

## HISTORY OF FAITH SEMINARY

(Talk given by Dr. MacRae to new students, September 18, 1953)

...And in this course, he had us at the end of the semester, each one of us mark everyone else in the class. And then he marked the papers before he saw any of the marks we had given. But he put up on the board the marks that he had given and the marks that each one of us had given.' And we found that nine-tenths of the members of the class, in every case, had given the same marks that he had given. Which shows, pretty definitely and pretty objectively what kind of work the person was doing.

You may disagree, but other people judge us, and they are pretty good judges of the type of work we do. But I noticed another very interesting thing about that, in that class we just sat where ever we felt like sitting, and we got into habits of where we sat, and we sat in the same seats right straight along. And I found that when I took the list from the board of the marks given, and there we marked them this way, one, two, three, four, and when I looked at the marks and looked at the seating, I found that practically everyone in the front row had a one, practically everybody in the second row had a two, and third row had a three, and the fourth row had a four. And I don't think the professor gave good marks because they sat there, but I think that the people that sat there were getting more out of it.

And in my classes, I am going to seat you <sup>who are apt to do</sup> with the ~~best~~ ones ~~and~~ <sup>work</sup> poorer ~~ones~~ sitting in the front, you will have assigned seats, so that everyone will have an equal opportunity of getting the work. There was a particular student who had been doing quite poor work in one of my classes and I happened to hear that he was slightly deaf. And so I asked him to sit in the front row, and I hoped that he would get the matter adjusted. So, those <sup>of you,</sup> who are slightly deaf, come up and take the front row! I don't think in every case it shows your interest, but it may be an index to your interest. If you really want to get the stuff



you are really interested and trying to get the stuff, and you are anxious to hear it, you will sit nearer the front. Sometimes I take a good student and I tell him that I want him to sit in the back row, and he gets real resistant and says, "I want to get what you are saying." The fellows who aren't so good don't care and they sit in the back row. But if you're not interested in getting what we are giving, and your purpose is getting just enough to get by, and the purpose isn't to live for the Lord, why waste your time. You can get a degree, but that won't help you in your work for the Lord, it's the training you get/<sup>that counts</sup> and the degree is more or less incidental. If you get the training, you have got to take it yourself, we can't give it to you, but we ~~can~~ can show you how to get it.

Today we have a different topic. ~~Satan~~ Our topic, today, is "The History and Testimony of Faith Theological Seminary", and this is a very big subject. We could spend many, many hours on it, we can't possibly expect to give it all to you in one morning. But I want to give you the high points this morning, and of the history, and I will put the emphasis on the history. And it's a little hard to know where the history starts. Somebody has said that if you want to train a man properly you must begin with his grandparents. I don't think that is altogether true, but it is true that every one of us has roots that go back to many, many places. My little boy does some things that I can't understand, why he does them, where he gets them, but they are things that have been characteristic of me, perhaps I did them ten years ago and have forgotten all about them. But they come out in him. <sup>background,</sup> The ~~family~~ heredity has a tremendous effect on us, and the same is true of ~~family~~ <sup>institutions.</sup> The roots go way back. <sup>begin in</sup>

Well, where do the roots ~~begin~~ the situation that made it necessary, sixteen years ago, that we should found Faith Seminary? I think the roots of it can be found in the third chapter of Genesis. Toward the beginning of that third chapter of Genesis we find in the first verse that it says that "The serpent said to the woman, ~~it~~ is it true that God has said that you shall not eat of the ~~tree~~ fruit of every tree in the



garden?" You notice what the serpent did there. He questioned God's Word, and he tried to confuse her as to what God's Word meant. He said "is it true that God has said that you mustn't eat of any tree of the Garden," and she said, "No, we can eat of the fruit trees, but here's one tree we can't eat of nor can we touch it, but God hadn't said that they shouldn't touch it, He merely said that they shouldn't eat. So ~~Satan~~ Satan tried to confuse her in this direction, and she instead of getting her facts accurate went off in misdirection. And it all goes back to the fact of what has God said? Satan was raising ~~difficult~~ difficulties. Is it true that God has said this, and exactly what has He said? That is the fundamental problem today. God has established this world perfect, everything is right/ The Christian Scientist is right when he says that God has established a perfect world. What do you mean talking about sin, talking about evil, talking about pain, why God has made a good world, and he is right, God has made a good world. The first chapter, and the second chapter of Genesis tell us that, there's nothing bad, but chapter three tells us where the sin came from, and we've gotten these experiences of life, and they come from the refusal of man to obey God and listen to God's voice and do the things that God wants him to do that will give him a happy life. Because God wants him to have a happy life and to go out and do the things He wants him to do. And not to go out and do the things that man wants to do that are contrary to God's will. And ~~man~~ <sup>when God</sup> comes with His explanation, His interpretation, ~~with His~~ with His understanding of how man can be saved from this terrible ~~in~~ dilemma into which he has fallen he says, "Yes, has God said, is this His will?" And so Satan is raising questions all through the ages, "Is this God's Word, how can we know it is, do we have to make our own idea, our own guess, or do we have <sup>a Divinely</sup> ~~the~~ inspired Word?" That is the fundamental question that has been asked down through the ages.

Now we find that our Lord Jesus Christ said over, in the Gospel of John, in the tenth chapter, and He said in this tenth chapter and verse 8,



"All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in he shall be saved". Verse 12, "But he that is an hireling, and not the shepherd, whose ~~x~~ own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep." There are the true shepherds and there are the hirelings. There are those who are saying, "What hath God said, what is God's will?" ~~S~~Jesus said, "I speak not of myself but the words that my Father hath given me, them give I unto you." The Word of God, we take it, we give it, it is food for the soul, and the hireling who has a good job, a good salary/<sup>but</sup> is not interested in the welfare of the sheep, sees the wolf coming and he flees and leaves the sheep. That is the conflict of the ages.

Now we get over into the time of the Reformation. And in/ the time of the Reformation there were churches all over Europe which had the Word of God, and which read parts of the Word of God in their services, ~~xxx~~ but they read them in the foreign tongue so the people couldn't understand them. And there were many true Christians in the churches and there were many true Christians in the leadership of the churches, I don't mean in the top leadership, but in the support of the leadership here and there, but there were many true Christians. But the great bulk of the leadership had taken the attitude of the hireling that were looking out for their own welfare and they weren't watching out for the feeding of the sheep and they forgot about the Word of God. And the great thing of the Reformation was that Martin Luther and John Calvin and these others said "to the <sup>Word</sup> ~~Word~~ and to the testimony, what has God said that was ~~xxx~~ true?" There are people today who try to say that Martin Luther held to a low idea of Inspiration. That is absolutely false. Martin Luther said, at the end of his life, "Destroy all my books, but keep the Word ~~ng~~ of God." When they brought him before the emperor, earlier in his career, and they had all of Martin Luther's books on the table and the chancellor of the empire pointed to these books, and he said, "Martin Luther, are you ~~xxx~~



ready to recant what you have written in these books?" And Martin Luther said, "My books ~~xxx~~ contain three kinds of things. They contain materials which are in accordance with the Word of God, they contain doubtless material where I have been, without intending to but <sup>nevertheless</sup> actually contradicting the Word of God. And they <sup>co/ntain</sup> ~~xxxxxx~~ material which is indifferent to the Word of God. Anything there that is contrary to the Word of God I recant instantly, and anything there that the Word of God does not state one way <sup>or</sup> the other I am ready to be convinced, ready to listen to the opinion of anyone who has studied on it, and ready to take back anything where I may have been wrong. But the statements in my words that are in accordance with the Word of God, I cannot recant, because that is God's truth and there is nothing I can do about it, and I must stand true to it. So help me." And that is the foundation of the Reformation, the stand on the Word of God.

