Bismarck (75 miles) he groaned with pain and had a terrible thirst. Sometimes he thought he was going to die. More than once he cried out about his thirst. I offered to stop but he said, "We can't do it. Wait until we get to Bismarck." At one time he cried, "I can't make it, I can't make it"; then he would say, "I can't die now, I have so much work to do." This was the saddest and most grievous trip I ever made. My heart grieved as I heard his groaning and wondered if he would reach Bismarck. At last, after what seemed an age, we arrived in Bismarck about 7.15 P. M. He had to be helped from my car to his room. At first he wouldn't consent to the calling of a doctor, but the pain was so intense that he finally yielded on this point. After calling the doctor at 7.30 P. M. I had to go to the hall where the meeting was to take place and arrange things. At 8.05 P. M. I called him by phone and asked him how he felt. To my surprise and delight he told me that the doctor had bandaged him up and eased the pain, and that he was fit as a fiddle and ready to meet any Auburn Affirmationist that might wish to meet him. About ten minutes later he walked into the auditorium apparently as spry as ever, with a big, broad smile on his face. After he was introduced he gave a fine address which made a strong impression on the people present and destroyed, in their minds at least, all the slander and calumny about his "bitter character." After the address he answered questions for fifteen minutes—but the signers of the Auburn

Affirmation at Bismarck did not attend.

After the meeting he almost collapsed. I brought him to his hotel. He was in agony. But over and over he would say, "Sam, it went across; they didn't know I was sick." And it was true! Only a few whom I had told knew that anything was wrong. He made a wonderful impression on the one hundred and fifty present.

The next morning he was dressed and ready to get his train for the east, but the pain was so intense that the doctor absolutely refused to permit him to do so. He diagnosed his case as pleurisy at first. "Dassie" told me that through that sleepless night of pain he experienced much joy in the fact that God had permitted him to perform his duty.

After arriving at the hospital he sent telegrams to his brother and sister-in-law and to the Rev. Edwin H. Rian, saying that there was no cause for alarm.

In the afternoon I left for Carson, as I had a Bible class at Leith in the evening. I felt little alarm as I knew he was in good hands. I asked the Rev. William Lemke of Bismarck, an evangelical minister, to call and minister to his wants, and told "Dassie" that I had done this. Mr. Lemke, throughout his illness, rendered every service that he could. The Auburn Affirmationist in Bismarck called and told him that if he could do anything he would be glad to do so. This visit disturbed Dr. Machen considerably. He said, when I went back the next day, "Sam, you understand; it is not that I have an unforgiving spirit. I would gladly forgive him if he asked forgiveness, and I do pray that he will see the Christ—but he has another Christ. He cannot help me. He should not come to me in this condition. He should wait until I can discuss things with him. He just doesn't speak the language. Mr. Lemke speaks the language" (meaning the language of a truly born-again person).

That morning, Thursday, I was informed that he had pneumonia. His breath was coming hard. I talked to the doctors and they told me that there must be some way found of getting

"Dassie" to rest. He was sending telegram after telegram and was greatly disturbed by the visit of the Auburn Affirmationist. I determined to stay in Bismarck and do what I could to help him get rest. He needed all his breath and I spent very little time in his room those two days, Thursday and Friday.

Thursday evening I had a precious visit with him. I prayed with him. After prayer he told me of a vision he had. He said that he thought he had already died. "Sam, it was glorious, it was glorious." One could see that he had had a vision of heaven. He had already seen his Lord. He ended by saying, "Sam, isn't the Reformed Faith grand?" This conversation was enough in itself to cause me to dedicate myself anew to propagate the Reformed Faith as God gave grace, wisdom, and strength.

The nurse told me that he was resigned and had repeatedly told her, "Let God's will be done."

New Year's Eve at 11.30 P. M. I called on the nurse who told me that he was doing poorly. In the morning he was very low, but still had a chance. I stayed in the hospital, sometimes outside of his room and sometimes in the room. At rare intervals he would awake. He was fighting for breath. His lungs were fast closing up. One time he was telling Charlie Woodbridge something, and then Paul Woolley. Then the nurse told him that Sam Allen had called. He said, "Fine fellow, Sam. Give him my regards." Then his eyes saw me and he said, "I'm just about conscious, Sam, just about conscious." This was the only time I know that his mind wandered even for a minute. This was about 2.00 P. M. Friday. I never dreamed that he would ever regain consciousness again. To my surprise, when I went to his room at 4.00 P. M. with the Rev. E. E. Matteson and the Rev. C. A. Balcom he was conscious and his mind was clear as crystal, and he said, "Sam, old boy, everything is all right."

I was quite excited at this turn for the better and left the room, not wishing to hurt his chances any. I knew that there was only a very small part of the left lung remaining to breathe through, but I hoped against hope and prayed for a miracle. He was very desirous of seeing his beloved brother, Arthur, and his sister-in-law. He had thought they were coming on the noon train and it was tragic to see his disappointment when they failed to ap-

pear. I do not know why he had the idea that they were coming on the noon train, but he surely thought they were. When his brother and his brother's wife were pulling into Bismarck at 7.45 P. M. this great soul,—this marvellous, cultured, child-like, noble, courageous, Christian leader—breathed his last, and his soul went to be with his Lord.

His last words were put down in a very precise way in a message to John Murray, "I'm so thankful for active obedience of Christ: no hope without it." His nurse took this message.

When I could finally think after seeing one go whom I loved as much as I loved any human, three Scripture passages come to my mind. Philipians 1:23, 24—it was indeed better

for him to be with Christ and it did seem to me that it was absolutely necessary for him to abide in the flock to continue to lift up our hands; II Samuel 3:38—a prince and a great man had fallen in Israel, and II Timothy 4:7—I have fought a good fight, I have finished my course, I have kept the faith.

"Dassie" kept telling me that I wasn't seeing him at his best, but I believe that the Lord gave me the privilege of seeing him at his very, very best. I know that his last few days will always inspire me, for they gave me a picture of a truly humble, courteous, Christian gentleman, and of an indomitable spirit controlled by a passionate desire to glorify the Lord Jesus Christ.

The Funeral Service of Dr. Machen

THE following is the order of the funeral service of Dr. Machen held in the Spruce Street Baptist Church, Philadelphia, on January 5, 1937, and conducted by the Rev. Professor R. B. Kuiper and the Rev. Edwin H. Rian:

PRELUDE—Marian S. Rian

PROCESSION

OPENING SENTENCES—The Rev. R. B. Kuiper

The Lord is in His holy temple: let all the earth keep silence before Him.

I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

HYMN

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

OLD TESTAMENT SCRIPTURE—The Rev. Edwin H. Rian

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth.

My spirit was overwhelmed. I am so troubled that I cannot speak. I

have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with my own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And I said, This is my infirmity; but I will remember the years of the right hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God?

Return, O Lord, how long? and let it repent thee concerning thy servants. Oh satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish the work of our hands upon us: yea, the work of our hands establish thou it.

Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

SOLO—Mr. Dwight H. Poundstone

Sun of my soul, Thou Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

When the soft dews of kindly sleep
My weary eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast.

PRAYER—The Rev. R. B. Kuiper
NEW TESTAMENT SCRIPTURE—The
Rev. R. B. Kuiper

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

And unto one he gave five talents. Then he that had received the five talents went and traded with the same, and made them other five talents. After a long time the lord cometh and reckoneth with him. And he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

But watch thou in all things: endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.

And I heard a voice from heaven saying unto me: Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

He that overcometh shall not be hurt of the second death.

To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star.

He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he

hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all.

Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him are all things: to whom be glory for ever. Amen!

HYMN

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven, and let us in.

Oh, dearly, dearly has he loved!
And we must love him too,
And trust in his redeeming blood,
And try his works to do.

BENEDICTION—The Rev. R. B. Kuiper
RECESSIONAL

POSTLUDE—Marian S. Rian

The Service at Baltimore

The following brief service was read at the grave in Greenmount Cemetery, Baltimore, by the Rev. Ned B. Stonehouse, Th.D.:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our beloved brother, we therefore commit his body to the ground. And we look for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to

judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.

Let us pray:

Almighty God, who by the death of thy dear Son Jesus Christ hast destroyed death, by his rest in the tomb

hath sanctified the graves of the saints, and by his glorious resurrection hath brought life and immortality to light; receive, we beseech thee, our unfeigned thanks for that victory over death and the grave which he hath obtained for us and for all who sleep in him; and keep us in everlasting fellowship with all that wait for thee on earth, and with all that are around thee in heaven; in union with him who is the resurrection and the life, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all, evermore. Amen.

Whose Faith Follow

By the REV. PROFESSOR R. B. KUIPER

A Tribute to Dr. Machen, Delivered January 10, 1937, on
the Westminster Seminary Hour Over
Radio Station WIP

SOME time ago I happened to be present when a minister preached what is known as a farewell sermon to his people. He had chosen a most fitting text for the occasion. Jesus and His favored disciples were on a high mountain. He was gloriously transfigured. Heavenly habitants appeared in the persons of Moses and Elijah. A cloud overshadowed the company. Out of the cloud came the voice of God Himself. The disciples, sore afraid, fell on their faces. Jesus bade them arise. "And when they had lifted up their eyes," says the evangelist, "they saw no man save Jesus only." That verse was announced by the minister as his text. And the very first sentence of his sermon was this: "Beloved, I ask you to forget me completely and to remember only the Christ whom I have preached."

That was beautiful, was it not? I surely thought so at the time, and no doubt almost everybody in the audience thought likewise. And yet it does not require much reasoning to discover that that opening sentence was less sensible and a bit more sentimental than it might have been.

After all there is no sound reason why a congregation should not remember both the Christ who was

preached and the man who preached Him. Remembrance of the one does not exclude remembrance of the other. To be sure, the two are not on one level. "We preach not ourselves," said one of the apostles, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." But it does not follow that the congregation must forget the servant. To do so were hardly human. Rather should the congregation remember the servant *because* he preached the Lord.

It is a most interesting fact that God Himself commands us to remember those who once spoke His Word to us and have since gone to their reward. We find that command in the Epistle to the Hebrews, the thirteenth chapter, and the seventh verse:

"Remember them which had the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation."

I ask you to meditate with me on this portion of Scripture as I apply it to one of God's most faithful servants in the gospel of His Son, Dr. J. Gresham Machen. Withal I shall be exalting not Dr. Machen but Jesus Christ.

SIGNIFICANTLY our text does not tell us to follow the persons of those who have spoken the Word of God to us, but their faith.

Christians are not followers of men; they follow Him who issued the challenge: "If any man will come after Me, let him deny himself, take up his cross, and follow Me."

To be sure, the divine Head of the Church is pleased frequently to assign servants of His to positions of leadership, and these human leaders are valuable gifts which should be cherished and honored. To name but a few, He called Moses to lead His ancient people Israel out of Egypt's iron furnace, across the Red Sea, and through the wilderness, to the borders of the promised land; He appointed the apostles as leaders of the New Testament Church in its infancy; and in the sixteenth century He chose to employ such heroic figures as Luther and Calvin to lead forth His loyal disciples out of a woefully corrupted church. I do not hesitate to add that it was He who raised up Machen to lead a small but faithful remnant out of an ecclesiastical organization which had rejected the Word of God and had dethroned the Church's King.

But mark you what that Christian leader whose peer has not arisen, even the chief of the apostles, wrote to the church at Corinth: "Be ye followers of me, even as I also am of Christ." He would have the Corinthian Christians follow him for one reason only, and that reason was that he himself followed Christ.

In last instance, then, Christians are not followers of mere men but of Jesus Christ. They look not to human beings for leadership, not even to the ablest and the greatest, but to Jesus, the Author and Finisher of their faith.

If that is true of Christians in general, it is particularly true of those Christians who justly call themselves Presbyterians. Presbyterianism is averse to every form of hierarchy. It will not brook even the semblance of hierarchy. It most emphatically refuses to recognize any man as head of the Church. It charges every man who lays claim to such headship with "usurpation dishonoring the Lord Jesus Christ."

How excellent a Presbyterian Dr. Machen was on this score. When he assumed the moderatorship of the

First General Assembly of The Presbyterian Church of America, his first words were these: "I shall be Moderator only so long as the sessions of this Assembly last." Full well did he know that he would not be the Church's Moderator after the Assembly had disbanded. And it was just as clear to him that, even while the Assembly was in session, he was in no wise head of the Church.

Those who dislike The Presbyterian Church of America have sometimes styled its members "Machenites." Had Dr. Machen been a vain man, he might have felt complimented. As a matter of fact this appellation grieved him deeply. He regarded it an affront to the members of the Church, since it stamped them the followers of a mere man. More important by far, he deemed it an insult to Jesus Christ, who he was convinced was the actual Founder and the real Head of this infant denomination.

How fortunate that Dr. Machen was not the head of The Presbyterian Church of America. He was taken away. Had he been the Church's head, it might well pass out of existence now, for a church can no more live without a head than can the human body. But, God be praised, the Church's Head is the everlasting Son of God, Jesus Christ. He is the same yesterday, and today, and for ever. Therefore His Church abides.

WHILE we are not to follow the persons of those who have spoken the Word of God to us, we are enjoined to follow their faith.

Dr. Machen had a great and strong faith. By the grace of God he was a veritable hero of faith, comparable with the heroes and heroines of that illustrious catalogue of the eleventh chapter of Hebrews.

How are we to follow his faith? I would make two suggestions: *by holding fast the truth which he believed and taught, and by manifesting the same courage as he in the defense and proclamation of that truth.* And these two ways of following his faith are one. They may not be separated. Only if we do both these things are we really following his faith.

DR. MACHEN's faith was none other than the historic faith of Christendom. The faith of St. Paul, of Athanasius, of Augustin, of Cal-

vin, of the Hodges and Warfield, was also the faith of Machen.

His faith may be described as intellectual. No, he was not an intellectualist. Far from it. It was not at all his position that acquaintance with the truth is the sum total of faith. He gladly granted that an illiterate grandmother might possess the faith, while a seminary professor might lack it. Nor did he suppose that by mere mental effort one could arrive at faith in Jesus Christ. He knew full well and taught emphatically that the new birth is an indispensable prerequisite of saving faith. But for all that his faith was intellectual. It was more than a mystic feeling of dependence on God. It had factual and doctrinal content. He vigorously opposed the silly notion that God places a premium on ignorance and that mental laziness is a Christian virtue. In the words of a great catechism, he held that true faith is first of all "a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word."

The word *supernatural* describes the content of Dr. Machen's faith as accurately and as adequately as any one word can. To name but a few particulars, he believed firmly in the supernatural inspiration of the writers of Holy Writ, in the supernatural birth of the Son of God from the virgin Mary, in His supernatural resurrection from the dead, in His supernatural ascension into heaven and His future supernatural return, in the supernatural salvation of sinners by the blood and the Spirit of Christ.

