

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

Earl L. Brown, Jr.

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

### ***Buswell: The Legend***

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

### ***Buswell: The Man***

James Oliver Buswell, Jr., was the third son of James Oliver and Emeline Porter Buswell, born in Burlington, Wisconsin. Rev. James Oliver Buswell was a fearless preacher of the gospel and transferred his ministerial credentials to the Presbyterian Church U.S.A. Eventually the family moved to Minneapolis. West High yearbook of 1913 described the younger Buswell as “the most studious boy, the most handsomest boy, and the most popular boy.”<sup>5</sup> Buswell attended the University of Minnesota from 1913 until 1917, receiving an A.B. in Economics with a minor in Greek. He became a student supply pastor as opportunity availed itself.<sup>6</sup>

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

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

Though the young Buswell couple had intended to go to Africa as foreign missionaries, military duty called Buswell in the fall of 1918, and he was shipped overseas to serve in the 140<sup>th</sup> Infantry, a regiment of the 35<sup>th</sup> Division. Rev. Buswell was the junior chaplain. Dr. Edwards, a Bible believing Episcopalian, was the senior chaplain. They taught Bible classes, established Sunday Schools and Dr. Edwards permitted Rev. Buswell to assume most of the preaching engagements.<sup>9</sup>

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

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

Rev. Buswell was invited to become the guest evangelistic speaker at Wheaton College, February 1-7, 1926. The response to his lectures was so great that during the week the student body petitioned the faculty to invite Rev. Buswell to remain for another week of meetings. He was unable due to other commitments. In God's providence, Rev. Buswell came to Wheaton on the heels of the death of its president, Charles Albert Blanchard, son of Jonathan Blanchard, its first president. Blanchard died in January. Buswell so impressed both students and faculty that a unanimous call was extended to him to accept the presidency of that institution. Buswell accepted the call and began his work on April 1, 1926, with his inaugural being June 15, 1926. He served as the J. P. Williston Professor of Philosophy and Bible, besides being the president. Buswell taught courses in Christian theism and Christian ethics. Rev. Lewis Sperry Chafer from the Evangelical Theological College was the guest speaker at the 1926 commencement of Wheaton. He was awarded an honorary Doctorate of Divinity. The Evangelical Theological College awarded its first honorary Doctor of Divinity degree to Rev. Buswell in 1927.<sup>12</sup>

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

were in 1926. In 1936 Houghton College awarded Dr. Buswell an honorary LL.D. degree in recognition of his achievements at Wheaton.<sup>13</sup>

As one of the founders of the Independent Board for Presbyterian Foreign Missions in June of 1933, he found himself under the infamous mandate of the General Assembly of the Presbyterian Church of the USA. in 1934. The Independent Board was founded because of the toleration of Modernism in missionaries serving under the board by Dr. Robert E. Speer. The mandate of 1934 ordered all members of the Independent Board to resign from the board. The mandate from the General Assembly was clearly unconstitutional, and Dr. Buswell refused compliance. Dr. Buswell was brought to trial by Dr. Zenos (a former professor of his) from McCormick Seminary. The General Assembly upheld the conviction of Dr. Buswell for insubordination to the laws of the church, and he was unfrocked. Almost three years after the episode had begun, it was now all over, on June 1, 1936. Dr Buswell became a constituting member of the Presbyterian Church of America, June 11, 1936 and was received by the Chicago Presbytery of that church, September 26, 1936. Rev. John Gresham Machen, D.D., Litt. D., served as the first moderator of the infant church. When the new church met again in Philadelphia on November 12, 1936, Dr. Cornelius Van Til nominated Dr. Buswell to be the moderator and the motion was seconded by Rev. Carl McIntire (who had joined the Presbytery of New Jersey, September 8, 1936).<sup>14</sup>

January 1, 1937, Dr. Machen died.<sup>15</sup> Controversy enveloped the infant Presbyterian Church of America. There is in every church controversy that of personalities, but the issues recorded for church posterity were those of a restricted view of Christian liberty, the propriety of both church-controlled and independent agencies, and that of the toleration of dispensational premillennialism on the part of some of the future Bible Presbyterians.<sup>16</sup> Division became most pronounced at the third General Assembly of the Presbyterian Church of America, June 1-4, 1937. Fourteen teaching elders and three ruling elders (approximately one eighth of the church) met on the evening of June 4 at the St. James Hotel. Dr. Buswell moderated the meeting.<sup>17</sup> Dr. Buswell moderated the formal establishment of the Bible Presbyterian Church. The first General Synod, September 6-8, 1938, consisting of thirty-eight teaching elders and eleven ruling elders, was held in the Bible Presbyterian Church of Collingswood, New Jersey.<sup>18</sup>