Well, now we have the great Protestant Church being founded, and they started with their stand on the Word of God. Now the other churches that didn't come into the Protestant Reformation crystallized themselves into an organization which called themselves the Roman ~~Catholic~~ Catholic Church, and they took their stand on tradition, on human ideas and positions, even while holding theoretically what the Word of God, but crusting it over with these positions, and these ideas of traditions. But they forgot the Word of God ~~xx~~ because of all the traditions that were encrusted over it and they paid their attention to them. The Protestants put their stand on the Word of God and it was the great central rallying cry of Protestantism, "The Word of God, what does it say, and what does it teach?" And The result was that the southern countries of Europe, Italy and Spain and the southern countries in which the Reformation had a great start, but then was stopped by the fires of the Inquisition, and actually prevented from going on, these countries, which had ~~bg~~ been the most forward progressive countries in Europe, the countries of wealth, the countries of wisdom, the countries ~~xxxxxx~~ of learning, the countries of leadership at the time of the Reformation, these countries were the ones in which the progress was stopped







century ~~ix~~ we had, perhaps, four hundred colleges in the United States which were truly Christian, standing for the Word of God and training people to believe in God's Word. Of those four hundred, I doubt if there are five today., that are standing on the Word of God. The higher criticism has just come in and taken it away. And it has come into our seminaries and taken it ~~xx~~ away. And the result is that in this century, during the first years of this century, place after place, seminary after seminary was taken over by the ~~xxxx~~ higher critics. Now this change in our seminaries had a tremendous effect on the United States. It began, a hundred and fifty years ago with Harvard University. Harvard was known as the great citadel of orthodoxy. Up in New England, there, it was funded and definitely said <sup>u</sup> in its origin "to train men to ~~xxxxxxx~~ know the salvation in Christ and ~~ix~~ it." That was the purpose of the founding of ~~xxx~~ Harvard University. But by 1800 the unbelief had come in from Europe into Harvard University, and had come in in such an extent, that in Harvard University in 1800 they were training young people to deny the Word of God and to deny that He is the Christ. Well, the result of that was that all ~~x~~ through New England there were great fine Christian preachers that had been trained in ~~y~~ Harvard and they said that there was no place like Harvard to get the training you need, and there were young people who were coming from Harvard and they were saying that there were professors that were denying that Jesus was really God, they were denying that ~~and~~ the Bible is dependable, and these old men said, "Oh they wouldn't do that at Harvard, we don't believe that. These men have got an insight into the Scriptures, and they have the finer points of the Word, and you ~~x~~ just don't understand them properly. These men are truly Christians. You submit yourselves to their teaching. That is what gave us our great faith." And so they sent their young folks to Harvard University and they led them to follow the teaching and they came home not believing the Word of God. And their churches became Unitarian, and the majority of the churches in New England became that way between 1800 and ?



But there was a younger college, Yale University, which had been founded some years before, and in Yale they continued to hold to the <sup>Word</sup> ~~Word~~ of God. Yale held absolutely that the Bible was true when Harvard had given it up to a large extent. Yale turned out men who all were teaching the Word of God and were holding true to it. They were entering the Congre-  
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~~gational~~ <sup>western part of the</sup> Church and were going out as missionaries all through the/United States and to other countries, and being wonderfully used of God. However, in Yale University the students began to be dissatisfied. And some of them began to think "this is all foolishness, the great bulk of the people don't believe what our teachers believe," and the time came when a great number of the students gave up believing in the Bible. They had clubs like the one named "The Tom Payne Club", and after different noted unbelievers. And the students had quite departed from the Word of God, but all the professors were nominally believers in the Word of God, and most of them actually, but without a great deal of interest in the students.

Then Timothy Dwight became president, about 1840, of Yale University. And he went in there, and it wasn't a very big college, but he went in there and ~~he~~ (I believe he wrote that hymn "I Love Thy Kingdom, Lord") they had a debating organization, there, and the president before had fostered it, so Timothy Dwight went on taking an interest in it. And the students had various debates and they asked him to suggest subjects for them, and so he suggested a group of subjects, and one of these subjects was "Resolved, that the Bible is not the Word of God, and it is not true." And the students thought, "we'd never be allowed to debate this subject," but they picked it as their first choice, and to their surprise Dwight said "take this one." And so ~~it happened that~~ they had a team that was against the Bible and they had good strong arguments against it. And the team that was for the Bible had pretty weak arguments, and they had the debate, and Dwight was there, and when they were through Dwight got up and he said, "This has been very interesting, this debate, and I



want to compliment ~~you~~ those who have taken the position against the Bible, you have done a good job of presenting your views, and those on the other side made a pretty weak presentation, but I don't think we should altogether blame you, because you are perhaps not familiar with the material as you might be." And then he began and gave a few arguments that none of them could answer, and then they were tremendously interested in this thing. And so he gave them a series of lectures on why the Bible is true and defended it and they had a great revival at Yale University. A great revival which spread through the University and spread through New England, and had great effects on American life.

Well, now we had different movements like that in different colleges and seminaries during the last century, but one of these seminaries after the other would get modernists who get control of the teaching, and when they did, what happened at Harvard, ~~and what happened~~ at Yale and at happened with other seminaries, more in later years. And the result was that in certain areas, where the teachers and the ministers were from Yale University, their young folks would go to Yale to study, at Yale Divinity School and they would come home unbelievers. And that was how, in that region, it was determined to be modernistic. And it is not the fault of the people, it was the fault of the preachers. And in <sup>a</sup> ~~the~~ way, it was not the fault of the preachers, it was the fault of the schools and seminaries that trained them to be unbelievers. But you had one section of the United States that had been thoroughly Christian turn into Modernism in maybe twenty years, and then in another twenty years it turns out people who are not even interested in churches, and in New England where the modernism began in this country, and if you go to New England today you will find hundreds of empty churches. Areas after areas where there is just no interest in the services at all, because the next step beyond modernism is the lack of interest in the church or any of its traditions. But it has gone on, one seminary after another. Today Harvard Divinity School is thoroughly modernistic. And it doesn't do a



great deal of harm, but it does some and the people who go there know what it is and they come from groups that don't believe in the Bible, and they don't have many ~~students~~ <sup>students</sup>. That greatest University in the country, the earliest and probably the greatest, there they have only about twenty undergraduate students in their divinity school. Now they are raising seven million dollars to try and make their divinity school one of the greatest divinity schools in the world, but up until the last few years you would only find about twenty students there. They are going to try to import great modernist teachers from Union Seminary and other places and try to make it a great seminary. But it has become dead. It was the greatest seminary in the country in past years, but it has become dead and lifeless because there is nothing there to stand on. It doesn't do a great deal of harm. Where the harm is done now is a place like <sup>a</sup> Princeton Seminary, where twenty years ago, thirty at least, was very evangelical. And today you have wonderful fine Christian ministers that were trained in Princeton who say to their young folks, "that is the place where I got my training, that is the place for you to go." And when they go there they lose their faith, and then they ruin that section of Christianity to which they go. So, that is the movement as it has gone on.