The most monumental of his many books is on the Virgin Birth. Let no one suppose that he hit upon that subject accidentally or arbitrarily. No, he made this miracle the study of a life-time because it raises the issue of supernaturalism in such utterly unambiguous fashion. In this miracle the supernatural shines forth with supreme splendence. At this point the naturalist and the supernaturalist definitely part company. Here compromise and dissimulation are out of the question. To be or not to be a supernaturalist, that is the question when one faces the Virgin Birth. Dr. Machen was a supernaturalist.

The secular press has often described him as a fundamentalist. He much preferred not to be called by that name. Do you wonder why? But

the reason lies at hand. Dr. Machen was much more than a fundamentalist. All fundamentalists are supernaturalists. But by no means all fundamentalists are *consistent* supernaturalists. Dr. Machen was that. And that is only another way of saying that his faith was the faith of consistent Christianity. In short, he was an adherent of *the Reformed Faith*.

Let me attempt to give you some idea of what is meant by the consistent supernaturalism of the Reformed Faith. To that end I can do no better than recapitulate in the briefest possible way a few of his teachings on the subject of salvation.

Of course, he believed the doctrine of election. So does every fundamentalist accept this doctrine in some form or other. But he believed in *absolute* predestination as taught in Holy Scripture. He did not hold the view that God chose certain men to eternal life because He saw beforehand that they would believe. That teaching places the ground of man's salvation in man. But his view coincided with Paul's: that God "predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." He found the ground of election in the Sovereign God alone. And faith, he held, is not the ground of election but one of its fruits.

Again, he did not teach, as so many preachers do, that by His death on the cross Christ just made salvation possible, and that it is left to the individual sinner to make his own salvation actual. That teaching manifestly makes man his own saviour. No, his conception of the Atonement was far more exalted than that. He believed that Jesus Christ by His death on the cross did infinitely more than open the way to salvation, that He actually saved all those whom the Father had given Him.

Again, he did not believe, as so many preachers seem to, that the unregenerate sinner has the ability to receive Jesus Christ by faith. No, he accepted unreservedly the Scriptural teaching that the natural man is dead in trespasses and sins and that only he who has first been born again, born from above, can accept Christ in faith, that "no man can call Jesus Lord but by the Holy Ghost."

There are Christians in our day who hold to the strange notion that

all that Christ did for the sinner's salvation was to pay the penalty of sin by His atoning death. They overlook the fact that He had to do and actually did do much more than that. Not only did He pay the penalty of sin by His passive obedience, but by His active obedience, His perfect observance of God's law, He also merited eternal life for His own. The salvation which He wrought is not only negative, but positive as well. It is complete. He is the perfect Saviour. Dr. Machen meditated on that when he lay on his death-bed and thanked God for Christ's active obedience.

We conclude that the Reformed Faith holds with unwavering consistency to the Scriptural teaching of supernatural salvation, which is only another name for salvation by grace. It refuses to drop one jot or one tittle of the declaration of God's Word: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

One cannot begin to grasp Dr. Machen's significance unless one realizes that he was a Calvinist, or, as I prefer to put it, that his faith was the Reformed Faith.

He helped found Westminster Theological Seminary in order that it might teach, not mere fundamentalism, but the Reformed Faith. He helped organize The Independent Board for Presbyterian Foreign Missions in order that under its auspices men might go forth to preach to a lost world the unadulterated gospel of salvation by grace. He helped bring into being The Presbyterian Church of America in order that it might be, not just another fundamentalist denomination, but a truly Reformed Church.

How he labored during the last months of his life to keep The Presbyterian Church of America free from any and every deviation from consistent supernaturalism. How zealously he fought at the Second General Assembly against that serious compromise with naturalism which is known as Arminianism. How earnestly he warned against the obscuring of the doctrine of free salvation by Modern Dispensationalism. There was good reason for his tremendous zeal. He saw clearly that every departure from consistent supernaturalism constitutes a concession to the naturalistic Liberalism of our day.

He knew that, if the church in whose founding he had so large a part and which had the love of his great and warm heart should depart from the Reformed Faith never so little, it would by just so much have begun to return with the dog to his own vomit and with the sow that has been washed to the wallowing in the mire.

It is meaningful that only a day before his death he exclaimed: "*How grand is the Reformed Faith!*"

OUR text bids us follow the faith of those who have spoken the Word of God to us, *considering the end of their conversation*, as the Authorized Version has it, or in the words of the Revised Version, *considering the issue of their life*. Without doubt the author, when writing these words, had in mind the martyr's death which was endured by the earlier leaders of the Palestinian congregations, such men as Stephen, the deacon, James, the son of Zebedee and brother of John, James, the brother of the Lord, and Peter. He would have the Hebrew Christians emulate the strength and steadfastness of their faith as manifested in their martyrdom.

Shall we call Dr. Machen a martyr? I am not at all certain that he considered himself worthy of that name. He did not have a martyr complex. He did not invite martyrdom, nor did he boast of it. He was far too sane to do any such thing. There was nothing of the fanatic about him. And yet, without the slightest hesitation I give him a place among the martyrs of the Christian Church. What abuse has not been heaped upon him! I seriously question whether any religious leader of our day was more maligned than he. To him applies the beatitude: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for My sake."

What heroism of faith he manifested in the defense and proclamation of the Reformed Faith!

He was not afraid of being in the minority. How he liked to preach on the text, "There is no restraint to the Lord to save by many or by few"! What comfort he derived from the story of Gideon and his three hundred! It is interesting that he feared more that The Presbyterian Church of America might be too large than that it would be too small. He knew

all the time that he represented a numerically little, almost negligible, group in the Presbyterian Church in the U.S.A. But he also knew that God and one are a majority.

He did not take the path of least resistance. He never said, as many say in effect: If I proclaim the truth in my own sphere of labor, I am doing my whole duty; I am not responsible for what other ministers preach. He realized that he was his brother's keeper. He had a burden for souls. He felt that he was sinning if he did not protest in the most vigorous way against the betrayal of precious souls by a false gospel. Nor did he take refuge in what some please to call positive, uncontroversial preaching. He remembered the words of Jehovah to His servant Ezekiel about the watchman who fails to warn the people of the approaching foe and at whose hand their blood will therefore be required.

Let no one think that Dr. Machen was not sensitive to abuse. We who knew him well realized that his was a very sensitive soul. And to the end, in spite of much abuse, he never became calloused. Had he been less sensitive, he would have suffered less. But he was willing to endure affliction for Christ's sake. He counted it an honor to suffer for His sake who loved him and gave Himself for him. He endured hardness as a good soldier of Jesus Christ.

He did not shun defeat. It never seems to have occurred to him to avoid battle when, humanly speaking, it was evident beforehand that he would go down in inglorious defeat. He was fully aware of the strength of that mighty ecclesiastical machine which he challenged. But he also knew that might is not right. And his one concern was to be right. Incomparably rather than be wrong and live he would die for the right. Luther's historic ultimatum, "Here I stand; I cannot do otherwise; God help me," was also Machen's.

He flew in the face, not only of a powerful ecclesiastical machine, but also of that intangible but well-nigh irresistible force which may be designated the spirit of the age. In the midst of a generation clamoring loudly for church-union he led a secession. And in an age of political despotism and ecclesiastical tyranny and legalism he took up the cudgels

for civil and religious liberty and never laid them down till death.

He was willing to spend and to be spent for the faith. He gladly parted with earthly goods for the sake of God's truth. It might almost be said that he used every ounce of his strength and every moment of his time for the defense of the gospel. He fought the good fight of faith with complete abandon. He did not count his very life dear unto himself, so that he might finish his course, to testify the gospel of the grace of God.

He endured as seeing Him who is invisible. Therefore he scorned the honor of men and craved only the divine approval. For the same reason present defeat did not discourage

him. He had faith in God, who will see to it that truth crushed to earth shall rise again, and whose Kingdom is for ever.

Am I exalting man? God forbid! Listen! Wrote the chief of the apostles, who labored more abundantly than all others: "By the grace of God I am what I am." I hear Machen say, *Amen!*

Dr. Machen was an apostle of orthodoxy, of strict orthodoxy, of consistent supernaturalism, of the Reformed Faith. And his orthodoxy was very much alive. He utterly detested that dead orthodoxism which professes the truth and yet tolerates falsehood. He did not merely profess the truth; he loved it dearly; he defended it with might and main; he declared it with all his strength; he lived it; he gave his life for it.

His earthly task is finished. We did not so judge. But God, who took him, told us so. He fought a good fight; he finished his course; he kept the faith.

It is for us, the living, to follow his faith. And we can do that no better than by continuing the work which he began, by building on the foundation which he laid, and by the grace of God laid so well. Let us then contend, contend earnestly, as earnestly as he did, for the faith once for all delivered to the saints, the unadulterated gospel. And when we sing—

"Faith of our fathers, living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious
word!

Faith of our fathers, holy faith,
We will be true to thee till death"—

may we sing not just with our lips, but from our hearts, and may we seal our song with our lives.

"Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give them."

Let us obey that command. Let us possess the land. If we do, we shall be honoring the memory of our esteemed and beloved brother, and, what is incomparably more, we shall be working the work of God, whose he was, whom he served, and unto whom be glory for ever. Amen!

The General Assembly Sermons of Dr. Machen

There are only a relatively small number of copies still available of the sermons preached by Dr. Machen at the first and second General Assemblies of The Presbyterian Church of America. The demand for copies has been great during the past few weeks, and we are anxious that no one be disappointed. It is unlikely that additional reprints of these valuable sermons will be made in the near future, and those who have delayed ordering are urged to write to the office of The Presbyterian Guardian at once.

The sermon, "The Church of God," was preached at the close of the first General Assembly.

The Sermon, "Constraining Love," preached at the opening of the second General Assembly, has been termed by those who heard it one of the finest sermons of our day.

Both are available at the following nominal prices, post-paid:

3c a copy
25c a dozen
\$1.00 a hundred

Dr. Machen's Hope and the Active Obedience of Christ

By JOHN MURRAY

"I'M SO thankful for active obedience of Christ: no hope without it." This was the last message of our beloved friend Dr. Machen to the present writer. It was apparently dictated to his nurse on the day of his decease January 1st. The subject of the active obedience of Christ formed the topic of one of the last conversations we were privileged to have with him, and by the message quoted above he wanted us to know how much that precious truth meant to him as he was passing through the valley of the shadow of death. He was then about to pass into the immediate presence of his Lord. Why should he have suspended the issues of eternal hope upon this truth? Why did he dare to say: "No hope without it"? We hang on to the last words of our friends, but particularly should we do so when they are pregnant with the issues of eternal life or death. It surely interests us to know what precisely he meant by that expression.

The Passive Obedience

In Reformed Theology the formula of the "active and passive obedience of Christ" has been used to set forth and guard two distinct aspects of the substitutionary work of Christ. The passive obedience of Christ is the term that has been used to denote all that Christ did, as the substitute of His people, to satisfy all the claims of law and justice against their sins. It denotes the satisfaction on the part of Christ of all the penal demands of the divine law. The sins of His people were imputed to Christ, and that imputation became the ground of the penalty-bearing that He endured in their room and stead. That satisfaction rendered by Christ is in turn imputed to His people, and becomes the ground of full remission of sin and exemption from its condemnation. So by the grace of God complete remission of sin and of its penalty is grounded in real satisfaction to law and justice. God is just and the justi-

fier of him who hath faith in Jesus (Cf. Rom. 3:26).

The Active Obedience

But the law of God demands more than penalty for sin. It requires of us also perfect obedience to its precept. Justification is a reckoning of us in the divine judgment as not only free from guilt and condemnation but also as having fulfilled all the requirements of His law. It is a declaration that we are, in His sight, righteous. In other words it involves not only remission of sin but also acceptance with God as righteous and therefore reception into the divine favor. There must, then, be positive righteousness placed to the account of the justified person. What is that righteousness? Or, to put it otherwise, what is the ground of this actual justification? It is surely the substitutionary work of Christ, and therefore that substitutionary work must, in order to supply the ground of a real justification, include not only satisfaction for sin and guilt but also obedience to the law in all the extent and detail of its demands. It is this latter that the term "active obedience" denotes. It refers to that undefiled and undefilable righteousness of Christ that is His as our representative and substitute in virtue of His perfect obedience to the divine law. It is that righteousness imputed to the believer that justifies the sentence of justification, and is the proper ground of reception into the divine favor and of the title to everlasting life. Eternal life is a gift of divine grace, but this grace reigns through *righteousness* unto eternal life by Jesus Christ our Lord. "Therefore as by the offence of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:18, 19).

The Title to Glory

It is surely surpassingly appropriate that exactly that truth should occupy the mind of the believer as he is about to pass into the immediate presence of his Lord. How can he with equanimity entertain the thought of appearing before Him except as he looks for favor and acceptance with Him? How can he contemplate the enjoyment of glory unspeakable apart from a title in righteousness to it? And where can he find the righteousness that grounds a title to such bliss? The answer is apparent: it is in the perfect righteousness of his surety and substitute. In the words of Jonathan Edwards, "And by that righteousness being imputed to us, is meant no other than this, that that righteousness of Christ is accepted for us, and admitted instead of that perfect inherent righteousness that ought to be in ourselves: Christ's perfect obedience shall be reckoned to our account, so that we shall have the benefit of it, as though we had performed it ourselves: and so we suppose that a title to eternal life is given us as the reward of this righteousness."*

A Charge to Those Who Follow

Dr. Machen fought the good fight: he finished the course: he kept the faith. As he was about to cross the line into the unseen beyond, no doubt his mind would fain reiterate to those who remain behind, the charge of Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2). And apparently there was one thing in particular he would have us constantly raise aloft before the eyes of a sin-dead world: It is the perfect obedience and righteousness of Christ, his Saviour and Lord. "I will go in the strength of the Lord God: I will make mention of thy righteousness, *even of thine only*" (Ps. 71:16).

*WORKS. New York, 1881. Vol. IV. p. 91.

The Machen Memorial Fund

By the REV. EDWIN H. RIAN

A J. GRESHAM MACHEN MEMORIAL FUND will be announced soon. The Board of Trustees of Westminster Theological Seminary will meet in a few weeks to consider that matter especially and to determine the purpose for which the Fund will be used.

It is particularly noteworthy that gifts have already been received for that Fund even before it has been formally announced. And what is of special significance is the fact that the very first contribution came from a minister of a church other than The Presbyterian Church of America. It is very evident that hundreds of Bible-believers from all evangelical churches will send in gifts for this purpose.

The Tenth Anniversary plans for the seminary and for the Machen Memorial Fund will be launched together and culminated in 1939.