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

Dr. Buswell moved to Wilmington, Delaware. He became a professor of apologetics and systematic theology at Faith Theological Seminary. Dr. Buswell taught full time at Faith from January until December, 1940. The National Bible Institute of New York City called Dr. Buswell to become a member of the faculty in January of 1941. Providentially, God led Dr. Buswell there, for Dr. Donald Odell Shelton died on January 29, 1941. Dr. Buswell assumed the presidency on May 15, 1941, after being called in April.<sup>20</sup> Buswell commuted from New York each week to teach two or three days at Faith Seminary in Wilmington, Delaware, until 1947. He edited NBI's publication *The Bible Today* from 1941 to 1951, often contributing articles of a scholarly nature. In order to strengthen his academic credentials, Dr. Buswell did graduate work

in the School of Education at New York University. He earned a Ph. D. in 1949, his studies being in the areas of philosophy and education. The Philosophical Library published Dr. Buswell's dissertation: *The Philosophies of F. R. Tennant and John Dewey* in 1950. Dr. Buswell sought to strengthen NBI by having its B.A. curriculum registered with the New York State Board of Regents in 1950. The school officially changed its name in May of 1950 to Shelton College.<sup>21</sup> Shelton College's Manhattan property was sold for a million dollars, and the institution relocated to the Skylands estate of 1,200 acres in Ringwood, New Jersey. Dr. Buswell served Shelton College well for 14 years, until he was removed over administrative differences between himself and a faction of the board led by the Rev. Dr. Carl McIntire.<sup>22</sup>

Dr. Buswell moderated the seventh General Synod of the Bible Presbyterian Church in 1944.<sup>23</sup> Dr. Buswell also moderated the meeting of the eighteenth General Synod, June 2-8, 1955. The 1955 Synod adjourned, having approved a motion offered by the Rev. Dr. McIntire that the 1956 Synod would meet at a time and place determined by the moderator. When Dr. Buswell called the meeting of 1956 to meet in St. Louis, April 5-11. The Synod was boycotted by Dr. McIntire and roughly later 40% of the church.<sup>24</sup> Dr. Buswell continued to provide leadership in the Columbus Synod of the Bible Presbyterian Church, the Evangelical Presbyterian Church, and finally the Reformed Presbyterian Church Evangelical Synod.<sup>25</sup> Buswell taught 14 years at Wheaton, 14 years at Shelton, and then 14 years at Covenant Seminary. He retired in 1970 to the Quarryville Home in Quarryville, Pennsylvania, with his wife until death on February 4, 1977.<sup>26</sup>

### ***Buswell: The Pastor-Teacher***

“...the evident gratitude which he expressed at the time we called him to be our interim pastor. As you know, we [the Haddonfield Bible Presbyterian Church] were not a very impressive congregation, and many wondered how a man of the stature of J. Oliver Buswell, Jr., would accept us. We soon found out. No one could have been more humble, nor more understanding of our individual needs than Dr. Buswell.” (McGregor Scott, former elder in the Collingswood BPC)<sup>27</sup>

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

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

### ***Buswell: The Effective Administrator and Educator***

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

Under Dr. Buswell's leadership Wheaton became a Christian household name. NBI and Shelton College was a viable rival to Highland College. During and after the division of 1956, Dr. Buswell was active in Covenant College for years, and in Covenant Seminary until 1970.<sup>35</sup>

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

### ***Buswell: The Exegetical Theologian***

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

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

### ***Buswell: The Apologetic Churchman***

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

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

### ***Allan Alexander MacRae: The Man***

An original biographical sketch of Dr. MacRae was written by Rev. Robert John Dunzweiler (6/12/1931 - 12/17/1996). It was written on the occasion of the celebration of the 50<sup>th</sup> anniversary of Dr. MacRae's ordination.<sup>43</sup>