As it worked out, among all these seminaries which have stood true to the Word of God, and gradually went over to unbelief, most of them went without a struggle, mostly because the directors were gradually changed. In Princeton Seminary there was opposition to the change, and the result was there was more of a crisis at Princeton than there was at most of the other seminaries that went over to unbelief. In Princeton Seminary, about 1917, you had a seminary which was in a typical position of one which was about to slip over into modernism. In 1917 in Princeton Seminary, all the professors were about sixty years of age. Perhaps there were one or two instructors in their late twenties, and the rest were all getting along about sixty and in another ten years would pretty well out of the scene.



These men ~~were~~ were evangelical, they believed in the Word of God, they had been great defenders of the Word of God, but they were getting along, and they ~~would~~ would before long, be passing from the scene. About 1920 something happened which woke up two of the younger members of the faculty there, and also one of the older ones. The ~~xxxx~~ thing that happened was this, that there was a motion made, in the general assembly of the ~~x~~ Presbyterian Church U.S.A. for a union of all churches together in one big church, and a very general platform which would have brought in all the modernists and all the unbelievers. Together into one big church, and two of the faculty members of Princeton Seminary strongly supported it, and two of the other members were greatly shocked and they said, "~~Waxxxx~~ What's happening here, is this seminary going the way of every other seminary?" And they woke up to the situation and the spread of modernism in ~~xxx~~ the church and they began to write on it and to talk about it and try to stop it. And when they did that the word got out through the country to evangelicals here and there who were getting the impression that all the learned schools were going over into modernism, and thinking after all that you can't stay in the learned way for the truth, ~~xxxxxxx~~ for all the learned institutions were going over into modernism, and then they heard that Princeton Seminary stands for the truth and they began to send all their young people there. And in Princeton Seminary, in the next few years, you had what was almost a revival. In about 1915 to 1919 the teaching was all sound, but it was dead. The students were mostly from modernistic colleges, they took the teaching, wrote it on exams, and then forgot it, and went out and taught modernism. But about 1920 the students began to come in from all over the country, who wanted to hear from these professors who had been studying all their life evidences of the truth and dependability of the Bible, and wanted to get that material first hand, stimulated and attracted by the fight against modernism that two of the men were responsible for. And so you had an influx of people from many different denominations.



Now Princeton Seminary was a strategic place, not merely because it began to be resisting modernism at that time, due to those circumstances, otherwise it would have just gone over like all the other seminaries had done, but due to that it was a strategic place, but also ~~it~~ because of what it had done. Princeton Seminary had resisted ~~xxxxxxxxxxxx~~ the tendency to jazz up education. But in Princeton Seminary, in the previous fifty years the emphasis had been on solid evidences, solid language study, solid theology. It was a solid, ~~xxxx~~ dry, heavy emphasis, but it was very very ~~xxxxxxxx~~ solid. The fellows who come into Princeton Seminary, they worked, and they worked hard. And they didn't get much of the modern <sup>other Presbyterian seminaries that were</sup> methods, but they got more of a solid training than those who went to more evangelical seminaries. And the result of this solid training, combined with this <sup>new emphasis of</sup> evangelical standing for the truth was that Princeton graduates began to have an influence throughout the <sup>Christian</sup> world far out of proportion to their number. (end of E H 2)

(H 3).....training leaders who would stand true to the Word of God, not only in the Presbyterian Church, but also in other denominations. A young man about 1925, who was a student at Princeton, told me that he made an investigation of the graduates of Princeton Seminary who were leaders in five or six other denominations, some of them were some of our larger denominations, and he found that many of them, coming from these denominations, and had received their training, had gone out and been given positions of leadership, and many of them were leaders of the truth, but not all of them.

And now the time came, when the other seminaries had gone away from the truth, so many of them, and the attempt was being made to persuade the people that were in the churches that after all this fundamental belief in the Word of God was out of date, it was old fashioned, and today we don't believe that, we have our up-to-date philosophy, we know that what the Bible teaches is good.....(2 H 3) but all this talk about a man dropping from the clouds, or a child who was a man and a god at the same time, all that



was old fashioned stuff and out of date. That attitude was finding itself checked about 1925 by people who were saying, "Yes, but look at Princeton <sup>m</sup> Seinary, look at men like Robert Dick Wilson, he's been standing for the truth of the Old Testament for the last forty years, and declaring that it is absolutely true, and dependable. Look at John Gresham Machen, the great New Testament Scholar, and he says that the virgin birth can be believed in, and he says that the New Testament is true," And they were pointing to Princeton Seminary, and Princeton became sort of a machine. I was in that school just about that time. I had gone to a Presbyterian college out in the West, I saw that college in the transition stage. In 1915 Occidental College was as Christian a college as there is anywhere in the world. It was sending out many missionaries, and as many ~~xxx~~ ministers, in those days, as any other college ever sent anywhere. You ~~x~~ can find today, among Christian leaders many men who went to Occidental College, back in those days, and it is surprising how many of them you will find. It was a wonderful Christian school. I entered it in 1918, and in 1917 / they got a new president who was a modernist; he did his best to change the college to a modernistic one, and he got thrown out. And they got another man who claimed to be a strong evangelical, but who was actually on the modernist's side, and he did more damage, because in his gracious manner he made it a thorough-going modernistic school. When I entered Occidental College, the students were having prayer meetings of all different sorts, street meetings, and a great interest in the Word of God, and when I graduated and went to Princeton Seminary and went back after two years to make a visit, and the man who had been a classmate of mine and who was now teaching <sup>in the philosophy department</sup> in the school, he saw me down the hall and he said, "Here comes a funnymentalist, he believes in the virgin birth." And that was the way the college had changed in those years. It wasn't a sudden change, it was a gradual change, and I was there while it was happening. I entered Occidental thoroughly believing that the Bible was true, ~~thoroughly believing that salvation was~~ through Christ, and I came out believing the same thing. But I came out



having seen folks going down on every side of me and losing their faith and I came out in such a position that I made this statement when I came out. I said, "I just have a skeptical attitude on everything, there's just a few main things, and I still hold the Word of God, and the reason that I still hold to the Word of God is that I can see that there are just as many flaws in the arguments that they presented as they pointed out about ours." But I had a shaky.....(5 H 3) And that's the way today, hundreds of young people going to school that came from great Christian homes coming out with their faith gone. I don't know what would have happened to me if I had gone to Occidental the way it is today, but when I was there it was not the way it is today.