What could be more appropriate than the establishment of Westminster Seminary in some permanent location in Philadelphia? This institution was founded by Dr. Machen. Under the blessing of God its influence reaches to all corners of the earth. Its graduates are preaching in many states and several foreign lands. Its faithfulness to the Word of God and scholarly defense of the truth cannot be questioned. It is the foundation for the whole cause which Dr. Machen led.

Some of us recall very vividly the several conferences which were held in the summer of 1929 to consider the

launching of a seminary to carry on the traditions of Princeton Theological Seminary before its reorganization in May, 1929. There were no funds and no students, but there were

How could it be done? A group of ministers and laymen banded themselves together and trusting in the promises of almighty God opened the doors of Westminster Theological Seminary in September, 1929. Fifty young men, mostly from Princeton Seminary, entered as students.

Since then the seminary enrollment has grown steadily in numbers. Today there are 72 students representing 19 states, 33 colleges and 16 denominations.

Dr. Machen built well. The Faculty, the students and the Board of Trustees are committed not to Dr. Machen the man, the great leader, but to the gospel which Dr. Machen loved, preached and defended. This is as Dr. Machen would have wished it. He did not ask men to pledge allegiance to him nor to any earthly institution. He always urged Christians to be loyal to Jesus Christ no matter what the cost. Accordingly, now that Dr. Machen has been taken from us we must make an even greater effort to perpetuate Westminster Seminary, not because it is an institution of learning but because it is a source of supply for ministers of the gospel who preach Christ crucified.

We call upon all friends of historic Christianity to help us in our endeavors to

establish an enduring memorial to the name of J. Gresham Machen and the truths of the Bible for which he stood so nobly. This is our opportunity to carry on Dr. Machen's testimony.

TO THE FRIENDS OF WESTMINSTER SEMINARY

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people . . ." (Joshua 1:2). This command of the Lord to Joshua is the word of the Lord to us now.

God in His good providence has taken Dr. Machen. The brilliant mind and theological knowledge of this man of God, his forceful and fearless Christian leadership, and his wholehearted and loyal companionship are gone. Some of us have lost our dearest and warmest friend. We mourn his loss deeply, as does the whole Christian world. Such a man God seldom raises up and then only for a great task. In God's plan that task is accomplished, and Dr. Machen's work is done.

But Westminster Theological Seminary goes on. Under the leadership of Dr. Machen this institution was founded upon the eternal truths of Holy Writ. It cannot fail.

Before Dr. Machen passed away we were beginning to lay plans for the Tenth Anniversary of the seminary which will occur in 1939. "The Reformed Faith and Westminster Seminary" was to be the theme for the anniversary. We had discussed informally the possibility of inviting to America representatives of Calvinism from the Netherlands, Scotland, Ireland, England, and France. We had dreamed dreams of making known the faith of the Bible, the glorious gospel of the Lord Jesus Christ, following in the footsteps of Calvin and the great Reformers. We had talked of the need of a fund for the seminary to establish the institution upon a more permanent financial basis. It was as though Dr. Machen had caught a new vision of the future.

"Isn't our faith glorious. It is sufficient to the very end."—These were the last words of Dr. Machen. With those words ringing in our ears, we shall go forward. We shall lift high the banner of the cross. We shall launch plans for the Tenth Anniversary of the seminary and shall establish a J. Gresham Machen Memorial Fund. We shall keep the torch of truth burning brightly.

Our faith in God is firm. Humbly, yet confidently, we march on. It is the solemn responsibility and privilege of everyone of us to carry forward the great heritage which Dr. Machen has bequeathed to us, to establish Westminster Seminary more firmly than ever and thus to make known the everlasting gospel unto the uttermost parts of the earth.

The God of our fathers is with us still; His truth endures forever.

Sincerely yours,

EDWIN H. RIAN,
Field Secretary.

several professors of which Dr. Machen was one.

A seminary which stood for the scholarly proclamation and defense of the Reformed Faith had to be formed.

Christianity in Conflict

Dr. Machen's own story of his early years and of the period from 1929 to 1932, which was published as a chapter in "Contemporary American Theology," edited by Vergilius Ferm and published in 1932 by the Round Table Press. The story of his education and writings and of his years at Princeton has been omitted because of lack of space.

AN ACCOUNT of personal experiences may be interesting for one of two reasons: (1) because the writer is in some way remarkable; (2) because, not being at all remarkable, he may be able to set forth in a concrete way the experience of a considerable body of men. It is for the latter reason, if at all, that the present little sketch may justify its place in the volume of which it is to form a part. I have been asked to contribute to the volume, I suppose, in order that I may show by the example of my own very imperfect, but for that reason all the more typical, experience how it is that a considerable number of persons have been led to resist the current of the age and to hold with mind and heart to that religion of supernatural redemption which has always hitherto been known as Christianity.

In the pursuance of this task, however, I shall not seek to distinguish those elements in my experience which are peculiar from those which I share with others, but shall simply set forth certain observations of mine in the concrete, in the hope that here and there they may by way of example shed some light upon something less unimportant than they are in themselves. It seems to me, even with that explanation, to be rather a presumptuous undertaking; but the responsibility is the Editor's, not mine.

If the question be asked how it has come about that contrary to the majority of the men of our day I am a believer in the truth of the Bible and an adherent of the redemptive religion which the Bible presents, the answer will be found, to a far greater extent than in any other one place, in the home in Baltimore in which, in company with my brothers, Arthur W. Machen, Jr. and Thomas Machen, I was brought up. My father, who died in 1915 at the age of eighty-eight, and my mother, who died in 1931 at the age of eighty-two, were both Christians; from them I learned

what Christianity is and how it differs from certain modern substitutes. I also learned that Christian conviction can go hand in hand with a broad outlook upon life and with the pursuit of learning.

My father was a lawyer, whose practice had been one of the best in the State of Maryland. But the success which he attained at the bar did not serve in the slightest to make him narrow in his interests. All his life he was a tremendous reader, and reading to him was never a task. I suppose it never occurred to him to read merely from a sense of duty; he read because he loved to read. He would probably have been greatly amused if anyone had called him a "scholar"; yet his knowledge of Latin and Greek and English and French literature (to say nothing of Italian, which he took up for the fun of it when he was well over eighty and was thus in a period of life which in other men might be regarded as old age) would put our professional scholars to shame.

With his knowledge of literature there went a keen appreciation of beauty in other fields—an appreciation which both my brothers have inherited. One of my father's most marked characteristics was his desire to have contact with the very best. The second-best always left him dissatisfied; and so the editions of the English classics, for example, that found place in his library were always carefully chosen. As I think of them, I am filled with renewed dismay by that provision of the Vestal Copyright Bill, nearly made a law in the last Congress, which would erect a Chinese wall of exclusion around our country and prevent our citizens from having contact with many things that are finest and most beautiful in the art of the printing and binding of books.

My father's special "hobby" was the study and collection of early editions—particularly fifteenth-century editions of the Greek and Latin class-

ics. Some fine old books were handed down to him from his father's home in Virginia, but others he acquired in the latter part of his long life. His modest means did not suffice, of course, for wholesale acquisitions, but he did try to pick up here and there really good examples of the work of the famous early printers. He was little interested in imperfect copies; everything that he secured was certain to be the very best. I can hardly think of his love of old books as a "hobby"; it was so utterly spontaneous and devoid of self-consciousness. He loved the beautiful form of the old books, as he loved their contents; and the acquisition of every book on his shelves was a true expression of that love.

He was a profoundly Christian man, who had read widely and meditated earnestly upon the really great things of our holy Faith. His Christian experience was not of the emotional or pietistical type, but was a quiet stream whose waters ran deep. He did not adopt that "Touch not, taste not, handle not" attitude toward the good things or the wonders of God's world which too often today causes earnest Christian people to consecrate to God only an impoverished man, but in his case true learning and true piety went hand in hand. Every Sunday morning and Sunday night, and on Wednesday night, he was in his place in Church, and a similar faithfulness characterized all his service as an elder in the Presbyterian Church. At that time the Protestant churches had not yet become political lobbies, and Presbyterian elders were chosen not because they were "outstanding men [or women] in the community," but because they were men of God. I love to think of that old Presbyterian session in the Franklin Street Presbyterian Church of Baltimore. It is a refreshing memory in these days of ruthless and heartless machinery in the Church. God grant that the memory may some day become actuality

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again and that the old Christian virtues may be revived!

Even stronger was the influence of my mother. Like my father, she was an exceedingly wide reader; her book on *The Bible in Browning* is only one gleaned from a very rich field. Her most marked intellectual characteristic, perhaps, was the catholicity of her tastes. She loved poetry with a deep and discriminating love, but she loved with equal ardor the wonders and beauties of nature. Long before the days of "Outlines of Science" and "Outlines" of everything else, she was a student of botany and also a student of the stars in their courses. I shall never forget the eager delight with which she used to stand with me, when I was very young, upon a ridge in the White Mountains and watch the long shadows creep upward upon the opposite heights. She loved nature in its more majestic aspects, and she also 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. But beneath my mother's love of nature and beneath her love of poetry that was inextricably intertwined with that other love, there lay her profound reverence for the Author of all beauty and all truth. To her God was all and in all, and her access to God she found only through the new and living way that the Scriptures point out. I do not see how anyone could know my mother well without being forever sure that whatever else there may be in Christianity the real heart of Christianity is found in the atoning death of Christ.

I am glad that in my very early youth I visited my grandfather's home in Macon, Georgia, where my mother was brought up. Its fragrance and its spaciousness and simplicity were typical of a by-gone age, with the passing of which I am convinced that something precious has departed from human life. In both my father and my mother, and their associates whom I saw from time to time, I caught a glimpse of a courtlier, richer life, and a broader culture than that which dominates the metallic age in which we are living now. It is a vision that I can never forget. I cannot, indeed, hope to emulate the breadth of educa-

tion attained by both my parents and successfully emulated especially by my older brother; my own efforts seem utterly puny when compared with such true and spontaneous learning as that. But at least I am glad I have had the vision. It has taught me at least that there are things in heaven and earth never dreamed of in our mechanistic world. Some day there may be a true revival of learning, to take the place of the narrowness of our age; and with that revival of learning there may come, as in the sixteenth century, a rediscovery of the gospel of Christ.

In Baltimore I attended a good private school. It was purely secular; and in it I learned nothing about the Bible or the great things of our Christian faith. But I did not need to learn about those things in any school; for I learned them from my mother at home. That was the best school of all; and in it, without any merit of my own, I will venture to say that I had acquired a better knowledge of the contents of the Bible at twelve years of age than is possessed by many theological students of the present day. The Shorter Catechism was not omitted. I repeated it perfectly, questions and answers, at a very tender age; and the divine revelation of which it is so glorious a summary was stored up in my mind and heart. When a man has once come into sympathetic contact with that noble tradition of the Reformed Faith, he will never readily be satisfied with a mere "Fundamentalism" that seeks in some hasty modern statement a greatest common measure between men of different creeds. Rather will he strive always to stand in the great central current of the Church's life that has come down to us through Augustine and Calvin to the standards of the Reformed Faith.

My mother did more for me than impart a knowledge of the Bible and of the Faith of our Church. She also helped me in my doubts. Having passed through intellectual struggle herself, having faced bravely from her youth on the objections to the truth of the Christian religion, she was able to help those who had doubts. And of doubts I certainly had no lack. In this connection, I cannot forbear to speak also of my older brother, Arthur W. Machen, Jr., and of my cousin, LeRoy Gresham, both of whom I greatly admired. A man is in sad case if he must fight the battle of faith and unbelief entirely alone. In

most instances, God uses the help and examples of older and wiser men and women to bring him safely through.
* * * *

The period of twenty-seven years during which, with two short intervals, I was connected, first as student and then as teacher, with Princeton Theological Seminary, witnessed the conflict between the old Princeton and the newer forces now dominant in the Presbyterian Church; and finally it witnessed the triumph of the latter in the reorganization of the seminary in 1929.

The old Princeton Seminary may have been good or it may have been bad—opinions differ about that—but at least it was distinctive and at least it was a power in the affairs of men. It was known throughout the world as the chief stronghold of a really learned and really thorough-going "Calvinism" in the English-speaking peoples. Even its opponents, if they were scholars, spoke of it with respect.

The old Princeton Seminary first resisted, then succumbed to, the drift of the times. It did not succumb of its own free will; for the majority of its governing board as well as the majority of its faculty desired to maintain the old policy; but that board was removed by the General Assembly of the Presbyterian Church in 1929 and another board was placed in control. Thus the future conformity of Princeton Seminary to the general drift of the times was insured.

This view of the matter has been strenuously opposed by many of those responsible for the change; but how any other view can possibly be taken by any real observer it has always been beyond my power to comprehend.

When the reorganization of Princeton Seminary took place, some men felt that so fine a scholarly tradition as that of the old Princeton ought not to be allowed to perish from the earth. Obviously it could not successfully be continued at Princeton, under the new and unsympathetic board, but elsewhere it might be carried on.

It is being carried on at the new Westminster Theological Seminary in Philadelphia, which was founded in 1929, largely through the initiative of self-sacrificing laymen, "to carry on and perpetuate the policies and traditions of Princeton Theological Seminary, as it existed prior to the reorganization thereof in 1929, in respect

to scholarship and militant defense of the Reformed Faith."

The new seminary is vigorously opposed to the intellectual decadence which is so widely manifested in our day. It sets its face like a flint, for example, against the indolent notion that scholarly preparation for the ministry can be carried on without a knowledge of the original languages of the Bible. It is opposed to short cuts and easy lines of least resistance. It is in favor of earnest work, and its students as well as its faculty share that attitude. In particular, it believes that the Christian religion flourishes not in the darkness but in the light.

My whole heart is in this institution and in the cause that it represents. I believe that that cause involves not reaction, but true progress; and I rejoice in my comradeship with the hopeful group of men who constitute its faculty. Particularly do I rejoice in my comradeship with the students. Technically I stand to them in the relation of teacher to scholar; but in reality I often receive from them more than I can give. They have taught me by their brave devotion to principle, by their willingness to sacrifice all for the sake of Christ, that the old gospel is an ever new and living thing. The true hope of the Church rests in such men as these. Meanwhile, as I meet with them in prayer and labor, I feel anew what a blessing Christian fellowship is in the midst of a hostile world.

We who are reckoned as "conservatives" in theology are seriously misrepresented if we are regarded as men who are holding desperately to something that is old merely because it is old and are inhospitable to new truths. On the contrary, we welcome new discoveries with all our heart; and we are looking in the Church, not merely for a continuation of conditions that now exist but for a burst of new power. My hope of that new power is greatly quickened by contact with the students of Westminster Seminary. There, it seems to me, we have an atmosphere that is truly electric. It would not be surprising if some of these men might become the instruments, by God's grace, of lifting preaching out of the sad rut into which it has fallen, and of making it powerful again for the salvation of men.