### ***Influences Upon Dr. MacRae's Life***

Allan MacRae was born on February 12, 1902, in Calumet, Michigan. His father was a medical doctor. His parents greatly encouraged the fear and admonition of the Lord. Allan as a lad came to Christ and soon read his Bible thoroughly. When he was nine the MacRaes moved to Rome for a short period of time because of his father's health. It was because of health considerations that the family eventually moved to Southern California.<sup>44</sup>

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

### ***Dr. MacRae's Godly Influence on Others***

Awarded a fellowship to study Semitics at the University of Berlin for two years, Allan applied himself to studies in Babylonian Cuneiform, Egyptian Hieroglyphics, Arabic, Syriac, and German. He managed in his spare time to do extensive hiking in the Black Forest, the Swiss Alps, and the Austrian Alps. Applying himself to compensate for a keen lack of fluency in German, Allan spoke so much conversational German with the natives and became so proficient in German that when he returned to the States he was dreaming in German. MacRae made a four month trip to the Holy Land and studied under William F. Albright (1891-1971). He was able with two other students and Albright to discover the site of the Biblical city of Ham found in Genesis 14.<sup>46</sup>

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

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

By the 1943-44 school year the seminary had grown to a student body of 62 students. Miss Grace E. Sanderson served shortly as Dr. MacRae's secretary and soon became Mrs. Allan A. MacRae, on May 22, 1944. Faith Theological Seminary grew to a student body of 120 in 1951. After relocating to Elkins Park, Pennsylvania, in 1952, the growth of the student body reached its high mark of 156 in the year 1952-53.<sup>49</sup>

Dr. MacRae assisted in a search for three army fliers who had parachuted out of a bomber that apparently crashed. This occurred during the MacRaes' honeymoon. Dr. MacRae was much sought after; this story appeared in the newspapers and even *Time* magazine. He used the notoriety of the event to tell the story in many places and make a gospel application to it.<sup>50</sup>

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

Almost overnight Dr. MacRae had to assemble a new faculty at Faith because of the division in the Bible Presbyterian Church of 1956. Most of the faculty went to establish Covenant Theological Seminary. Dr. MacRae continued his emphasis at Faith until, after 34 years as President and Professor of Old Testament at Faith Theological, he could no longer continue his approach and emphasis. He started with Dr. John W. Murray and the sponsorship of Bible Evangelism, Inc., the Biblical School of Theology in 1971. He retired in 1983 to serve as Biblical Theological Seminary's chancellor, which position he held until his death on September 27, 1997.<sup>52</sup>

### ***Allan Alexander MacRae: The Legacy***

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

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

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

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

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

It is sad that the festschrift for Dr. Buswell was contained in *Presbuterion* 2:1-2 (Spring- Fall, 1976)1-157, largely unseen by most of the Christian public. The festschriften for Dr. MacRae was published in Singapore: R. Laird Harris, Swee-Hwa Quek, J. Robert Vannoy editors. *Interpretation and History* (Singapore: Christian Life Publishers: 1986) pp. 300. It is lamentable that Dr. Buswell's *Systematic Theology* is now only available from Christian Life Publishers, Singapore.

<sup>3</sup>There are entries for Dr. Buswell in J.D. Douglas, ed. *New 20<sup>th</sup> Century Encyclopedia of Religious Knowledge* (2<sup>nd</sup> ed.; Grand Rapids: Baker Book House, 1991); s.v. "Buswell, J. Oliver, Jr.," by Earl Cairns (date of death is wrong). *Dictionary of Christianity in America*, ed. by Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, Harry S. Stout (Downers Grove: InterVarsity Press, 1990); s.v. "Buswell, J. Oliver, Jr.," by J. A. Carpenter also printed in D. G. Hart and Mark A. Noll eds., *Dictionary of the Presbyterian and Reformed Tradition in America* (Downers Grove, Illinois: Inter Varsity Press, 1999). There is no entry for Dr. MacRae in any of the above, and no entry for Dr. Buswell in these two volumes edited by Walter A. Elwell: *Evangelical Dictionary of Theology* (1<sup>st</sup> ed.; Grand Rapids: Baker Book House), and *Handbook of Evangelical Theologians* (Grand Rapids: Baker, 1993). [See note 35.]

<sup>4</sup>Allan A. MacRae, "Statement of Appreciation," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 139.