Well, after that my eyes were thoroughly opened to modernism, and the way it was spreading, and the way it was gradually taking ~~over~~ over one institution after another, one school after another, one seminary after another, getting more and more of a hold in one denomination after another. I heard about Princeton Seminary and I read Dr. John Gresham Machen's book on "Christianity and Liberalism", and I was just thrilled and I read it right straight through. And after I read that book, I was determined to come where I could get that wonderful teaching of integrity<sup>and</sup>/of the dependability of the Word of God. So I went there, and I studied under Robert Dick Wilson<sup>and</sup>, and under John Gresham Machen, under those other great scholars. And I will never be thankful enough for what I received there. But while I was there, at Princeton Seminary, Princeton Seminary was undergoing a transition. Not the way Occidental ~~did~~ did, the gradual thing that swept it over, because the Princeton opposition had been aroused, but at Princeton, while I was there, the faculty was divided into two camps, one of them said, "We're fundamentalists and the others are ultra-fundamentalists." But actually the one believed the Bible was the Word of God and were ready to die for it, and the other were the people who said they believed the Bible was the Word of God and said they believed all its doctrines, but they thought that others were just a little extreme and we should be more moderate and not seem to get so



excited about these things, after all we want to ~~see~~ understand all the truth and to see how to answer it. But there came a division among the school, and ~~this~~ one group was leading them over into modernism. The president of the college could give as wonderful an evangelical talk as you could ever imagine. He went to a fundamentalist meeting one time, he was asked to come and speak, and the man who heard him said that he rang every bell, and he gave as good a talk as you could ever ask. I don't want to pass judgment on whether he was a hypocrite or not, but I ~~was~~ saw what he did. He asked a man to come and teach the class in missions at the seminary, and the man that came was a president of a missionary college in India, and he taught this class, and he ~~told~~ told us about their faculty, about their student body, and they came in Mohammedans, Buddhists, and others different religions, some of them from Christian background, and we asked how they went out, and he said, "Oh, about the same. About every two or three years we have a conversion, but it shakes the college pretty well, and brings a lot of criticism." Well, one time he was speaking about his faculty there, and he remarked something that made us wonder about the faculty, and one of the students asked the question: "What proportion of your faculty are Christians?" "Oh," he said, "about half of them are Christians, the others are Mohammedans, Buddhists, and so on." Well one of us said, "Why do you have non-Christians on your faculty?" He said, "Some of our non-Christians are our best Christians." Well, what he meant was that they had good character, were nice people, and he ~~wanted~~ said that they said that they wouldn't want to be away from this Christian atmosphere, this lovely environment, this fine character, and they said that it meant so much to them. You see, it's just lovely character that is an offshoot of the Gospel, it's a wonderful thing, but it's the fruit of the tree and not the roots of the tree, and that's all they were getting, good character, and no real Gospel, and no stress on the Word of God.

Well, that man was brought into our classes by the president, you see, and he was bringing these things in and just working to bring these things in and the seminary was just going over like everything else. And if it were



not for the opposition of Dr. Wilson, and Dr. Machen, and a few others ~~the~~ who lined themselves up with/ them and followed their leadership, the battle line was being joined and the clash was coming. I don't know how much the students knew about it. Some of them knew quite a bit about it, I knew particularly much about it because I became a very close friend of Dr. Machen and Dr. Wilson, and so I heard them talking privately and I learned a great deal that way, which I might not possibly have known otherwise.

But the thing was developing there, and Princeton Seminary was becoming to be recognized as the leader of evangelicalism, where there was a meeting of people who wanted to say, "This Book is true, and we can believe it. We're not just numbskulls to say that the Bible is true, you can be scholarly and say it. We can say Dr. Wilson, Dr. Machen, come and give us a talk on the dependability of the Word of God." And other people would say, "Nobody believes that the Bible is true, that is outdated, but look at Princeton Seminary, they believe that the Bible is true." And so, you see, on the one hand, Princeton Seminary was beginning to be a banner, a slogan for the truth, and on the other hand the enmity of the haters of the Gospel roused against it and the determination was coming to destroy the witness of Princeton Seminary in some way. And the result was that one thing after another was bound to destroy its testimony. Now, the student body of Princeton, while I was there, was divided. About half of the student body were people who came, as I did, from a strong evangelical background, attracted by the testimony of the leaders of Princeton Seminary, these fellows came. And we had wonderful prayer meetings, among the students, and we had a fine group of evangelical students, but I would say that half of the student body came from modernistic Presbyterian colleges, and other church colleges, mostly modernistic, they were sons of ministers, it was a good profession, and they wanted to be a member of it, and maybe they had even been moved by a Christian witness as children, but they had gone through these seminaries and had lost their faith, and now they were going into this as a profession, there



was a good living in it, there was a standing in the community. And some of those fellows, they used to drink, they used to be in all types of immorality and the lives of some of those fellows were terrible. And that was about half of the student body at that time. So we had the two types of students meeting together in our classes in Princeton Seminary. And I saw the clash between them, and Satan was determined to destroy the witness of Princeton Seminary, and to bring it to nothing. Well, now as to the details of it I could talk for hours, as to the ways it worked out, this and that, and the personalities that were dragged into it, and the claim that it was personalities rather than issues and principles that were at stake, and so on. But in the end, the claim was made that the evangelicals got control by one vote of the board of directors of the seminary and when someone died they elected more and so they had control of the directors, and then there was the board of trustees, and the liberals got control of that by a couple of votes, and soon they were electing more of their people, and then it was said it was just a conflict between the directors and the trustees, it's an organizational difference, it's personalities, and it is necessary that something be done to iron out the conflict between the directors and the trustees of Princeton Seminary.

And so they brought in a measure to the General ~~Assembly~~ Assembly to do away with the directors and the trustees and to have one board so there couldn't be this conflict. And of course we didn't care whether there was one board or two, we cared about who was on the board. And this board that they made, in 1929 was one which included an overwhelming majority of men who were inclusivists, who wanted to make Princeton Seminary representative of not fundamentalism, but of the entire Presbyterian U.S.A. church, a great part of which had already become definitely modernistic. And so in 1929 they persuaded the General Assembly to reorganize Princeton Seminary. Now under those circumstances, they.....(end of H 3)

(H 4) ...And maybe they wouldn't get as good a salary as they would there, but they say that they want to reach the people and be a testimony, well, you



can always rationalize, the fact is that .....found his faith, and there<sup>d</sup> were two that did that. ~~Man~~ Who stayed there and gradually became more and more pushed back into the background and got more and more unhappy until one of them tired and the other on died of a broken heart.

But the younger members of <sup>the faculty</sup> Princeton Seminary ~~went~~, when it was reorganized, said, "We<sup>d</sup> have got to get out and start a new seminary. We've got to carry on the testimony of the Word of God. We've got to make a seminary that will stand absolutely for the Word of God and carry on the wonderful traditions of Princeton Seminary." And so they came out and started a new seminary. Now ~~I~~ out of that movement, but not directly at that time, came Faith Seminary. And this is one of the roots of Faith Seminary, it is the situation that I've just described to you, but that's npt the whole story. There are other things that we must look at, which have effected the testimony, the plan, and the purpose of Faith Seminary. Before I tell you about them, I had better tell you about the next development which led on from the development of <sup>the reorganization of Princeton Seminary</sup> in 1929. Between that and the founding of Faith Seminary in ~~1927~~ 1937.