There are certain root convictions which I hold in common with West-

minster Seminary and with the journal *Christianity Today*—in common with these representatives of the ancient yet living tradition of the old Princeton. I hold (1) that the Christian religion, as it is set forth on the basis of Holy Scripture in the Standards of the Reformed Faith, is true, and (2) that the Christian religion as so set forth requires and is capable of scholarly defence.

The former of these two convictions makes me dislike the term "Fundamentalism." If, indeed, I am asked whether I am a Fundamentalist or a Modernist, I do not say, "Neither." I do not quibble. In that disjunction as the inquirer means it, I have very definitely taken sides. But I do not apply the term "Fundamentalist" to myself. I stand, indeed, in the very warmest Christian fellowship with those who do designate themselves by that term. But, for my part, I cannot see why the Christian religion, which has had a rather long and honorable history, should suddenly become an "-ism" and be called by a strange new name.

The second of the two convictions just formulated—that the Christian religion requires and is capable of scholarly defence—does not mean that a man ever was made a Christian merely by argument. There must also be the mysterious work of the Spirit of God in the new birth. But because argument is insufficient it does not follow that it is unnecessary. From the very beginning, true Christianity has always been presented as a thoroughly reasonable thing. Men sometimes tell us, indeed, that we ought not to be everlastingly *defending* Christianity, but rather ought simply to go forth to *propagate* Christianity. But when men talk thus about propagating Christianity without defending it, the thing that they are propagating is pretty sure not to be Christianity at all. Real Christianity is no mere form of mysticism, but is founded squarely upon a body of truth.

The presentation of that body of truth necessarily involves controversy with opposing views. People sometimes tell us that they are tired of controversy in the Church. "Let us cease this tiresome controversy," they say, "and ask God, instead, for a great revival." Well, one thing 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 said that He had come 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.

In all controversy, however, the great principle of liberty should be preserved. 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.

For the same reason, to say nothing of far deeper reasons, I am opposed to a church union which is the deadliest enemy of Christian unity. I am opposed with all my mind and heart to the depressing dream of a monopolistic Protestant church organization placing the whole Protestant world under one set of tyrannical committees and boards. I am opposed to the growing discouragement of free discussion in my own church and other churches. I am opposed to secret church courts or judicial commissions. In all ecclesiastical affairs I believe in open covenants openly arrived at. I am opposed with all my might to actions like the action of the last Presbyterian General Assembly tending to discourage publicity regarding measures proposed for adoption by the church.

Just because I believe in liberty, I believe in the right of purely voluntary association. I believe in the right of a voluntary association like the Presbyterian Church. If a man does not believe that the Bible is true, and in his interpretation of the Bible is not an adherent of the Reformed Faith, I am opposed to exerting any compulsion on him to become a Presbyterian minister. If he adopts some position other than that of the Presbyterian Church, let him have full liberty to become a minister in some other body. But if he does choose to

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By the REV. PAUL WOOLLEY

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 become a Presbyterian minister, I hold that he should be able honestly, and without mental reservation, to subscribe to the ordination pledge setting forth that for which the Presbyterian Church exists. Without such honesty there can be no possibility of Christian fellowship anywhere for those who do with their whole heart hold to what that pledge sets forth. And true Christian fellowship, not forced organizational union of those who disagree in the whole direction of their thought and life, is the real need of the hour.

I take a grave view of the present state of the Church; I think that those who cry, "Peace, peace," when there is no peace," constitute the greatest menace to the people of God. I am in little agreement with those who say, for example, that the Presbyterian Church, to which I belong, is "fundamentally sound." For my part, I have two convictions regarding the Presbyterian Church. I hold (1) that it is not fundamentally sound but fundamentally unsound; and I hold (2) that the Holy Spirit is able to make it sound. And I think we ought, very humbly, to ask Him to do that. Nothing kills true prayer like a shallow optimism. Those who form the consistently Christian remnant in the Presbyterian Church and in other churches, instead of taking refuge in a cowardly anti-intellectualism, instead of decrying controversy, ought to be on their knees asking God to bring the visible Church back from her wanderings to her true Lord.

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 We can, if we are Christians, still be confident and joyous in these sad days. This is not the first time of unbelief in the history of the Church. There have been other times equally or almost equally dark, yet God has brought His people through. Even in our day there are far more than seven thousand who have not bowed the knee to the gods of the hour. But our real confidence rests not in the signs of the times, but in the great and precious promises of God. Contrast the glories of God's Word with the weak and beggarly elements of this mechanistic age, contrast the liberty of the sons of God with the ever-increasing slavery into which mankind is falling in our time, and I think we shall come to see with a new clearness, despite the opposition of the world, that we have no reason to be ashamed of the gospel of Christ.

THE Editor of THE PRESBYTERIAN GUARDIAN has asked me to add to this autobiographical sketch a few lines concerning Dr. Machen's work in the years between its publication in the fall of 1932 and his death. Hesitantly I have consented. May they not mar the original.

About the time the above sketch came from the press there also appeared in the bookstores of the nation a volume entitled "Re-Thinking Missions." It focused the thought of Protestant church-members in America upon the state of the foreign missionary enterprise. The increasing trend toward Modernism in the foreign missionary work of the Presbyterian Church in the U.S.A. had long been a matter of concern to Dr. Machen. Impelled by his sense of duty as a minister of that church, in the light of the disquieting attitude of its Board of Foreign Missions towards the report "Re-Thinking Missions," Dr. Machen presented to the Presbytery of New Brunswick a proposed overture to the General Assembly concerning remedies for the situation in the Board. The overture was debated on April 11, 1933. Dr. Machen offered the overture and a carefully documented printed argument in its behalf. His speech in its support was one of the most masterly presentations of the principle that the Bible must be the decisive, the final criterion of all Christian endeavor that this generation has heard.

The General Assembly of 1933 definitely refused to take action to remedy the state of affairs in the Board of Foreign Missions. In order to provide a channel through which true Presbyterians could support foreign missionary endeavor that would be loyal to the Westminster Standards, Dr. Machen encouraged the formation of The Independent Board for Presbyterian Foreign Missions. Its object was, exactly as its name indicates, to provide a Presbyterian foreign missionary agency which should be free from modernistic ecclesiastical control. Its first president was Dr. Machen, who served from the time of the formal organization of the Board until a few weeks before his death, and the growth of the activi-

ties of the Board has been constant.

The General Assembly of the Presbyterian Church in the U.S.A. meeting in 1934 issued a mandate ordering all members of that church who were members of the Independent Board to resign from the Board under penalty of ecclesiastical discipline. The Assembly further 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 . . ."

Dr. Machen recognized in this mandate one of the most vigorous attacks ever made by a Presbyterian Church upon the principles of Christian liberty and Biblical obedience. Members of a Christian church were to be forced to desist from their efforts to forward the preaching of the gospel abroad and contributions toward the support of modernistic agencies were placed upon the same basis with respect to the Constitution of the church as the commands of our Lord Himself. Dr. Machen could not but refuse to obey such an un-Christian mandate. He stated:

"I. I CANNOT OBEY THE ORDER.

A. Obedience to the order in the way demanded by the General Assembly would involve support of a propaganda that is contrary to the gospel of Christ.

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

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

D. All three of the above mentioned courses of conduct are forbidden by the Bible, and therefore I cannot engage in any of them. I cannot, no matter what any human authority bids me do, support a propa-

ganda that is contrary to the gospel of Christ; I cannot substitute a human authority for the authority of the Word of God; and I cannot regard support of the benevolences of the Church as a tax enforced by penalties, but must continue to regard it as a matter of free-will and a thing with regard to which a man is responsible to God alone.

II. THOUGH DISOBEYING AN ORDER OF THE GENERAL ASSEMBLY, I HAVE A FULL RIGHT TO REMAIN IN THE PRESBYTERIAN CHURCH IN THE U.S.A., BECAUSE I AM IN ACCORD WITH THE CONSTITUTION OF THAT CHURCH AND CAN APPEAL FROM THE GENERAL ASSEMBLY TO THE CONSTITUTION."

Dr. Machen was brought to trial before a special judicial commission of the Presbytery of New Brunswick on February 14, 1935, because of his refusal to obey the mandate. He was denied the right to present his defense, and after a solemn farce was sentenced to suspension from the ministry.

Late in the year 1934 and early in 1935 indications began to appear in the editorial pages of *Christianity Today* of a change in the editorial policy of that paper away from its former cordial encouragement of the Independent Board. As Dr. Machen has indicated above, his support of the principles which that paper had hitherto maintained had been whole-hearted. It had stood, as he did, for a fearless defense of the principles of Christian truth and action in the church, regardless of consequences.

In June, 1935, there was organized at a meeting in Philadelphia, called together by a committee of which Dr. Machen was a member, The Presbyterian Constitutional Covenant Union. Its declared purposes were (1) to make "every effort to bring about a reform of the existing church organization [of the Presbyterian Church in the U.S.A.], and to restore the Church's clear and glorious Christian testimony, which Modernism and indifference have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, . . . to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

Under the auspices of the Covenant Union there began publication, on October 7, 1935, of THE PRESBYTERIAN GUARDIAN. This paper has car-

ried on the vigorous policy which formerly characterized *Christianity Today*. With the issue of September 12, 1936, Dr. Machen became the senior editor of this journal and continued as such until his death.

In the autumn of 1934 there was inaugurated by Westminster Theological Seminary a Sunday afternoon Radio Hour. From the very beginning Dr. Machen delivered the weekly addresses during this broadcast. They presented to the far-flung audience in simple, living, forceful phrase the great truths of the Reformed Faith, beginning with the need for a knowledge of God and the answer to the question, "How may God be known?" The addresses delivered during the winter of 1934-1935 were published in February, 1936, under the title *The Christian Faith in the Modern World*. The addresses of the year 1935-1936 were prepared for publication by Dr. Machen during the autumn just passed. The prospect of their early appearance brings a thrill to every one who loved him.

In the late spring of 1936 there came before the General Assembly of the Presbyterian Church in the U.S.A. the appeals of eight defendants who had been convicted in the courts of the church upon charges growing out of their failure to obey the mandate of the 1934 Assembly. The best-known of these defendants was Dr. Machen. There also came before the same Assembly the cases of other ministers of the church who had been disciplined because they had in other ways made the Bible their final standard of authority. The General Assembly placed the word of man above the Word of God, and choosing to honor the mandate of 1934 rather than the eternal Word, it upheld the convictions of the ministers and confirmed the decisions of the synods in the non-judicial cases. Thus the Presbyterian Church in the U.S.A. unequivocally demonstrated its failure to make Jesus Christ the King and Head of the Church.

Upon June 11, 1936 there was constituted in the city of Philadelphia The Presbyterian Church of America, dedicated to the upholding of the Word of God and of the authority of Jesus Christ above all human documents and councils. As was alone befitting, the great leader whose unerring judgment and unrivaled penetration of vision had for so long guided the

cause of true Presbyterianism in this country, and concerning whom these lines are written, was elected Moderator of the First General Assembly of The Presbyterian Church of America.

To the end he spent himself in the cause of that church and his last public action was to address, though in a burning fever of body, a rally in the city of Bismarck, North Dakota, gathered to inform the people of that state of the call of this day to Christian duty.

On New Year's Day, 1937, he laid down his earthly garb for the glories of the heavenly city and, clothed in the righteousness of Christ alone, entered the gates of the city of God.

New Pittsburgh Church Crowns Efforts of Dr. Machen

THREE weeks before he died Dr. Machen visited the home of Miss Anna Moody Browne in Pittsburgh, to discuss with her the plans for the organization of a congregation of The Presbyterian Church of America in Pittsburgh. For a long time he had recognized the need of such a church, and expressed many a wish that it be formed at the earliest possible moment. Those hopes are now about to be realized.

On Friday evening, January 22nd, an "information meeting" under the auspices of The Presbyterian Church of America will be held in Pittsburgh. Miss Browne has graciously offered the use of her home at 6112 Kentucky Avenue for that meeting. The Rev. Robert L. Atwell, pastor of the church at Harrisville, Penna., and the Rev. Charles J. Woodbridge, Chairman of the Committee on Home Missions and Church Extension, will be the speakers.

All persons within the Pittsburgh area who are anxious to know more about the Presbyterian crisis and the cause for which Dr. Machen gave his life are cordially invited to attend this important meeting. An opportunity will be given for the asking of questions at the conclusion of the addresses, and it is expected that a particular church of The Presbyterian Church of America will be formed immediately.

A church service will be held the following Sunday, with the Rev. Robert L. Atwell presiding.

A Tribute to Dr. Machen

By the late REV. FRANK H. STEVENSON, D.D.

This article is reprinted from "Christianity Today" where it appeared in November, 1932, after Dr. Machen's return from a summer of speaking engagements in Europe.

FOR a long time Dr. Machen has been more favorably known outside his own Presbyterian Church family than within it. *The British Weekly* introduced him to England six years ago in a series of articles entitled "What Is Faith?" and the magazine's editor, Dr. Hutton, earnestly commended them to the careful attention of British churchmen. Mr. Walter Lippmann, generally acknowledged to be one of the most competent publicists in America, and perhaps the most widely read of them all, wrote of him three years ago: "There is 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 scholar and a gentleman. The author is Professor J. Gresham Machen. It is an admirable book. For its acumen, for its saliency and for its wit, this cool and stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side. We shall do well to listen to Dr. Machen. The Liberals have yet to answer him."

Students at Union Theological Seminary in the City of New York repeatedly have selected him to present the historic Christian position in that most eclectic, and most radical, of the country's institutions of religious learning. Even Mr. H. L. Mencken who affects to despise Christianity and publishes *The American Mercury* to please social rebels, writes in a current issue: "Thinking of the theological doctrine called Fundamentalism, one is apt to think at once of the Rev. Aimee Semple McPherson [and others]. It is almost as if one thought of Lydia Pinkham or Dr. Munyon in thinking of physicians. Such clowns are high in human interest, but one must remember always that they do not fairly represent the body of ideas they presume to voice, and that those ideas have much better spokesmen. I point for example to J. Gresham Machen, D.D., Litt.D., Professor of New Testament in Westminster Theological Seminary in Philadelphia. He is a man of dignity and great learning, the author of valuable books, and

a member of numerous societies of savants. I confess frankly, that I can find no defect in his defense of his position. Is Christianity actually a revealed religion as the Bible declares? If not, then it is nothing. Dr. Machen answers questions very simply and very convincingly. Given his faith, his position is completely impregnable. There is absolutely no flaw in the argument with which he supports it. His moral advantage over Modernist adversaries, like his logical advantage, is immense and obvious."