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

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

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

<sup>9</sup>Ibid. It is interesting that both Dr. Buswell and Dr. Donald Grey Barnhouse served as chaplains in France during the First World War. Dr. Machen served as an ambulance driver in the Great War. In later life Dr. Buswell befriended a man who had been a "regular" of Dr. Barnhouse's New York Bible Classes. See: Robert G. Rayburn, "Buswell as Pastor-Preacher," *Presbuterion* 2:1-2 (Spring-Fall, 1976) 22.

<sup>10</sup>Steele, pp. 6-7.

<sup>11</sup>Steele, pp. 7-8.

<sup>12</sup>Steele, pp. 8-9.

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



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

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

<sup>15</sup>Biographical material on Machen abounds. Ned B. Stonehouse, *J. Gresham Machen: A Memoir* (Grand Rapids: Eerdmans, 1954; reprinted 3<sup>rd</sup> ed., South Holland, Illinois: Park Press, 1978; distributed by Westminster Theological Seminary) pp. 506-08. C. Allyn Russell, *Voices of American Fundamentalism* (Philadelphia, Pennsylvania: Westminster Press, 1976), pp. 135-61. For a liberal perspective on Machen in contrast to that Paul Woolley, see *The Significance of J. Gresham Machen Today* (Nutley, New Jersey: Presbyterian and Reformed, 1977), pp 42-43. The irony of the death of Dr. Machen was two-fold. He died in a Roman Catholic hospital. He died before the advent of certain antibiotics that might have saved his life. Henry W. Coray, *J. Gresham Machen: A Silhouette* (Grand Rapids: Kregel Publications, 1981), pp. 123-28, containing contemporary tributes of Dr. Machen. Again in contrast note: Bradley J. Longfield, *The Presbyterian Controversy: Fundamentalists, Modernists, and Moderates*. (New York: Oxford University Press, 1991), pp. 28-53. D. G. Hart, *Defending The Faith : J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America* (Grand Rapids: Baker Book House, 1994), pp. 161-70; please note his epilogue.

<sup>16</sup>Perspective on the 1937 division involves an added dimension beyond the announced issues. See Marsden, pp. 295-328; Edwin H. Rian, *The Presbyterian Conflict* ( Grand Rapids: Eerdmans, 1940; Philadelphia: Committee for the Historian OPC.; reprinted, 1992), pp. 151-71; D. G. Hart and John Muether, *Fight The Good Fight of Faith: A Brief History of the Orthodox Presbyterian Church* (Philadelphia: Orthodox Presbyterian Church, 1995), pp. 41-54; Hutchinson, pp. 215-48; Herbert Donald Morton, *Origins of the Twentieth Century Reformation Movement* (unpublished Th.M. thesis, Westminster Theological Seminary, April 12, 1967); Chui Hong, *The Differences of Opinion Between Machen and McIntire*, (unpublished Th.M. thesis, Westminster Theological Seminary, 1990); R. Todd Mangum, *The Falling Out Between Dispensationalism and Covenant Theology: A Historical and Theological Analysis of Controversies between Dispensationalism and Covenant Theologians from 1936 to 1944* (unpublished Ph.D. dissertation, Dallas Theological Seminary, May, 2001).

In every group there are some individuals who after time prove themselves disqualified. In the OPC Edwin Rian would later return to the PCUSA, June 11, 1947. Hall Mc Allister Griffiths (1/16/1900- 8/18/57) was not without detractors in the Philadelphia Presbytery of the Presbyterian Church of America. Before formal judicial process was brought against him, he renounced the jurisdiction of that presbytery, 12/11/1936. When it became known through common fame that he associated with the group which became Bible Presbyterians, others who were historic premillennarians like Paul Wooley (3/16/1902- 3/17/1984) for ethical reasons did not become involved with the Bible Presbyterian Church (personal interview with Paul Wooley in the Spring of 1977). H. McAllister Griffiths left the Bible Presbyterian Church in the 1940s and was received by the Protestant Episcopal Church in 1949.

<sup>17</sup>Steele, p.10; Hutchinson, p. 247. The very name Bible Presbyterian was a compromise suggested by Dr. Buswell, when Rev. Mc Intire wanted a strong Presbyterian Church and Milo Jamison wanted "A Bible Church." For further documentation see *Christian Beacon* (August 31, 1939), and *Bible Press* (July 22, 1955) 8.