In 1927, when I graduated from Princeton Seminary, Dr. Robert Dick Wilson got the president of the American Bible Society to give a special fellowship for me to enable me to go to Germany and study in the field of semitics and Old Testament studies in order that I could carry on the work of the defense of the Word of God that Dr. Wilson was doing. And so he sent me over there, and I spent two years studying in Germany. And those two years were the last two years of the conflict of ~~a~~ Princeton Seminary. And I was in Germany, when in 1929 the decision was made by the General Assembly to merge the two boards, and the new board was formed in such a way that the liberals had control of the seminary. Well, I was in Germany <sup>studying over there</sup> studying, and ~~while in Germany~~ I got a still better idea of the currents and the .....(2 H4) in the Presbyterian ~~Church~~ Church U.S.A. because I had fellowship with other fine young chaps over there who had come from other seminaries. I remeber one other fellow who had come from McCormick Seminary, and this fellow told me a little about his career. He went to



at  
Worcester College in Ohio, ~~and~~ one time a very wonderful Christian college. But Worcester College, when he went there, was in the process of changing. When he went there, he thoroughly believed in the Word of God. He came from a very orthodox Christian family and home and background. But in Worcester, they gradually changed and changed him until he had doubt about a great many things in the Bible when he graduated from Worcester. He had some tough times there, as he argued with his professors and other students, but he gradually changed until he had made quite a change in his thinking. And then he went to McCormick Seminary, and he was there in Chicago for three years, and there he gradually changed further, until when he graduated from McCormick he still had a great love for the church. Oh, he loved the church and he wanted to help the church, but he did not believe definitely in anything in the Bible. He told me how he went to his home Prebytery in Worcester to be ordained, and he was quite disgusted with the attitude they took. "Why," he said, "Instead of being interested in the big vital questions like the improvement of social conditions, and the betterment of world peace, they weren't interested in the vital things like that, they were just interested in the little things like the virgin birth." "Well," I said, "What did you tell them, when they asked you whether you believed in the virgin birth?" He told them that he believed in the value of the Bible. I asked him what that meant and he said, "That meant that I could see how it might have value to people if they believe it." Well, that's quite an answer, when they ask you if you believe in the virgin birth. "I believe in the value of the doctrine." Then I asked him what they did, and he said that they argued for fifteen minutes and then they ordained him. Well, you see, they were bringing people into the church this way. Over in Berlin, after I had been there a little while, they asked me if I would preach in an American service. When I first got there I went to this American Church, and this young fellow was one of the students. And we ran into another young fellow who was in the same hotel that we were in, who had come over from the United States to study medicine. He was an awfully nice chap.



and quite a learned fellow, but he had not been in a church for many years, and he did not believe anything in connection with the church. Well, he was a nice chap, and I had many pleasant times with him while I was over there, but our fundamental beliefs were about as different as anybody I have ever met. Now this other fellow I mentioned, from McCormick Seminary, also met him, shortly after I had, and we came together and were speaking about this fellow, and he said, "Oh, I wish we could get that fellow to come to church. You know, the Church needs men of his culture." I liked the other fellow, but not as a man to get into the Church, unless he had a complete change in attitude and life, and came to believe in Christ as Saviour. But he felt that the Church needs men of his culture. Well, my first day in the American church, there, they had a man who preached, who was to be the supply preacher for the winter. And he preached a simple message, but evangelical message, I wasn't enthusiastic about it, but there wasn't anything that you could object to in it, and it did have Christian truth in it that was presented in a nice way. But I was sitting near the back of the church, and there was a Presbyterian minister from Chicago and two men from McCormick Seminary sitting next to me, and you should have heard them talk about that minister. One of them said, "Boy, they ought to choke that fellow for giving them such old fashioned nonsense." And the other two, also. Really, I never saw such hatred that these fellows showed among themselves toward this nice minister that was giving a simple Christian message. There was nothing bitter about it, or cantankerous, in fact the man was so far from being of that character, in fact that I heard that he had been the president of a college in the South that was pretty much modernistic, and he just went along with it, and those men had such an attitude toward him. I'll tell you, I felt ~~xxx~~ sort of alone.

Well, about six months later, this fellow left to go back to the United States, and they asked me if I would preach in the American church. Now, I couldn't do it, I was over there to study, I had a great deal of studying to do, and I just couldn't take on a pastorate at that time. But I



said that if they didn't have a permanent man I would be willing to preach half the time. I would preach two Sundays in a row, which would give the messages continuity. And they said it would be all right, and so they got another man to take the other two, and they got this man from McCormick Seminary. So I would preach two Sundays and then he would preach two Sundays, and we used to have fairly good crowds, about two hundred people in that little church, and all kinds of people were coming to the church. Some of them were Plymouth Brethren, and some of them visitors, of course. When I would preach, he would be one of the men to pick up the collection plate for the person who needs it. And you know I would preach on the deity of Christ, and on the necessity of salvation through His shed blood, and the <sup>bodily</sup> ~~xxxxxxxxxx~~ resurrection, and you should have seen that poor fellow's face. It would just writhe in agony, while I was preaching. And then he would preach the glory of the common place and that Jacob believed in a tribal God and that when he crossed over the Jordan he was out of the area of his god and into the area of some other god. And I don't know whether my face looked as bad as his did to me when I preached. One day I heard him, in his prayer, it seemed to me, that he was talking to Christ, he addressed Christ very definitely, and it seemed to me that he said things that would only be said to God. And after what he told me about the virgin birth, and so on I was surprised. And so that night, we were having a cup of coffee together, and I said to him, "You know I was amazed, this <sup>deity</sup> ~~xxxxxxxxxx~~ morning but it sounded to me as if you believed in the ~~xxxxxxxxxx~~ of Christ." And he said, "Oh, I have no difficulty with the deity of Christ, but the..... (9 H4) And so I said, "Well, what do you mean by deity? What is your idea of deity?" And he said, "That's simple enough, when I say God, God is a symbol of ethical value, just like Uncle Sam is a symbol for the United States." Well, that was his idea of God. Well, I asked him how he could pray to God and he said that was easy. "You can talk to a stick or a stone, and you can address the ocean." And that was his idea of talking to a symbol or an ethical value. But he did it in a very pious way, and many of



those folks there thought that they were spiritually edified. Well, here we were, both ~~ministers~~ ministers in the Presbyterian Church in the U.S.A., and graduates of leading seminaries of that church, but our views were much more apart than were my views from a Roman Catholic or from a Mohammedan, what's more, but there we were. So how can a situation like that continue?