These commendations are not from Presbyterians. The first is from an influential British Congregationalist who does not stand where Dr. Machen stands nor speak as he speaks; the second is from a Jew who is a leading Humanist; the third is from an ex-Presbyterian school whose Calvinism is a museum relic; and the fourth is from America's chief iconoclast. The sheer merit of Dr. Machen's books and papers has earned the admiration of these and many other men quite outside the Presbyterian fold simply because they value the adequate presentation of the claims of a sturdy Christian conviction. Probably a consensus of their opinions would give Dr. Machen the foremost place among living Christian teachers.

Equal recognition is more slowly bestowed by the Presbyterian Church. But it may come, and soon. Presbyterians are a Bible-believing people by heredity. Their witness to the trustworthiness of the Bible has been their contribution to the religious thought of the world for centuries. John Calvin himself was distinctively a Biblical theologian, the most Biblical, by way of eminence, of his age. Where the Bible took him, there he went; where Scriptural statements failed him, there he stopped short. From John Knox to Charles Hodge the corporate testimony of the Presbyterian Church was undeviating, and this was for three hundred years. With the Bible in their knapsacks and with its commandments to sustain them, Presbyterians from Holland, Scotland, Ireland and America travelled to continents, building Christian homes and

churches and social institutions from The Yukon to The Cape of Good Hope. With the Bible as a central textbook they founded colleges and theological seminaries throughout the world. Definite Christian learning was the rule and not the exception. Presbyterians knew what they believed, and why. Most of them could give answer in the noble and satisfying language of the Westminster Catechism.

It may sound strange today, but as recently as the earlier days of this present disturbed generation a President of the United States gratefully declared: "The Presbyterian Church has been steadfast for liberty, and it has kept steadfast for education. It has stood stiff as a steel beam for the faith delivered to our fathers, and it still stands with steadfastness for that essential doctrine—the inspired Word."

One has difficulty in bringing himself to the state of resolute pessimism necessary to the prediction that this heritage will be lost totally. And because Dr. Machen capably has upheld and protected it, there is equal difficulty in thinking of him as without honor in his own house. His successful fight against Modernism, considered alone, should earn enough appreciation to give him marked distinction when happier times, please God, shall come to the Presbyterian Church.

For Modernism is the deadly foe of Christianity, and Modernism prevails to the point of saturation among Presbyterians,—a religion bereft of fact and vitality, without a sovereign God, without a real Redeemer, without assurance of the resurrection, and with hardly more than a sentimental hope of eternal life. It is thorough-going agnosticism and appears to be a form of Christianity merely because it uses with counterfeit meaning the most sacred words of Christian speech. Many a Christian fears its arguments and goes forth to meet them with the fatal tactics of barter and compromise. Many a Presbyterian minister has gazed on its arrogant towers and battlements, and when he has been called to "preach the words God bids in the streets of Nineveh, that great

city," straightway has taken ship to flee unto Tarshish from the presence of the Lord, because he does not like the words which God has given him to say.

Who was to face this menacing power? Who was to destroy the fear it created in the fields of philosophy and historical criticism? Who was to reply when it changed the truth of God into a lie? Dr. Machen has been opposing Modernism boldly for twenty years. He has opposed it as a whole. He has opposed all its parts. And he has fairly completely demolished its entire intellectual structure. When the Presbyterian Church is ready to set up its ancient banners again, some of Dr. Machen's ringing statements will be emblazoned on the standards of the battalions and regiments. None will speak the truth more clearly or more bravely.

Dr. Machen has received his share of personal abuse. He accepts it calmly. He is not contending for an immediate verdict. In London this summer he is reported to have said: "Defenders of the Bible are called extreme and bitter men; their opponents usually are called kind and tolerant. I am reminded of an article I saw in an American magazine, *The Saturday Evening Post*, in which an intelligent American Indian humorously characterized descriptions in histories of the wars between white men and the men of his race. 'When you won,' said the Indian, 'it was, according to your histories, a battle. When we won, it was a massacre.'" So much for transient verdicts. We will do well to rest our case with the more mature judgment of time, and with the permanent judgment of God.

Westminster Theological Seminary has the right to be proud of the hard working scholar who is the chairman of its vigorous Faculty. He is a born leader of men and his major achievements may still be ahead. Meanwhile he is a remarkable Christian teacher. We wonder if a teacher in any American school attracts the loyalty and devotion which has been Dr. Machen's portion from the students of the old Princeton and in his present position. It is a rich reward.

And a bright hope for the Presbyterian Church of the future is that an increasing army of young men, who are preparing for the Gospel ministry under his guidance, will learn from him not only the abundant evidence

which makes the Christian faith sure, but the joy, the zest, and the secret of spiritual power that will take the truth of the fixed and final religion come down out of heaven from God, and once more carry it across America and Europe, and to every nation under

the sun. Then the Church we love will become a blessing again. Then our Church's forty years of wandering in the wilderness will cease, and with strength and good courage Presbyterians will resume the march to the Promised Land.

An Interview With Dr. Machen on the National Preaching Mission

The Text of an Interview at the Inauguration of the Radio Broadcasts, Which Are Sponsored by "The Presbyterian Guardian," on Saturday, December 12th, over Station WIP

DR. MACHEN, *what do you think of the "Preaching Mission" which is now being carried on under the auspices of the Federal Council of Churches?*

I think that it is a manifestation of the current Modernism, which is but a poor substitute for the Christian gospel.

But, Dr. Machen, do we not read that conservative as well as "Liberal" preachers are taking part in this mission?

Yes, but the trouble is that a conservative preacher who will take part in a preaching mission together with Modernist preachers is not really a conservative preacher at all. The Bible says: "But 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." A man who disobeys that injunction cannot possibly lay claim to be a faithful minister of Christ. And a man certainly does disobey that injunction if he makes common cause with the Modernist leaders of this preaching mission. A true Christian preacher must preach Christ not only in his own words but in all his associations.

But, Dr. Machen, are we not told that this preaching mission is a splendid expression of united Protestantism and that Protestantism must unite against communism and the totalitarian state and other anti-Christian forces?

Yes, I know we are told that; but, in the first place, the union of Protestantism, supposing just for the sake of the argument that it is a good thing in itself, must be a union of real Protestantism and not a union between Protestantism and something that is really opposed to Protestant-

ism. At the foundation of real Protestantism is the Bible—the Bible as the very Word of God, completely true in what it says regarding matters of fact and completely authoritative in its commands. That belief in the complete trustworthiness of the Bible is the foundation upon which any real Protestant union must stand.

But suppose the union of Protestantism were a union of real Protestantism—Protestantism really faithful to the Bible. Do you think that in that case it would be a good thing?

Well, that supposition is very remote just now. Most of the larger Protestant churches are dominated now by a Modernist unbelief or indifference which is contrary to the heart and soul of the Christian religion. But since you have asked me the question, I may just say in reply to it that even were the Protestant churches much nearer to the Bible than they really are, still I doubt whether union of them in one great monopolistic church organization with one monopolistic set of committees or boards would be a good thing at all. I am inclined to think that such a church union would be the deadliest enemy of real Christian unity and an instrument of the most outrageous tyranny.

Well, but if you reject the remedy for the evils of the day which is more or less being promoted by the Federal Council of Churches, what remedy do you propose? The condition of the world is certainly bad enough, is it not?

Yes, the condition of the world is certainly bad enough. There is no doubt whatever about that. Civil and religious liberty has been completely destroyed in many countries of the

world and it is rapidly being destroyed in this country. The sweet and delicate things in human life are being trampled under foot. Decency is being openly despised. Every indication is that mankind is over an abyss.

Well, then, Dr. Machen, what is the remedy?

The remedy is God. Not God as He is found in human experience, but

God as He has been pleased graciously to reveal Himself in the Bible which is His own most holy Word. The remedy for the evils of the world is not to be found in man. It is not to be found even in any pooling of man's ecclesiastical resources. It is not to be found in teamwork among the world's most eloquent preachers. It is to be found only in the Word of the living God.

But even where there is light, not all people can see. Some are blind. And even where there is such a clear shining light, casting its rays upon the great questions of eternal importance, as has been given this world, only such persons as are able to see, spiritually, can make use of it. Until we are born again, we simply cannot see the Kingdom of God. Consequently, Jesus goes on to state that only those who follow Him are freed from the engulfing darkness. "Following" Jesus involves (1) recognizing that He is able to care for and guide aright His followers in time and eternity, (2) recognizing that He is willing to do this for us individually, and (3) actually entrusting the salvation and welfare of our souls and selves to Him. This is faith. Through faith we have life (3:16). Having life, we are able to see. Hence we no longer need walk in darkness. We have light without, and light within,—the light of life. And thus we ourselves become lights, reflecting His light (Matt. 5:17).

31, 32. *Jesus therefore said to those that believed on Him,—if ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*

But even after we do become able to see in the light of the revelation that has been given, it is necessary for us actually to observe. Some people spend years with the Bible, true believers, yet never really enter into the full richness of its glorious contents, and never apply to their own life and experiences its sanctifying light. Only those who "continue" in His words really become His disciples. Only they really know the truth. Only they are indeed free from the blindness of sin. Only they really walk in the light as He is in the Light. (I John 1:7.)

The Jews proceed to reveal how much they need to look at things in His Light, by suggesting that physical descent from Abraham is all that is necessary for eternal well-being. To which Jesus replies that sonship to Abraham means absolutely nothing unless accompanied by sonship to God. Being disciples of His is a far more important thing, for "before Abraham was, I AM."

9:1-11. Healing of the man born blind. This miracle provides (1) a perfect illustration of the necessity of being able to see, before one can ob-

The Sunday School Lessons

By the REV. LESLIE W. SLOAT

February 7th, Jesus, the Light of the World. John 8:12, 31, 32; 9:1-11.

A GAIN therefore Jesus spake unto them saying, *I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life.*

The incident of the woman taken in adultery, including the passage 7:53 to 8:11, is omitted in many of the best early manuscripts. In some it is even found misplaced, in one instance coming at the end of the Gospel, and in another following Luke 21:38. While the event itself may actually have occurred, we are forced to conclude that our knowledge of it comes from tradition, rather than from John himself.

We must, therefore, treat the present passage as following immediately 7:52. There may, however, have been an interval of time between the events recorded. This seems implied since 7:45 suggests a break in the narrative; and the mention in verse 20 of the place where Jesus was now speaking supports the view that this was on a later day than 7:37. Moreover, the words would seem most appropriate if spoken in the evening darkness, when people would be moving about the temple area in groping fashion, with only the flickering light from candles to guide their steps. It may well have been in such a setting that Jesus chose to declare Himself "the Light of the world."

Light is that which enables us to perceive objects in their true character and proper relationships. When we walk in the darkness, vaguely outlined masses loom dimly near us, and

our feet are constantly stumbling. But with light we are able to distinguish houses, and trees, and stones, and we can choose a smooth path, or at least know what is in the road.

The same is true of the deeper matters of life. We continually face the questions of the origin of the world, the nature of its Creator if it had one, the purpose and destiny of mankind, and how we can have contact with the Creator God. We are utterly in the dark about these problems, as long as we are dependent upon our own wisdom. We can form opinions, but they have only the authority of opinions. We need light on these matters.

And this is exactly what Jesus provides. Through His spoken revelation of truth, and through His personal manifestation of the character and attributes of Deity, He has shed light upon the world. Moreover He alone is truly this Light. To the prophets and saints of the Old Testament there came truth, and through the writings of the apostles we have clearer understanding. These works are indeed authoritative,—the very Word of God. But we know they are so, in the last analysis, because Jesus placed His stamp of approval upon them. The final authority and touchstone of truth, whereby we are enabled to have a correct understanding of the questions of eternal reality, is none other than Jesus Christ, the eternal Son of God, who in human flesh walked upon this earth. He it is who has shed light upon the great matters of existence, about which otherwise we would still be in darkness.

serve aright. Thus in the natural world it exemplifies that spiritual blindness of men which only Jesus can relieve. And (2) it gives proof that He knows whereof He speaks, and that He was indeed "before Abraham" for "since the world began it has never been heard of, that anyone opened the eyes of a man born blind" (v. 32). Against such a miracle the leaders of the Jews can bring no reply. They can only rage within. Since the miracle occurred on a Sabbath, they bring up the old charge of Sabbath breaking. And now their opposition has become so strong that they will go to any extreme. So they cast this man out of the synagogue (34) because He had been healed of a lifelong blindness, and admitted that it was Jesus who had done it, and confessed Jesus as being "from God." And once again the twentieth century declares the truth of the old adage, "History repeats itself."

February 14th, Jesus, the Good Shepherd. John 10:1-16.

VERILY, verily, I say to you, he that entereth not through the door into the sheepfold, but goeth up some other way, that one is a thief and a robber. But he that entereth through the door is a shepherd of the sheep.

There is no break in the narrative at the end of chapter 9. We are still in the scene which began at 9:35. And it is in consequence of the events recorded there that Jesus now speaks first the parable (10:1-5) and then the interpretation of it.

In the parable,—perhaps allegory would be a better term—we have the picture of an eastern sheepfold. Several flocks are together in the one enclosure, which has but a single entrance. This gate is watched over by a doorkeeper who opens it to let in the shepherds of the various flocks, and who has general oversight of the fold itself.

Jesus first indicates the outstanding characteristic of the true shepherd. He goes into the fold through the door. And if anyone is seen climbing over the wall at some place besides the door, the natural assumption is that such a one is a thief, who is planning to steal some of the sheep.

To him the keeper openeth, and the sheep hear his voice, and he calleth

his own sheep by name and leadeth them out.

Then we notice what happens when the true shepherd comes. The doorkeeper promptly recognizes him, and opens the door for him. The sheep in the fold all hear his voice. But only those to whom he speaks—his own flock—recognize that it is the voice of their master. These he calls by name, and then having roused them, he turns around and walks out, leading them through the doorway, to the fields beyond.

When he has put forth his own, he goes ahead of them, and the sheep follow him because they know his voice. A stranger they will not follow, but will flee from him, because they do not know the voice of strangers.

Finally we have the picture of the flock on its way to the pasture. The shepherd is walking in front, frequently calling and talking or singing to the sheep. They know his voice, and so follow him without fear. But if anyone else attempts to take over the leadership they immediately flee, for the voice is strange, and they recognize that this is not their master.

This parable was addressed to the Pharisees of 9:40. If they had understood the application, they would have interrupted Jesus quite forcibly. But their lack of comprehension makes it possible for Him to go on and give the interpretation in full.

Verily, verily, I say to you, I am the Door of the sheep (or better, perhaps, the doorway to the sheep). All who ever came before me are thieves and robbers. But the sheep did not hearken to them.