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

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

<sup>20</sup>Steele, p. 10. When Dr. Buswell assumed the presidency of National Bible Institute, there arose controversy over the fact that Dr. Buswell did not believe in the pretribulational rapture. A healthy resolution to the problem resulted with this statement from the board of NBI. At the time Rev. Carl McIntire was on the board and signed this statement, which was published in *The Bible Today* 37:1 (June-September, 1942) 41: "FRIENDS have inquired concerning the position of The National Bible Institute on the position of the church and the tribulation. The

doctrinal platform of the Institute, like the platform of the World Christian Fundamentals Association, does not bind the faculty of the Institute to a pre-, post, or midtribulation rapture view, though it does bind us to premillennialism. Dr. Buswell, the new president of the Institute, believes and has taught for years that the rapture will precede the time of the wrath of God, commonly called the great tribulation. While most of us are pre-tribulation rapturists, we deplore any divisive tendency to make an issue over this question.”

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

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

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

<sup>23</sup>Minutes of the Seventh General Synod of the Bible Presbyterian Church, 1944, p. 1.

<sup>24</sup>Minutes of the Eighteenth General Synod of the Bible Presbyterian Church, 1955, p. 94; Steele, p. 11; Hutchinson, p. 286; *Bible Presbyterian Observer* 4 (March, 1956) 1, 7. See also Minutes of the Nineteenth General Synod of the Bible Presbyterian Church, 1956, pp. 1-12; Hutchinson, p. 293. The ensuing division of 1956 is completely treated in Hutchinson, pp. 270-96, from the perspective of the 60% of the church that became known as the “Columbus Synod.” Dr. McIntire set up a rival 20<sup>th</sup> Synod meeting in Collingswood at the same time the 20<sup>th</sup> General Synod was called in Columbus. Those who attended the Collingswood Synod had their names erased from the roll of the Columbus Synod. The extent Bible Presbyterian Church of today inherited many of the same problems in 1984 with Dr. McIntire and a division of the 48<sup>th</sup> General Synod, only to be reunited a year before the death of Dr. McIntire without his return to the church, which sadly he would abandon. The whole subjects of the 1956 division and the 1971, 1976, and 1984 divisions go well beyond the scope of this present study.

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

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

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

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

<sup>29</sup>Rayburn, p. 16.

<sup>30</sup>Rayburn, pp. 16-17.

<sup>31</sup>Rayburn, pp. 18-23.

<sup>32</sup>Rayburn, p. 23.

<sup>33</sup>Ibid.

<sup>34</sup>Peter Stam, Jr., “Buswell as Administrator and Friend,” *Presbuterion* 2:1-2 (Spring-Fall, 1976) 37.

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

<sup>36</sup>See Edward A. Steele III, “Bibliography of Buswell,” *Presbuterion* 2:1-2 (Spring-fall, 1976) 147-56.

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

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

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

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

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

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

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

<sup>42</sup>Sanderson, p. 109. Dr. Sanderson elaborates further about the 1948 *pro re nata* Synod meeting regarding settling the issue of what was second degree separation. Sanderson, p 119. There had been controversy between Rev. Edgar Dillard and Rev. Carl McIntire over the issue of separation as early as 1944. See Hutchinson, pp. 253-59. Dillard was calling for second degree separation and McIntire was opposing it. These individuals made their peace. The Synod of 1944 Dr. Buswell moderated established a committee headed by Dr. MacRae on the preparation of a resolution on ecclesiastical separation. The result was the Harvey Cedars Resolutions 1 and 2 of the 1945 General Synod. See *Minutes of the General Synod, Bible Presbyterian Church*, 1944, pp. 21, 30, 31; *Minutes of the General Synod, Bible Presbyterian Church*, 1945, pp. 18-20. For those without these minutes the text of the Harvey Cedars Resolutions 1 and 2 are reproduced in Margaret G. Harden, *A Brief History of the Bible Presbyterian Church and Its Agencies* (Collingswood, New Jersey: Independent Board for Presbyterian Home Missions, [c.1965]), pp. 74-75. *Minutes of the Pro Re Nata Meeting of the General Synod of the Bible Presbyterian Church*, January 6, 1948, pp. 1-32. The outcome of the meeting was the creation of a Judicial Commission chaired by Dr. Buswell. Note the report of the Commission to the eleventh General Synod, *Minutes of the General Synod of The Bible Presbyterian Church*, 1948, pp. 43-46. The report essentially affirmed the Harvey Cedars Resolution II in its application of the second paragraph to the Rev. Hitchcock. As supply in Rev. Dillard's absence, he with some members of the session of the Charlotte Church cooperated with a young evangelist by the name of William Franklin Graham.