Well, my contact with these other fellows in Germany gave me a realization of this conflict in the world, of this situation, of this attempt of Satan to destroy belief in the Word of God. Well, I came back here when Princeton Seminary was to be reorganized, and I heard what had happened, and I found that at Princeton Seminary the two oldest men, who had talked the strongest of anybody, how they would never submit to an organization like that, they stayed. They weren't the ~~m~~ two oldest, by the way, because Robert Dick Wilson was older than that. But Robert Dick Wilson and John Gresham Machen and one other man decided that they would start a new seminary and everything possible was done to keep Robert Dick Wilson there. Machen was much younger, he was about forty, and Machen, they figured, would be a thorn ~~in~~ in the flesh if he stayed at Princeton, and the other man was about forty, also. But Robert Dick Wilson, the letters they wrote him, one of them said, "You as the greatest man that I have ever known in my life, just think what it would mean to Princeton Seminary if you stayed with it, and what harm it would do if you didn't stay there. Even if you don't do much work, just so you stay there." And they just did everything they could to ~~a~~ keep him there. Dr. Wilson had for the previous forty years, had had one of the greatest loveliest houses and right next door to it was a great library with one of the finest collections of books in the field he was studying, and he could have everything he could want to carry out his study there. But he went down to Philadelphia and he took a little apartment on the second floor, jammed in there, and he gave up all that in order to carry on the testimony of Jesus Christ and Princeton Seminary. And he wrote a letter, and he said, "I ~~am~~ have decided to retire from the faculty of Princeton <sup>m</sup> Seinary", and he and Dr. Machen formed a new seminary. Dr. Wilson sent a telegram to me over



in Germany, to come over and be his assistant in this new seminary that they were starting.

Now with the new seminary I was very enthusiastic about it, to start a new seminary, to carry on the testimony of Princeton, of solid work, of emphasis on the Bible, of emphasis on the Word of God, and with it more emphasis, perhaps, on salvation, than there had been before, though there has been a certain amount of emphasis on salvation before. I was pleased about that, but there was one thing I wasn't quite sure about, and that was this: Princeton had always been pretty much against free-mindedness, and my experience had been that the people that I knew that were active Christians were mostly pre-millennialists. People who were out doing something for the Lord, they were mostly premillennial. You take the great missionary leaders of the last few years, you take the great evangelists of the last hundred years, you take the people who have been used of God in a great way, and there are very few of them who are not premillennial. And as I studied the Word of God, at Princeton we had a little club that used to get together and to discuss different subjects, and one night I gave a paper on premillennialism and I looked into the evidences, and it seemed to me that the more I looked into it the more I saw that it was what the Word of God teaches. Now, I said, "If we are going to start a seminary....(end of H4)

(H 5) But I felt that it didn't matter so much at that time, after all premillennialism isn't as important as that the Word of God is true, that salvation is only through Jesus Christ and only by His shed blood. These things are the vital things, I think premillennialism is taught, and I think that it is a great source of encouragement to us, I think it is a great blessing but I don't think it is half as important as these other matters. I was willing to go along and cooperate, not on the things against premillennialism, but on the basis that they set "we are not going to take a stand on this matter, we are going to leave it up to each student. You think what you want to." Some people asked the question, "Is the seminary going to be a premillennial seminary?"



and Robert Dick Wilson said, "I am not a premillennialist, I am not a post millennialist, I am not an a-millennialist. I am a millennialist." I don't know what he meant by this. I think what he meant was this. He had spent his life studying the evidence that the Old Testament was true, he was interested in standing for the truth of the Word of God, and on these lesser matters and their interpretation, he thought that they were less important. And that was his attitude. And I was willing to go along with that, if he would give me freedom to present what I thought was in the Scripture, I was certainly willing to give the other fellow freedom to present what he thought was in the Scripture. But I do not want a strong emphasis pushing people over into that view point. And I understood that there would be no such thing. I was a little dissatisfied with this, that I think a great part of the money that came, came from premillennialists, and they were told, "here is Mr. MacRae, he is teaching in the seminary and he is a premillennialist", and I was teaching Hebrew, and it didn't even enter into what I was teaching, and the men that were teaching the courses that it entered into, they didn't believe it. I didn't like that, but it didn't bother me too much that first year. We started the seminary, we were going to take a great stand on teaching the Word of God, and with these lesser matters we were going to give a freedom in that line. Well, I had eight years in that school and as the years went on they were eight years of increasing frustration, until my last year I was very unhappy. And the reason for that had nothing to do with Dr. Robert Dick Wilson. or Dr. Machen. Dr. Wilson died after about a year and a quarter. Dr. Allis, the third man from Princeton, who had come with them, took his place as the professor of Old Testament. Before that Dr. Allis had taught some courses in Old Testament, and I had taught courses in beginning Hebrew. After Wilson's death, Allis was the professor of Old Testament and I was his assistant, and I taught mostly Hebrew and the languages, some courses in archeology, and a little of interprete



tation, for the next six years after Wilson's death, and then Dr. Allis left, and my last year there I taught Old Testament.

Wilson

But Dr. ~~Wilson~~ and Dr. Machen were absolutely sincere in their attitudes. The Bible is the Word of God, it is necessary to believe in Jesus Christ for salvation, and that is what matters. And that ~~is~~ was their ~~for~~ attitudes. But they selected young fellows to be with them in their teaching, and the men that they selected proved to have a different attitude and a different emphasis. And I came face to face with this emphasis before I had been there two months, and I soon found that in ~~the~~ the faculty meeting Dr. Wilson and Dr. Machen were thinking how can we advance the Word of God, and how can we make the seminary more effective in training people to believe that ~~this~~ this is true? And then there were some others who were thinking of a number of lesser points. How can we make these things the big things in student ~~and~~ minds? That was their aim. And my viewpoint was how can we follow the line that Dr. Wilson and Dr. Machen have established, and not allow ourselves to be led ~~and~~ aside by these lesser things? Well, Dr. Wilson and Dr. Machen never saw, or never realized, this other side. They didn't realize there was any difference, but ~~I~~ I did, and it came into point after point in our faculty meetings. But Dr. Wilson died after one year, and Dr. Machen died after seven years and a half, and increasingly the influence of the other group came into the fore, until I found myself practically alone. Most of the ~~and~~ students came in premillennialists, and when they graduated some of them were nominal premillennialists and the others were dead against it. They were constantly and quietly propagandizing the students in the classes and in private life.