Now Jesus interprets the parable. And in the interpretation we must notice that He applies two of the figures to Himself. He is both the Door and the good Shepherd. The first figure carries through verse 9, and the other from verse 10 on.

The words "before Me" must be taken in a temporal sense. Since He has just termed Himself the Door, the expression would seem to mean: "before there was any door to the sheepfold." Christ Himself opened that door, when He made a new and living way into the sanctuary of God (Heb. 10:19, 20). And He Himself was the first to pass through it. Plainly, in the allegory, the fold represents the sphere where all mankind dwells (but especially the Jews. Cf.

v. 16). The outside represents the road to the promised land of heavenly and eternal life. And the doorway represents His own flesh, through the sacrifice of which He became the atonement for sins and the way into the presence of God. Our Lord was the firstfruits of them that slept. He went before His sheep into the blessed land. All therefore who, before His time, claimed to have a way into the very presence of God were liars and thieves. The way had not yet been revealed. These words were for the Jewish leaders who claimed to possess the right to control entrance into the Kingdom, and who had rejected both the Door, and one of the Sheep (9:34).

I am the Door. If anyone enter through me, he shall be saved, and shall go in and out and shall find pasture. The "anyone" here seems to refer to shepherds of the people of Christ. Those who undertake the work of shepherding the flock, with due recognition of the only way of eternal life, which is through the blood of Jesus, shall find access to the flock, shall be kept from destruction, and shall find pasture for their flock,—the food of the Word of God which is "meat indeed."

The thief cometh not unless to steal, and kill, and destroy. I came in order that they might have life, and might have it more abundantly. I am the good shepherd.

The figure now changes as we come to consider the difference between true and false shepherds. Since He Himself is pre-eminently the Shepherd, He now speaks of Himself under that figure. The difference between the true shepherd and the thief is simply that the thief takes from another for his own benefit while the good shepherd seeks the welfare of the other, even though it be at cost to himself. In the present case this is illustrated, as Jesus goes on to say, for He Himself is going to sacrifice His own life for the sheep. The idea is that an enemy is seeking the sheep. In order to conquer that enemy, Christ gives up His own life. He dies for sin. On the other hand, one that is an hireling, and not the true shepherd, would under similar circumstances save his own skin and let the enemy take the sheep. And this because, being simply a hired man, he cares only for the wages and not for the flock. How different it is with

the Good Shepherd. He knows His own, and they know Him. And this inter-knowledge is rich and wonderful, even like the inter-knowledge between the Father and the Son. (Cf. Matt. 11:27.) As Jesus thinks of the result of His sacrifice, and looks to the future, He is constrained to bring

out the additional point that others, not of this fold,—that is, not of the Jewish people—will also receive benefits and will follow Him. Thus the day will come when Jew and Gentile will walk together as one flock following after the one Shepherd, the Saviour of the world. (Eph. 2:14f.)

day when it is past, and as a watch in the night." Consider also I Corinthians 5:5; I Thessalonians 5:2; and II Peter 3:8, 10.

We should study the first chapter of Genesis to see whether we can determine in what sense the word "day" is used there. In the six creative days "God spake, and it was done." It will be of interest to compare the first and fourth days, the second and fifth, and the third and sixth.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 16

Creation

QUESTION 9. *What is the work of creation?*

ANSWER. *The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.*

THE answer to the eighth question of the Shorter Catechism informs us that God executeth His decrees—His eternal purpose—in the works of creation and providence. Question nine, as we might properly expect, concerns itself with the work of creation.

All Things Created

God alone has existed from eternity. The earth, the universe, matter, and time itself were brought into being by the word of His power. All things are dependent on Him for their existence and He alone is absolute, independent of all.

"In the beginning God created the heaven and the earth" (Genesis 1:1).

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews 11:3).

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psalm 39:6).

Never do the Scriptures declare or imply that matter existed from eternity with God, or that matter emanated from God or that God and

the universe are identical. Study Isaiah 42:5; Acts 17:24; Psalm 102:27; Malachi 3:6; James 1:17; Psalm 90:2; 102:25-27; 103:15-17; Romans 1:18-32; and I John 2:15-17.

Everything is considered to be in utter dependence on the Creator. (Nehemiah 9:6; Colossians 1:16, 17; Romans 4:11) and to be of Him in the sense that He was its cause.

The Scriptures very clearly speak of the beginning of the world (Psalm 90:2; 102:25; and John 17:5); but, of course, regard God as eternal.

God could not be such as He is revealed in the Bible to be—and such as He must be if our experience is to have any meaning—if anything independent of Him has existed from eternity. He would be limited—not independent, not infinite, and we can well add, not God.

The Triune God and Creation

All three persons of the Godhead are mentioned in the Scriptures in connection with the work of creation. See John 1:3; I Corinthians 8:6; Colossians 1:15-17; Genesis 1:2; Job 26:13; 33:4; Psalm 104:30; Isaiah 40:12, 13; and Hebrews 1:2.

The Space of Six Days

The Hebrew word translated "day" in the first chapter of Genesis is used in the Old Testament to designate different periods of time. It may mean a period of light (Genesis 1:5; 8:22). It may mean a period of twenty-four hours (Leviticus 23:32; Exodus 20:9-11). It may be employed of a period of indefinite duration (Psalm 20:1; Job 20:28; Isaiah 2:11, 12, 17; 13:6, 9). Consider its use in Genesis 2:4 and in Psalm 90—a psalm written by Moses, the author of Genesis—"For a thousand years in thy sight are but as yester-

MATTERS FOR STUDY AND DISCUSSION

1. *Summarize the teaching about the work of creation that we find in the following references: Genesis: chapters 1 and 2; Isaiah 40:26, 28; Amos 4:13; Psalm 90:2; 102:26, 27; Acts 17:24; Isaiah 40:12-14; Jeremiah 10:12-16; John 1:3; Isaiah 43:7; Romans 1:25; I Corinthians 2:9; Colossians 1:16.*

2. *State some ways in which the Bible indicates that matter is not eternal.*

3. *Do we find anything like the Christian doctrine of creation in non-Christian religions?*

4. *If Christianity is unique in one doctrine is it unique in all?*

5. *Of what "beginning" do we read in Genesis 1:1?*

6. *What is pantheism? If it were true could we properly speak of the creation of matter and time by God?*

7. *How is the universe related to God?*

8. *What is the relationship of man to God?*

9. *Would God be what the answer to Question 4 of the Catechism declares Him to be if matter had existed from eternity? How would the existence of something independent of Him limit Him?*

10. *What meanings does the word "day" have in the Scriptures? It might be helpful for the leader to assign various verses containing the word "day" to members of the young people's society and ask them to try to determine the meaning of the word.*

LESSON 17

The Supreme End of Creation

QUESTION 9. *What is the work of creation?*

ANSWER. *The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.*

GOD, for His own glory, foreordained whatsoever comes to pass (Question 7). And in the execution of His decrees in the works of creation and providence God's end is His own glory.

The supreme end in creation was not "the promotion of the happiness" of created beings, as some have held; but an end far superior to happiness and to created beings. For the infinite God, whose name alone is excellent, it is fitting that "the manifestation of his perfections is the last end of all his works."

Dr. Charles Hodge has written of this end: "This is (1) the highest possible end. The knowledge of God is eternal life. It is the source of all holiness and blessedness to rational creatures. (2) This in the Bible is declared to be the end of the universe as a whole; of the external world or works of nature; of the plan of redemption; of the whole course of history; of the mode in which God administers his providence and dispenses his grace; and of particular events, such as the choice of the Israelites and all the dealings of God with them as a nation. It is the end which all rational creatures are required to keep constantly in view, and it comprehends and secures all other right ends—God as infinitely wise and good, seeks the highest end; and as all creatures are as the dust of the balance compared to him, it follows that his glory is an infinitely higher end than anything that concerns them exclusively."

The Scriptures leave us no room for doubt on this matter: "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16). See also Isaiah 43:7; Romans 11:36; Proverbs 16:4; and Revelation 4:11. Let us consider these verses carefully and discuss them.

All Very Good

The statement "God saw that it was good" occurs repeatedly in the first chapter of Genesis. See verses 10, 12, 18, 21, and 25. And after God had finished His work of creation He "saw every thing that he had made, and, behold, it was very good" (verse 31). Truly the creation declared the excellency of the Creator.

False gods can ill bear comparison with the Creator (Psalm 96:5; Isaiah 37:16; 40:12, 13; 54:5; and Jeremiah 10:11, 12).

The Inspired Record

The Biblical record of creation never has been and never can be proved inaccurate in any respect. The Holy Spirit did not permit any false statement to mar the pages of Scripture. If we are wise we will not let any ungrounded theories of sinful men shake our faith in the Word of our holy Creator.

MATTERS FOR STUDY AND DISCUSSION

1. *What effect will our conception of the supreme end of creation have on our attitude toward God? toward the world? toward sin?*

2. *Why was God pleased with His work of creation?*

3. *On what are we dependent for our knowledge of the origin of the universe? Who can speak with authority on the subject?*

4. *What is the theory of evolution? In what ways does it disagree with the Word of God?*

5. *Need Christians fear that true science will ever contradict the Bible? Why?*

6. *In how many "spheres" of life is the Bible authoritative?*

7. *Must we regard the Bible as free from error in its statements concerning subjects that scientists claim as their own? Why?*

8. *Can it be properly held that God "adds" to His glory in His works of creation and providence? Reasons?*

9. *Why is God's glory the supreme end of creation?*

10. *Study the Biblical statements bearing on the creation of man.*

THE REV. ARTHUR F. PERKINS DIES IN MADISON, WISCONSIN

THE Rev. Arthur F. Perkins, pastor of the Community Presbyterian Church of Merrill, Wisconsin, died on December 29th, 1936, in a hospital in Madison. His death is a blow, not only to the Presbytery of Wisconsin, but also to the entire Presbyterian Church of America. His fearless loyalty to the gospel, his readiness to suffer hardship for the glory of God, and his tireless efforts on behalf of the church will not soon be forgotten by those who knew him.

After having held several pastorates in Wisconsin, Mr. Perkins came to the Merrill Presbyterian Church in 1931. The members had been discouraged, and Modernism had very nearly destroyed this once splendid church. But with the coming of Mr. Perkins, the church soon became stronger than it had been for many years.

When the Syracuse Assembly suspended this servant of Christ because he, with others, started a Bible camp where young people could receive instruction according to the truth as it is in God's Word, the Merrill congregation severed its relationship with the Presbyterian Church in the U.S.A., and organized the Community Presbyterian Church. To them belongs the honor of being the first church to join the Presbytery of Wis-

consin of The Presbyterian Church of America.

Mr. R. B. Page, a trustee of the Community Church, in commenting on the death of his pastor, said, "He always worked with great devotion and energy in behalf of his congregation—and at top speed. The result was that, when he had a chance to relax, his health was at a low point and he was just unable to overcome the nervous strain he had passed through."

The funeral services were held in the Community Presbyterian Church of Merrill on Friday, January 1st. The Rev. Ernest Tremblay, a friend of long standing and associated with Mr. Perkins in the Crescent Lake Bible School, paid a beautiful tribute to his life and work. He spoke of Mr. Perkins as a lover of young people, always eager to teach them the unsearchable riches of Christ. He said that Mr. Perkins was ever a faithful servant of the Lord Jesus Christ who, without fear or favor of men, ever sought to please his Lord. "Mr. Perkins did not preach a social gospel," Mr. Tremblay said, "he was a winner of souls, preaching the cross of Christ to those lost in sin." The Rev. John J. De Waard, of Cedar Grove, preached the sermon on the text, "He that endureth to the end, the same shall be saved." The

Moderator of the Presbytery of Wisconsin, the Rev. W. H. Kielhorn, presided and led the people in prayer.

The most beautiful tribute to this martyr of the faith was given by the people of the Community Church.

After the service many said, "We have lost a loving pastor and a faithful minister of the Lord, but we will carry on the work in our community as we know he would like to have us do."

Lord Jesus Christ was born of the Virgin Mary.

Ans. to Q. 22 of Shorter Catechism
Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary and born of her, yet without sin.

THE ANSWER TO THE BILL OF COMPLAINT

THE following answer to the Bill of Complaint of the old organization has been filed by counsel for the Committee on Home Missions and Church Extension of The Presbyterian Church of America. THE PRESBYTERIAN GUARDIAN heartily recommends that every member of the church read this unusual document carefully, comparing it at every point with the Bill of Complaint which was published in the issue of September 12, 1936. The full text of the answer follows:

IN THE COURT OF COMMON PLEAS No. 5
FOR THE COUNTY OF PHILADELPHIA
June Term, 1936

HENRY B. MASTER, Moderator of the General Assembly, LEWIS S. MUDGE, Stated Clerk of the General Assembly, GEORGE EMERSON BARNES, ROBERT B. WHYTE, MARK A. MATTHEWS, WILLIAM B. PUGH, JOHN H. DEWITT, ADRIAN LYON and HALLOCK C. SHERARD, together a specially constituted Committee of the General Assembly, of the PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, an unincorporated society, for themselves and all other officers and members of the said Presbyterian Church in the United States of America; and TRUSTEES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, a corporation,
Plaintiffs,

IN EQUITY
vs.

J. GRESHAM MACHEN, Moderator, PAUL WOOLLEY, Stated Clerk of the General Assembly, and SAMUEL J. ALLEN, J. OLIVER BUSWELL, JR., CALVIN K. CUMMINGS, E. C. DEVELDE, CLIFFORD S. SMITH, CHARLES J. WOODBRIDGE, GORDON H. CLARK, EDWARD B. COOPER, C. W. CLELLAND, JOHN W. DULLES, BERT W. TENNANT and EDWIN H. RIAN, General Secretary, a specially constituted Committee on Home Missions and Church Extension, of the PRESBYTERIAN CHURCH OF AMERICA, an unincorporated society, as representing themselves and all other officers and members of the said Presbyterian Church of America,
Defendants.