<sup>43</sup>This original biographical sketch has been preserved. Harris, Quek, Vannoy, *Interpretation and History*, pp. 25-29; Allan A. MacRae, *Biblical Christianity* (Singapore: Christian Life Publishers, 1994), 1-7; *Minutes of the General Synod Bible Presbyterian Church*, 1998, Memorial Resolution 62:3, pp. VI-4 and VI-5. (A condensation of that material by the author passed by North Atlantic Presbytery was sent to Synod and passed by the General Synod.) This version added information including Dr. MacRae's reentry into the Bible Presbyterian Church via the reunion of Covenant Presbytery with what became North Atlantic Presbytery. There appeared in *JETS* 41:1 (March 1998) 165-67 a memorial utilizing much of the same material from the pen of Dr. Robert Chapman Newman.

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

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

<sup>46</sup>*Ibid.*

<sup>47</sup>*Ibid.*

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

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

<sup>50</sup>*Ibid.*

<sup>51</sup>*Ibid.*

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

In June of 1991 Allan and Grace MacRae moved to the Quarryville Presbyterian Retirement Community. His wife Grace went to be with the Lord in September, 1995. Dr. MacRae died two years later on September 27, 1997. Allan MacRae's life spanned ninety-five years, seven months and sixteen days. He is survived by his son, John, John's wife Signe Mentgen MacRae, and their two children, Betsy, age fifteen, and Doug, age twelve at the time of his death.

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

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

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

<sup>56</sup>Dr. MacRae trained these ongoing scholars and teachers at Westminster: Edward J. Young (11/29/1907- 2/14/68) [Th.B. 1935] and Robert Laird Harris [Th.B. 1935]. He trained these at Faith: Francis August Schaeffer (1/30/1912-5/15/1984) [B.D. 1938], George Douglas Young [B.D., S.T.M. 1938], Alvin J. Payne [B.D. 1939, S.T.M. 1940], Vernon C. Grounds [B.D. 1940], Evangelist John W. Murray [B.D. 1940., D.D. 1957], John W. Sanderson (3/19/1916-4/30/1998) [B.D. 1940, S.T.M. 1945], R. Allan Killen [B.D. 1941], Wilbur B. Wallis [B.D. 1941. S.T.M. 1947], Arthur F. Glasser [B.D. 1942], Kenneth Shaler Kantzer (3/29/1917-8/2/2002) [B.D. 1942 S.T.M. 1943], Peter Stam III. [B.D. 1942], Samuel J. Schultz [B.D. 1944], Harold W. Mare [B.D. 1945], Harold Gene Stigers (6/15/1917-10/9/1996) [B.D. 1946], Elmer B. Smick (7/10/1921-12/7/1994) [Th.B. 1947. S.T.M. 1948], Lynn Gray Gordon [B.D. 1949], Timothy Tow [B.D. 1950, S.T.M. 1951], John William Buswell [B.D. 1952], William Roger LeRoy [B.D. 1952]. Robert John Dunzweiler (6/12/1931- 12/17/1996) [B.D. 1956], William Nelson Harding [B.D. 1956], Thomas Edward McComisky (8/22/1928 -3/4/1996) [B.D. 1956], Thomas Vernon Taylor [B.D. 1957, S.T.M. 1967], John Robert Vannoy [B.D. 1960, S.T.M. 1962]. Gary G. Cohen [B.D. 1961, S.T.M. 1964], John Edwin Grauley [S.T.M. 1962], Howard James Carlson [B.D. 1962], Howard Abraham Eyrych [B.D. 1965], Carl Thomas McIntire [B.D. 1966], Linward Allen Crowe [B.D. 1967], John Allen Battle, Jr., [M.Div. 1970, S.T.M. 1971]. Mentioning those who were trained at Biblical goes beyond the scope of this study.