Now that is not the main reason why I was frustrated, but it was the emphasis on the peripheral matters instead of on central matters. If they had been willing to take an a-millennial or a post millennial stand, and present it and let the student take his choice, it wouldn't



have been so bad, and I think that if the evidence is ~~presented~~ in a clear enough fashion and the student is ~~of~~ intelligent, he should be able to come to an intelligent and clear position. And I feel more, since I left there, ~~of~~ of the importance of premillennialism than I did when I was there, as I came to see the importance to them to destroy the belief in premillennialism, and it drove me back to the study of the Scripture on this point, and increased the emphasis which I feel should be placed on this point. But the point where I split with these other folks was this, ~~Exhibit~~ to them §" Here is the reformed faith (and there are a thousand points in the reformed faith) and every one of these is just as important as any other ~~one~~ one, and if you deviate from this point logically you deviate from all. You must stand with us on all these points. Now it is not a logical position, as I mentioned before, in the faculty meetings, somebody wrote in and asked what is the stand of the seminary on this particular point, and there would be a discussion and there would be eight people and eight views. And we would try to write something in answer, but we were individuals, we were thinking, and there were hundreds of points on which we had views differently, and that's the way it will be where ever you have life. But the impression that they made was "here is the reformed faith, with all these different points, and you aren't reformed unless you hold to all of them." Well, I felt increasingly, "Here is the Bible, the Word of God, here are the vital facts of the trinity, of the deity of Christ, of the necessity of salvation through His blood, the resurrection of Christ, these vital things, and there is nothing that is more important. Then I think, less important, but quite important, are the great teachings of premillennialism. And then I would say, a little more than that, are the simple ~~and~~ doctrines of the reformed faith. That is to say, the great Biblical teaching of the sovereignty of God. We are not in a feeble struggle here, trying to accomplish something, but I think that God reigns and He controls, and all things work in the way of His will, and we are His



instruments to perform His will. We are not people off here trying to do something in our own power. The sovereignty of God, the fact that His plan is all made from the beginning, and it's all part of His plan, and no matter how bad it seems to us, at times, it's all part of His plan and sin is here, but He is dealing with sin, and it is all part of His plan. I think that the reformed doctrines are a great help and encouragement to us, and I think that they are vital, but I don't think that they are in a category with those doctrines which are of the most practical importance in reaching souls for the knowledge of Christ and teaching them to go on and live for Christ. But then, you can name perhaps a dozen vital facts of the reformed faith, and I believe those facts just as thoroughly as any of my colleagues in Westminster, but I don't give them quite the same importance. But, below them there are several hundred others that they put in the same class with those, and on the same level with the great fundamentals, and it is extremely vital, I feel, that a man have liberty to do what he wants to do and study the Scripture for himself. I have found this, that when your emphasis centers on the periphery of things, you are apt to develop a blank wall on the essentials. I have met individuals who could spot arminianism three blocks away, and yet could walk right up to modernism and never know it. When your emphasis gets in peripheral matters, you are ~~extremely~~ in danger of losing understanding of the central matters. I believe in these peripheral points, but I think they should be put in their prospective places.

Well, I would say that those last three years at Westminster were the three most unhappy years of my life. Because I was realizing more and more, I as I saw how the seminary was moving away from what I had understood was to be the goal when I had started there. And then when Dr. Machen died the last strong anchor that was holding it was taken away, and the year before Dr. Machen died the way other members of the faculty were criticizing him was terrible, because of his great



emphasis on the central doctrine and the fact that he wasn't stressing the reformed faith as he should. And some of those senior students, the way they were talking about him was atrocious. After Dr. Machen died that anchor was removed, and this group had complete control of the seminary, and it came to the ~~peak~~ point when I realized that I was not a part of that seminary.

Now, another point in where the difference came, was in what they called the emphasis on the separated life. This came about because a great many of these men came from a Dutch background, and the Dutch Christians do not have much emphasis against smoking. And it so happens that one of the men at Westminster who is still there told me that when he studied at the Free University at Amsterdam, he said that the ~~AMERICAN~~ professor of theology would have all the American students over to his home once a week, and he would insist that they all smoke, and then he would insist that they take cigars and smoke them, and he said that he refused to smoke them, because he wasn't going to have anybody force him to smoke. But on the other hand he was very insistent on his right to smoke, and when he was over here, when a lot of our students thought it was wrong to smoke, he insisted on smoking just to demonstrate the fact that it was his right to smoke. Well, I think it is a man's right to smoke, I don't think that the Bible quotes in a verse that it is wrong to smoke, but I think it is a mighty nice right to give up in these days. I don't see that there is anything it is gaining, particularly in America where the great overwhelming majority of our evangelicals people do not use tobacco. I think it would be a very good thing for us to give up. But I don't see anything in the Bible at all that says it is a sin to smoke. There have been fine Christian people who smoke, but I think that under our present Christian emphasis it is a might good thing to give it up. Now you know, after I left Westminster, two or three years later, when my influence was removed from it, Dr. Wilson's and Dr. Machen's already having gone,



do you know that I heard of students, Wheaton graduates, who went to Westminster, who after they were there took up smoking because it was the sixth point of Calvinism. Of course that is ridiculous. But what I ~~mean~~ mean is that it is an emphasis that says, "here is the thing that we are going to stand for, here is a peripheral point that we are going to stand for strongly simply because ~~we~~ some people are against it". They took the same attitude on liquor. I don't think that the Scripture anywhere says that it is a sin, I don't think that at all, I think ~~that~~ that is ridiculous, but I do say that in a world whose rapid ~~rate~~ ~~rate~~ locomotion, as we have now, in a world like this, where ~~careless~~ ~~careless~~ actions ~~can~~ can come from the injury that is done to one's control by the use of alcohol, I think that it is a mighty good thing to keep people away from it. People used to say to me, when I was over in Germany, over <sup>in</sup> America if people drink they pick themselves, but over here people drink moderately. So I got over there and I saw ~~some of the injuries that came from it,~~ some of the injuries that came from it, and I was shocked when I ~~saw~~ saw.....(end of H 5)

(H 6) .....And when we would send students out from Westminster Seminary to preach they would all be preaching ~~for~~ for Christian liberty. My liberty to drink liquor, my liberty to smoke. I am not saved by not doing these things, we're not saved by not doing these things. Our righteousnesses are as filthy rags, we're saved through Christ and Him alone. A man in St. Louis told me, he belongs to a fine fundamentalist church there, and he said that he brought one of his business associates to the church to hear the Gospel, and they got there and the minister preached on the evils of tobacco. I think that is terrible. We are not here to preach these things, ~~we~~ but we are here to preach salvation through Christ. But I think that in America as it is today, ~~that~~ I think that it is a mighty reasonable thing for us to give up our rights and spread the Gospel. These people like to talk about Dr. Machen, after his death, as if he.....(1 H 6) But I'll never forget



the time I was with Dr. Machen in Canada, up in the mountains, and we were walking along up in the mountains, there, one time, and we got thirsty, and here was a little stream, and I rushed down to the stream and got a cup of water and held it up to him, and he ~~drank it~~<sup>refused to touch it</sup>, and I drank ~~it~~<sup>it</sup> myself, and ~~we~~<sup>I</sup> felt much better, the cold delicious water. And Dr. Machen said, "You know, I can't drink it, you know, it's glacier water, and glacier water upsets you," but it never affected me, and I've had it several times, but he wouldn't drink glacier water. But Dr. ~~Machen~~ Machen went on, and he said, "You know, I've ~~always~~ almost felt as ~~if~~ if I would die, sometimes, I'd be up in the mountains staying at one of those little inns, and there was no water to drink but glacier water, and I couldn't drink it. But they had this weak red wine for sale, about 1 per cent, or two percent alcohol, and I was so tempted to drink that, but I don't drink." Well, I'm not so sure that I would have ~~done that~~. I don't think I would have . Many times people wouldn't have seen h m, and wouldn't have gotten a false impression of his attitude and it wouldn't have mattered. But that showed that Dr. Machen's attitude. People, his enemies, said that he had stock in breweries, and all sorts of lies like that. But that was Dr. Machen's attitude.