No. 5747

Answer to Bill of Complaint

AND NOW, this Ninth day of January, 1937, comes EDWIN H. RIAN, one of the defendants above named, and files this Answer to the Bill of Com-

plaint on behalf of himself and Paul Woolley, Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings, E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, Edward B. Cooper and John W. Dulles:

1. Defendants admit that the General Assembly of The Presbyterian Church in the United States of America (hereinafter referred to by its popular name "The Presbyterian Church in the U.S.A.") meeting in Philadelphia in 1789 adopted for its standards the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, (excepting certain clauses in Chapters XX and XXIII of the Confession of Faith relating to the power of the civil magistrate) which had constituted the standards of the Synod of New York and Philadelphia out of which it was formed, and adopted a Form of Government, a Book of Discipline, and a Directory of Worship, but defendants aver that said standards were adopted as standards subordinate to the Holy Scriptures and that the Holy Scriptures were adopted as the primary standard of the said church. Defendants deny, however, that the Presbyterian Church in the U.S.A. adheres to said standards of doctrine, government, discipline and worship. On the contrary, defendants aver that the plaintiff church and the Plaintiffs have widely and grievously departed from such standards of doctrine. In particular, the defendants aver that the General Assembly of 1910 of the plaintiff church, and again the General Assembly of 1923 of said church, adopted resolutions naming five points of doctrine which were declared to be, and were and are, essential doctrines of the Word of God and of the standards of the plaintiff church. The entire conformity of the doctrines approved in said resolutions with the standards of the plaintiff church may be shown by placing in parallel columns two illustrative paragraphs from said resolutions and inserting extracts from the Apostles' Creed and the Shorter Catechism, both of which are parts of the standards of doctrine of the plaintiff church.

From Apostles' Creed

I believe in God, the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary. . . .

It is an essential doctrine of the Word of God and our standards that our

It is an essential doctrine of the Word of God and our standards that Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God.

Under date of May 5, 1924, approximately 1300 ministers of plaintiff church signed and published and circulated a document known as the "Auburn Affirmation," in which they asserted, among other things that they were opposed to making the said doctrinal statements of the General Assembly (two of which are set forth above), or any of them, tests for ordination or for good ministerial standing in the plaintiff church, and in effect took the position that said doctrines were not essential doctrines of the Word of God and the standards of the plaintiff church. Nevertheless the plaintiff church since 1924 has continued to recognize the said signers of the Auburn Affirmation as ministers in good standing in said church and has refrained from disciplining them in any manner. As a result of the failure of the plaintiff church to discipline the signers of the Auburn Affirmation, and of the recognition by plaintiff church of said signers as ministers in good standing the plaintiff church stands before the world as holding the proposition that a minister who refuses to affirm his belief in the inerrancy of Holy Scripture, the virgin birth of Christ, his death as a sacrifice to satisfy divine justice and to reconcile us to God, his miracles and his bodily resurrection, is, in the language of the Auburn Affirmation, "worthy of all confidence and fellowship," and has thus abandoned doctrines which lie at the center of the system of doctrine set forth in the standards of the plaintiff church. Two of the individual parties plaintiff, George Emerson Barnes and Robert B. Whyte are signers of said Auburn Affirmation. The plaintiff church has since departed more and more from the standards which it professes, and is soliciting contributions from members who sincerely believe in the standards of said church and in the said five doctrines referred to by the General Assembly of 1923; and the plaintiff church has misled its members by asserting falsely that the plaintiff church and its Boards and Agencies, and the Plaintiffs individually, are supporting the doctrines set forth in said standards and are truly loyal to the same, whereas in point of

Ans. to Q. 25 of Shorter Catechism
Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice and to reconcile us to God, and in making continual intercession for us.

fact they are preaching and propagating doctrines widely differing therefrom. In particular the Board of Foreign Missions of the plaintiff church has maintained upon the foreign field missionaries who are out of accord with the Constitution of The Presbyterian Church in the U.S.A., it has placed its imprint upon literature which is out of accord with the said Constitution, it has supported and co-operated with union educational institutions and enterprises in foreign countries which are teaching doctrines and principles hostile to the said Constitution and in other ways has both tolerated and fostered teachings and propaganda contrary both to the Bible and the Constitution of plaintiff church. By false professions of adherence to the standards of the plaintiff church, the said Board of Foreign Missions is deceiving large numbers of sincere Presbyterians into contributing unwittingly to the propagation, not of the teachings of the Word of God and of the standards of plaintiff church but of doctrines widely differing therefrom. After vainly endeavoring to persuade the General Assembly of the plaintiff church to reform said Board, certain persons, some of whom are now affiliated with The Presbyterian Church of America, organized The Independent Board for Presbyterian Foreign Missions for the purpose of supporting foreign missionaries who would teach the doctrines to which the said plaintiff church is committed by its standards, but which it has in practice abandoned. The situation became so intolerable that the defendants and their associates could not continue conscientiously to support the said Board of Foreign Missions, or various of the other boards and agencies of the plaintiff church including the Board of National Missions and the Board of Christian Education, both of which latter boards also have in practice disregarded and abandoned the teachings set forth in the standards of the plaintiff church. The formation of the said The Independent Board for Presbyterian Foreign Missions led to the instituting of disciplinary action by The Presbyterian Church in the U.S.A. against certain members of the said church and to the adoption by various judicatories of said church of resolutions, deliverances and judgments, all of which actions defendants and their associates believed and now believe and therefore aver to have been contrary to the Bible and the Constitution of said church. These actions culminated in certain judgments of the 1936 General Assembly of The Presbyterian Church in the U.S.A., sitting as a court, which judgments in effect required implicit obedience to the commands of church councils, regardless of the agreement of such commands with the Word of God and the Constitution of the church, and thereby destroyed the guarantees of freedom of conscience and of liberty contained in the Constitution of the church, placed the word of man above the Word of God, and dethroned the Lord Jesus Christ as the only Head and King of the church. The defendants further aver that the plaintiffs are attempting to abuse

the process of this court of equity in an effort to sustain themselves in their unconstitutional and improper attempt to use the funds contributed to said church for the propagation of the gospel as set forth in its standards for an entirely different purpose, to wit, the propagation of doctrines which are entirely different from those set forth in those standards, and which in no sense can be called Presbyterian doctrines. These defendants believe, and therefore aver that the plaintiffs are in effect deceiving all those who believe in Presbyterian doctrine as set forth in the standards of the plaintiff church and do not come into this court of equity with clean hands.

2. The defendants deny that paragraph 2 of the Bill of Complaint accurately sets forth those provisions of the charter of the plaintiff corporation which are material in this case. On the contrary defendants aver that the plaintiffs by the use of asterisks have omitted from Section 1 of the charter the following words:

"and the said lands, tenements, rents, annuities, liberties, franchises and other hereditaments, are hereby vested and established in the said corporation and their successors forever, according to the original use and interest for which such devises, gifts and grants were respectively made."

Defendants further aver that plaintiffs have failed to quote Section 2 of the said charter, which section provides as follows:

"and be it further enacted by the authority aforesaid: That no misnomer of said corporation and their successors shall defeat or annul any gift, grant, devise or bequests, to or from said plaintiff corporation, provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing, whereby any estate or interest was intended to pass to or from the said corporation."

3. Defendants admit that the plaintiff corporation holds and administers certain trust funds, but defendants deny that the plaintiff corporation holds and administers the said trust funds for the uses and purposes of The Presbyterian Church in the U.S.A. On the contrary the defendants aver that the said trust funds are held by the plaintiff corporation for the uses and purposes set forth in the charter of the said corporation, and/or in the documents or deeds of trust under which the said funds were contributed, copies of which documents or deeds of trust the plaintiffs have failed to attach to the Bill of Complaint.

4. Denied as stated. Defendants admit that The Presbyterian Church in the U.S.A. embraces within its jurisdiction lay members and persons who have been ordained as office-bearers in the said church. Defendants further admit that the said church is organized as a presbyterian church with individual churches, and with judicatories known as "sessions," "presbyteries," "synods" and a "general assembly." Defendants also admit that the General Assembly of The Presbyterian Church in the U.S.A. main-

tains its principal office in the City and County of Philadelphia, Pennsylvania. Defendants deny that the General Assembly of said church represents in one body all the individual churches and members comprising the said church. On the contrary defendants aver that the said General Assembly, according to the Constitution of The Presbyterian Church in the U.S.A. a copy of which is attached hereto as Exhibit "A," in view of the failure of the plaintiffs to attach a copy to the Bill of Complaint, represents, in one body, all the particular churches of the said denomination but not the individual members thereof. Defendants admit that the said General Assembly has the powers enumerated in the quotation from the Form of Government which is set forth in paragraph 4 of the Bill of Complaint. Defendants aver, however, that, according to Section IV of Chapter XII of the Form of Government, the said General Assembly is required to give "its advice and instruction in all cases submitted to it, in conformity with the constitution of the church * * *." The said General Assembly, in all of its operations and activities, is subject to the Constitution of The Presbyterian Church in the U.S.A., and its actions and judgments are valid and binding upon the members of The Presbyterian Church in the U.S.A. only if such actions and judgments are consonant to and in agreement with the primary and subordinate Standards of the said church.

5. Admitted.

6. Admitted.

7. Admitted.

8. Defendants admit the averments in the first and second sentences of paragraph 8 of the Bill of Complaint. Defendants deny the other averments in the said paragraph. On the contrary defendants aver that Princeton Theological Seminary was organized in 1811 as an unincorporated association by the General Assembly of The Presbyterian Church in the U.S.A., meeting in 1811, which adopted a "Plan" or constitution for the organization and operation of the Seminary. The Seminary is not now and never has been incorporated. In 1824 a civil corporation was formed under the name "Trustees of the Theological Seminary of the Presbyterian Church," which corporation was and is a separate legal entity and was formed for the sole purpose of holding as trustee for the Seminary legal title to certain property. The statement with reference to the Seminary that the General Assembly "is to be considered its patron and the fountain of its power" is found not in any Articles of Incorporation but in the Plan of the unincorporated Seminary.

9. Admitted.

10. Denied as stated. Henry B. Master was not elected Moderator of The Presbyterian Church in the U.S.A. at the General Assembly of that church meeting in Syracuse, New York, during the week beginning May 28, 1936. The said Henry B. Master was elected Moderator of that particular General Assembly, and, upon the dissolution of said General As-

sembly, the office of Moderator, or presiding officer, of that General Assembly ceased to exist. The only office now held by Henry B. Master by reason of his election as Moderator of the said General Assembly is chairman of the General Council of the General Assembly. The said Lewis S. Mudge was not elected Stated Clerk of The Presbyterian Church in the U.S.A. The said Lewis S. Mudge is Stated Clerk of the General Assembly of The Presbyterian Church in the U.S.A., and his term of office as said Stated Clerk of the said General Assembly was extended to August 24, 1938 by the action of the General Assembly meeting in Syracuse, New York. Defendants deny that either Henry B. Master or Lewis S. Mudge by virtue of any office in the plaintiff church has authority to institute this action on behalf of 2,000,000 persons in the unincorporated association known as The Presbyterian Church in the U.S.A. Defendants admit the adoption of the resolution quoted in paragraph 10 of the Bill of Complaint and the formation of the committee therein described. Defendants are advised by counsel, believe and therefore aver that the said resolution is not sufficient in law to authorize the bringing of this suit by the individual parties plaintiff.

11. Denied as stated. The individual defendants, J. Gresham Machen (now deceased) and Paul Woolley are not "the duly constituted Moderator and Stated Clerk, respectively, of an unincorporated society organized by them in conjunction with others under the name and title of 'Presbyterian Church of America.'" The said J. Gresham Machen and Paul Woolley were elected Moderator and Clerk, respectively, of the First General Assembly of the Presbyterian Church of America meeting in Philadelphia, Pennsylvania, June 11-June 14, 1936. Upon the dissolution of the said General Assembly the office of Moderator, or presiding officer, of the said General Assembly and the office of Clerk of the said General Assembly ceased to exist. Defendants admit that the individual defendants Samuel J. Allen, J. Oliver Buswell, Jr., Calvin K. Cummings (erroneously named in the Bill of Complaint as Calvin J. Cummings) E. C. DeVelde, Clifford S. Smith, Charles J. Woodbridge, Gordon H. Clark, Edward B. Cooper (erroneously named in the Bill of Complaint as Edward V. Cooper), C. W. Clelland, John W. Dulles, Bert W. Tennant and Edwin H. Rian, were present at and assisted in the organization of the Presbyterian Church of America, and that the said individual defendants were elected members of a Committee on Home Missions and Church Extension. Defendants deny that the said Committee was vested with special power and authority to represent and act for the Presbyterian Church of America. On the contrary defendants aver that the said Committee was given only the following specific powers:

"This committee shall have power to appoint a secretary and establish an office to receive and disburse contributions for the support of home

missionaries or pastors whose congregations require aid. It shall further have power, after the adjournment of the present General Assembly and until the next General Assembly, to act as a Commission of the General Assembly to receive ministers and to erect presbyteries. It shall have general power to engage in the presentation of the cause of the Presbyterian Church of America and to take such measures as may be necessary for the prosecution of its work before the next General Assembly."

Defendants further aver that the second General Assembly of the Presbyterian Church of America, meeting in Philadelphia, November 12-14, 1936, elected a new Committee on Home Missions and Church Extension, consisting of the following persons: *Class of 1939*: J. Oliver Buswell, Jr., Charles J. Woodbridge, Clifford S. Smith, J. Gresham Machen, Gordon H. Clark, Peter Stam, Jr., C. W. Holbrook; *Class of 1938*: Paul Woolley, E. C. DeVelde, J. Edward Blair, R. J. Vaughn, Harry A. Worcester, Harry Fraser, Edward B. Cooper; *Class of 1937*: Charles G. Sterling, Samuel J. Allen, W. H. Bordeaux, John H. Skilton, John Welsh Dulles, Bert W. Tennant, Donald M. Perkins.

The said General Assembly adopted the following resolutions regarding the powers of said Committee:

"That the Committee be given power to receive and disburse contributions for the support of home missions and pastors who require aid. Further, that the Committee be given power to engage in the presentation of the cause of the Presbyterian Church of America, and to take such measures as may be necessary for the prosecution of its work before the next General Assembly.

"That the Committee be given power to erect such Presbyteries as may be necessary after the adjournment of this General Assembly and until the convening of the next General Assembly, and further, that this Committee be empowered to readjust names and boundaries of existing presbyteries in co-operation with those presbyteries."

Defendants deny that the Presbyterian Church of America maintains its principal office in the City and County of Philadelphia, Pennsylvania. On the contrary defendants aver that the Committee on Home Missions and Church Extension of the General Assembly of the Presbyterian Church of America maintains its office in the City and County of Philadelphia, Pennsylvania.

12. Denied as stated. Defendants deny that all of the members and officers of the Presbyterian Church of America were formerly members of The Presbyterian Church in the U.S.A. Defendants aver that certain of those members of the Presbyterian Church of America who had formerly been members of The Presbyterian Church in the U.S.A. severed their connection with said church before the Presbyterian Church of Amer-

ica was formed, and others did so at, or about, or subsequent to the time when the said Presbyterian Church of America was organized. Defendants further aver that the individual defendants and those associated with them in the formation of the Presbyterian Church of America constituted themselves as the said Presbyterian Church of America upon the basis of Article I of the Articles of Association quoted in paragraph 12 of the Bill of Complaint. Defendants further aver that certain ministers and ruling elders constituted themselves as the General Assembly of the Presbyterian Church of America on the basis of Article II of the said Articles of Association, and that the said General Assembly thereupon adopted Article III of the said Articles of Association.

13. Denied as stated. Defendants aver that the Presbytery of Philadelphia and the Presbytery of New York and New England, both of the Presbyterian Church of America, were erected not by the Committee on Home Missions and Church Extension but by the General Assembly of the Presbyterian Church of America at its session in Philadelphia on June 13, 1936.

14. The defendants deny that the Presbyterian Church of America is organized upon principles, doctrine and form of government identical with those of the plaintiff church. The doctrinal standards of the Presbyterian Church of America are (a) the Holy Scriptures, the primary standard, and (b) a Confession of Faith, together with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster. The said Confession of Faith sets forth what is commonly known as the Reformed or Calvinistic system of doctrine and is based upon the historic Westminster Confession of Faith which was formulated in England in 1646. Nearly all of the Presbyterian Churches in Great Britain, America and other parts of the world have accepted the Westminster Confession of Faith and Catechisms as their doctrinal standards. The Presbyterian Church in the U.S.A. in 1789 adopted those standards with certain changes, as set forth in paragraph 1 of this Answer, but in the year 1903 made certain additions to the Confession of Faith. The Confession of Faith of the Presbyterian Church of America, on the other hand, does not include the 1903 additions and with certain exceptions is identical with the Westminster Confession of Faith which was formulated approximately three hundred years ago. Defendants further deny, for the reasons set forth particularly in paragraphs 1 and 14 of this answer, that the principles and doctrines of the plaintiff church, as practiced and taught therein, are identical with those of the defendants' church.

The defendants deny that the form of government of the Presbyterian Church of America is identical with that of the plaintiff church. The form of government of the Presbyterian Church of America, which has been adopted provisionally, although it is identical to a considerable extent with the form of government which was in use in The

Presbyterian Church in the U.S.A. for over 100 years, avoids the changes of recent years, and in general through the elimination of centralizing and other un-presbyterian tendencies, represents a purer expression of presbyterian principles of church government. Defendants deny that the Committee on Home Missions and Church Extension, the Presbyteries and General Assembly of the Presbyterian Church of America, together with its officers and members, are engaged in promoting and expanding their organization by a process of undermining the plaintiff church and are setting up an organization identical in substance, form and terminology with that of the plaintiff church. As stated in paragraph 1 of this Answer, the defendants aver that The Presbyterian Church in the U.S.A. and the plaintiffs have widely and grievously departed from the primary and subordinate standards of the said church. The Presbyterian Church in the U.S.A. in its teachings, practices and policies has so far departed from the standards to which it professes to adhere that it can no longer be described as a truly presbyterian church. The departure of the Presbyterian Church in the U.S.A. from the Bible, its primary standard, and from the presbyterian system of doctrine and form of government contained in its subordinate standards, led to the formation of the Presbyterian Church of America, whose aim is the maintenance of true Presbyterianism as over against all such departures from it, as appears from the Articles of Association quoted in paragraph 12 of the Bill of Complaint. Believing that the plaintiff church has in practice abandoned its standards the defendants are laid under a necessity by the explicit commands of the Bible to endeavor to propagate their principles and to induce all persons, whether connected with the plaintiff church or not, to accept the said principles. Defendants expect to preach wherever practicable to the members of the plaintiff church and others the doctrines which the defendants believe to be taught in the Bible and to induce all persons whether connected with the plaintiff church or not to unite with the defendant church. The defendants are advised by counsel, believe and therefore aver that, if the plaintiffs are asking a court of equity to protect their church from the criticism and proselytizing activities of the defendants and their associates, the granting of such protection by a court of equity would violate the principles of religious freedom laid down in Section 3 of Article I of the Constitution of the Commonwealth of Pennsylvania and the Preamble of and the XIVth Amendment to the Constitution of the United States. While the defendants deny that they are engaged in an aggressive campaign to induce members and individual churches of the Presbyterian Church in the U.S.A. to bring into The Presbyterian Church of America the property under their control, defendants admit that certain of the defendants have endeavored, and intend to continue with such endeavor, to bring such property into the Presbyterian Church of America, when legally possible, and

thereby to prevent said property from being used contrary to the intent of the original donors in the propagation of doctrines different from those which such donors professed and believed. The defendants cannot do otherwise and would be guilty of heinous sin if they failed in their duty as hereinabove set forth.

15. Denied as stated. The organization and membership of the Presbyterian Church of America at the present time are not largely limited to a few individuals and churches located in Philadelphia County and adjacent areas. Prior to the beginning of this suit the General Assembly of the Presbyterian Church of America, meeting in Philadelphia, June 11-14, 1936 established the Presbytery of Philadelphia (to include the counties of Bucks, Berks, Philadelphia, Montgomery, Delaware, Chester, Lancaster and York, and the State of Delaware), and the Presbytery of New York and New England (to include New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire and Maine). The roll of ministers of the said General Assembly included 44 ministers representing 13 states and 2 foreign countries. Since that time 8 additional presbyteries throughout the country have been formed with 103 ministers resident in 23 states and serving as missionaries in 6 foreign countries. Defendants admit that the declared aims and purposes of the members of the Presbyterian Church of America are to expand into all sections of the United States and to send missionaries into foreign countries irrespective of whether plaintiff church or other churches are or have been or may be engaged in missionary work therein. Defendants deny that the declared aim and purpose of themselves and those associated with them is to accomplish these objectives through the impairment and disintegration of the organization and work of the plaintiff church. Said objectives are to be accomplished by the methods and for the reasons of principle set forth in paragraph 14 of this answer. Defendants are advised by counsel, believe and therefore aver that the averments in the last sentence of paragraph 15 of the Bill of Complaint are so vague that they cannot and need not be answered. Defendants are further advised by counsel, believe and therefore aver that, if the plaintiffs are attempting to allege that there is in effect a kind of religious trade agreement or monopoly in respect to the Protestant religion, such agreement or monopoly violates the principles of religious freedom set forth in Section 3 of Article I of the Constitution of the Commonwealth of Pennsylvania and the Preamble of and XIVth Amendment to the Constitution of the United States.

16. Denied as stated. The defendants deny that the name "Presbyterian Church of America" is a name in which the plaintiff church or any other church has any right or interest by virtue of the negotiations referred to in paragraph 16 of the Bill of Complaint. The union proposal, including the proposition that the merged church be known as "The Presbyterian Church of America," was approved by the General Assembly of the

plaintiff church in 1934, but was decisively rejected by the General Assembly of the United Presbyterian Church of North America in the same year. The period during which the Stated Clerk of the General Assembly of the plaintiff church could have sent the overture on union down to the Presbyteries of that church expired with the convening of the next General Assembly. During that year the proposal was not submitted to the Presbyteries of the United Presbyterian Church because of its rejection by the General Assembly of that denomination.

17. Denied. Defendants aver that in common or colloquial usage the plaintiff church is universally referred to not as "The Presbyterian Church in the United States of America" but as "The Presbyterian Church in the U.S.A.," that the plaintiff church itself uses that designation on certain of its own publications, and that there is no confusion between the name "The Presbyterian Church in the U.S.A." and the name "Presbyterian Church of America." Defendants are informed, believe and therefore aver that there has existed in this country for over seventy years a denomination known as "The Presbyterian Church in the United States," commonly called "The Presbyterian Church in the U.S.," which is numerically the largest presbyterian body in fourteen states, and that The Presbyterian Church in the U.S.A. and The Presbyterian Church in the U.S. have maintained their separate identities and have carried on their work without confusion or conflict arising from any similarity of name although both churches have congregations and other organizations in the same states and cities and towns. The defendants further aver that the plaintiffs' action in filing this Bill of Complaint is not in good faith in the face of the plaintiffs' knowledge of the existence of The Presbyterian Church in the U.S. and the lack of any friction in the work of The Presbyterian Church in the U.S. and The Presbyterian Church in the U.S.A. and in the face of the acquiescence by the plaintiff church for approximately seventy years in the use by The Presbyterian Church in the U.S. of the name of that organization. Defendants are also informed, believe and therefore aver that from 1839 until 1870, as the result of a division in the plaintiff church, there existed two generally recognized Presbyterian bodies each using the name of the plaintiff church and each maintaining its separate identity and carrying on its work without confusion or conflict arising from any similarity of name. The defendants are further informed, believe and therefore aver that it has been the universal custom for Presbyterian and other churches, both in this country and throughout the world, to exist side by side with closely similar names without confusion or conflict arising from any similarity of name. Defendants deny that the alleged similarity of the name "Presbyterian Church of America" and the name "The Presbyterian Church in the U.S.A." will cause and is intended to cause irreparable injury and loss to the

plaintiff church either in this country or abroad by reason of any confusion of the two bodies. On the contrary, the defendants aver that the name "Presbyterian Church of America" was chosen, as stated in Article I of the Articles of Association quoted in paragraph 12 of the Bill of Complaint, with the intention and for the purpose of making "clear to all the world that we [those persons constituting the Presbyterian Church of America] have no connection with the organization bearing that name [The Presbyterian Church in the U.S.A.]" The word "Presbyterian" is a term exactly descriptive of the system of doctrine and form of government of the defendants' church, and the word "America" is a geographical term defining the area in which the defendants' church is carrying on its work. In view of the existence of the many Presbyterian denominations, the defendants and their associates, after careful consideration and upon the advice of counsel, adopted a name which they thought would distinguish their church from the other presbyterian churches and particularly from the plaintiff church with which they did not wish to be confused in view of the departure of that church from historic Presbyterianism. The defendants further aver that, although the Presbyterian Church of America adopted its name on June 11, 1936 and wide publicity was given to that fact, no complaint was made by anyone on behalf of The Presbyterian Church in the U.S.A. prior to the dissolution of the General Assembly of the Presbyterian Church of America on June 14, 1936, and no complaints were made at any subsequent time prior to the filing of the Bill of Complaint in this action. The defendants further aver that, although the Presbyterian Church of America has been in existence for over six months, the confusion feared by the plaintiffs has not resulted and the Committee on Home Missions and Church Extension of the Presbyterian Church of America has not received any written communications of any kind or any contributions intended for the plaintiff church. Defendants further aver, in view of the protracted controversy leading up to the formation of the Presbyterian Church of America and in view of the attendant publicity in the secular and religious press at home and abroad, that The Presbyterian Church in the U.S.A. and the Presbyterian Church of America have been and are being placed in the sharpest possible contrast and that there is no likelihood of any confusion between the two churches in the minds of any persons interested enough to contribute to either church.

18. The defendants deny that the plaintiff church is widely known throughout the world as the principal representative of what is known as Presbyterianism in America and that its credit and reputation are firmly established both in this country and abroad. On the contrary the defendants aver that the plaintiff church, in view of its departure from the distinctive presbyterian teachings and principles set forth in its subordinate standards, can no longer be said to represent

Presbyterianism in America or in any other part of the world. The other averments of said paragraph are denied for the reasons set forth in paragraph 17 of this answer, and for the further reason, as appears particularly in paragraphs 1, 14 and 15 of this answer, that the objects and work of The Presbyterian Church in the U.S.A. and the Presbyterian Church of America are not identical but quite antithetical.

19. The averments in the first sentence of paragraph 19 of the Bill of Complaint are admitted. The other averments of said paragraph are denied. The excellence of the publications of The Presbyterian Church in the U.S.A. is not well established and recognized throughout this nation and foreign countries. On the contrary, there are hosts of Presbyterians in this country and on the mission field in other countries who realize that many of said publications are not true to the doctrinal standards of the plaintiff church. The Presbyterian Church of America has not yet sold or distributed publications of its own and therefore the complaints of the plaintiffs are premature as well as unjustified. If, as and when the Presbyterian Church of America issues publications of its own, such publications will be true to its Presbyterian standards and will be so different from those of the plaintiff church that no one will be able to confuse them.

20. Defendants are advised by counsel, believe and therefore aver that the averments in paragraph 20 of the Bill of Complaint are mere conjectures and conclusions and need not be answered. Defendants aver, however, as set forth in paragraph 17 of this answer, that the confusion feared by the plaintiffs has not in fact occurred since the formation of the Presbyterian Church of America over six months ago.

21. Denied. For further answer to the averments of paragraph 21 of the Bill of Complaint defendants refer to paragraph 17 of this answer. Defendants are advised by counsel, believe and therefore aver that

the second sentence of paragraph 21 of the Bill of Complaint contains mere conclusions of law and need not be answered. The defendants deny, however, that their actions are and have been unfair and contrary to principles of equity and good conscience and violate the rights of the plaintiff church in and to the use of its name and terminology. On the contrary defendants aver, for the reasons stated elsewhere in this answer, particularly in paragraph 1, that the plaintiffs and the plaintiff church are guilty of conduct which is unfair and contrary to principles of equity and good conscience and that the plaintiff church in view of its departures from historic Presbyterianism, does not have the right to describe itself as Presbyterian, and that the defendants and their associates have the right, under the provisions of the Preamble of and the XIVth Amendment to the Constitution of the United States and Section 3 of Article I of the Constitution of the Commonwealth of Pennsylvania, to use the name "Presbyterian Church of America," and to carry on the work of that church, which is committed to historic Presbyterianism.

22. Denied. Defendants are advised by counsel, believe and therefore aver that the averments of paragraph 22 of the Bill of Complaint are conclusions and need not be answered. Defendants deny, however, that the actions of themselves and their associates have caused or will cause any damage or injury to the plaintiff church which would move a court of equity to interfere with the activities and operations of the sovereign religious body with which the defendants are connected. The defendants aver that the Bill of Complaint fails to set forth with sufficient particularity any injury to its property and enterprises or the manner in which injury to such property and enterprises has been or will be caused by the acts of the defendants. Defendants further aver that if, as and when any injury is done to the property of the plaintiffs, the plaintiffs will have an adequate remedy at law.

WHEREFORE the defendants pray that the Bill of Complaint be dismissed and the costs of these proceedings be assessed against the plaintiffs.

EDWIN H. RIAN.

COMMONWEALTH OF PENNSYLVANIA }
COUNTY OF PHILADELPHIA } ss:

EDWIN H. RIAN, being duly sworn according to law, deposes and says that he is the defendant who executed the foregoing answer; that he is authorized to file said answer on behalf of the other defendants named in the said answer; that the facts set forth therein, in so far as they are based on personal knowledge are true and correct; and that the facts which are averred on information and belief deponent believes to be true and expects the defendants to be able to prove said facts upon the trial of this case.

Sworn to and subscribed:
before me this 8th day :
of January, 1937 :

EDWIN H. RIAN.

MARGUERITE HOLMES
Notary Public

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