I don't think that these are the vital things. My differences from Westminster were not what I would call vital points, but the difference was on the emphasis. They put the emphasis on poriferal points, instead of on the basic points, and I think that affects a person's service for the Lord tremendously. And so the result was that I felt so frustrated at Westminster that I was ready to leave most any time. And then, as it came about, <sup>in the providence of God</sup> certain things developed in such a way that ~~there were others that began to feel~~<sup>there were others that began to feel</sup> the way that I had felt. Now, the reason things developed that way, at that time, was because/ these were not academic questions, though they had become real questions, because it wasn't just a matter of training students, it was a matter of taking the position in a developing situation. The situation was this:



Dr. Machen, when he took his great stand for the truth, was doing every thing that he could to make the stand for the Word of God known through out the country. He was speaking on the radio, he was writing books, he was doing everything he could to reach people for the truth of God's Word. And there was a lot of opposition, too. We had pulled out of Princeton Seminary, we had started Westminster Seminary, our graduates were kept out of Presbyteries, and then they would make a little difficulty and then would get into them, and they got into Presbyterian churches here, and here, and here, and when they had been there a little while they made a good impression on the people, and the churches were growing. I don't mean in every case, but in many cases, they were doing remarkably good work and we were getting a growing influence in America. But while we were turning these out, there were six or seven other seminaries, like Princeton Seminary, who were turning out inclusivists and modernists without their emphasis on the Word of God. And Dr. Machen formed the Independent Board for Presbyterian Foreign Missions That came about as a result of the development. Our men graduated, they got into the Presbyteries, they got into the churches, but many others of them went into foreign missions, and they wanted to go out into Presbyterian foreign missions. And found that the board of foreign Missions in New York was very, very skeptical of our men, and they had been skeptical of Princeton men before. My roommate, while I was in Princeton, went out and the statement was made about him that "this young man would be all right to send to certain parts of Korea, but there are no other spots where we could send him because he would make trouble. Because he couldn't cooperate with modernists." Well, how can you cooperate with modernists in missionary work? You go out and you tell people that you've got to believe in Christ to be saved, and somebody else comes out and says, "Oh, that's just old fashioned nonsense and you don't have to believe that" and what can you do? *How can one* build and the other one scatter? You just can't do it. And our men,



some of them never thinking of making trouble, just simply found themselves in situations where they had to speak up, and the board found that if they wanted to have things go quietly and no difficulty, and they wanted to have fellows from Union Seminary and other modernistic seminaries they had better not have fellows from Princeton Seminary. And after Princeton was reorganized, they had no more trouble with Princeton Seminary, but they had it with graduates of Westminster. So they decided to make it difficult for our men to go out, and Dr. Machen saw ~~that~~ that if our men were going out to do real Presbyterian foreign mission work, we had to have a board of our own, and he was the one who founded the Independent Board of Presbyterian Foreign Missions. And then they began to think, "if this Independent Board For Presbyterian Foreign Missions goes among our churches and tells them to give their money to it, instead of to our official board, think of the money we will lose. And so they brought charges, in the General Assembly against Dr. Machen and Dr. McIntire and others, accusing them of disturbing the peace of the church by starting another board. And they said that it was just as important to support the official board of the church as it was to attend the communion services in the church. Now, of course, that is ridiculous, and has never been true. And they ordered the people to leave the Independent Board, and quite a few of them did. And here are the consequences. Those who didn't were tried in the course of the next two or three years ~~and then they were~~ for disobeying the mandate to withhold from the Independent Board. And the result of that was that a year before I left Westminster, we left the Presbyterian Church U.S.A. for the modernism was getting more and more and more of a hold until it was proving increasingly impossible to make a good witness for the Lord there, and so we left it, and we founded what Dr. Machen called The Presbyterian Church of America. And thousands of Christians all over this country looked to it, and said "Isn't this going to be wonderful. The Presbyterian Church of America,



a church that is going to stand for the Word of God, and take the view point that the Presbyterian Church took for these last few years in the United States, a great view to the truth with the emphasis on the doctrines of Presbyterianism, but the primary emphasis on the doctrines of Christianity, and isn't this wonderful!"

Then I thought of being with the little group of faculty members at Westminster as they planned the organization of the Presbyterian Church, and seeing how Dr Machen was sort of always put in the corner as these other men planned how we are going to make a church that is truly reformed and truly understands reform and what it meant was that it would rule out ~~fixxx~~ practically any premillennialist, practically anyone who believed not just exactly with their emphasis right straight down the line. And I heard them ~~xx~~ talking about it and planning it, and I got more and more disheartened. You see, it became a vital matter now, the stand on these things, because it would effect the church in years to come. And the result was that in the Presbytery these things became issues and the result was that we found it necessary to leave the Presbyterian Church in America, and a little group of about sixteen of us met in a hotel room in Philadelphia and decided to band ourselves together, and call ourselves the Bible Presbyterian Church and try to carry on the testimony~~xxxxxxx~~ which has been characteristic of the Presbyterian of the Presbyterian Church in the ~~xxxxxx~~ <sup>one hundred and</sup> ~~xx~~ U.S.A. in the last/fifty years, with the belief in the Presbyterian doctrines, but not in overemphasis of them, and to carry forward that tradition, the great tradition of the Presbyterian Church in the U.S.A. But we ~~xxxxxx~~ just met and formed that organization and it was another year before we did much of anything toward organizing a church. ~~xxxx~~

And our first need was a seminary. The Independent Board determined to get control of it, and they tried to drive out from it those of our viewpoint, and we got control by one vote. And so the President of the Board of Directors of Westminster Seminary had died the year before



and the vice president, secretary, and treasurer of the Board of Directors of that seminary, who had been with it for the eight years, ever since it started, all resigned from the school, I resigned from the faculty, and we formed Faith Seminary.

And that, precisely, is what happened up until the time we formed Faith Seminary. Now we started Faith Seminary in order to carry on this witness that was to go back to the days of Genesis three in God's Word, "Yea, hath God saith?" said the serpent, and we say "yes" God has said, no question, no equivocation about it. To carry on the witness of John ten, "All that came before me are thieves and robbers, the hireling flees when he sees the enemy coming." But we will be true to Jesus Christ and put salvation through His blood absolutely central and we are to carry on that tradition which is characteristic of Princeton Seminary. We also intend to carry on the tradition of Princeton Seminary, the emphasis on the solid substantial Word. There are many seminaries in which today you can get through very easily. But that is not our condition here. Somebody said to me once, "You know, every teacher is hated by his students. They either hate him when he is teaching them, from the amount of work he makes them do, or they hate him later on because they didn't get any good out of him." Well, I'd rather you hate me now, then. But that is our viewpoint here, we believe in solid substantial work and scholarship. Princeton Seminary had a tradition of taking matters and studying them and this is ~~examining~~ being carried on here. Tearing them up, seeing them, what is on both sides, and not jumping to conclusions. "The great things of the Word are so clear <sup>that</sup> ~~as~~ the wayfaring man, though a fool, need not ~~be~~ err therein."

But when it comes to the lectures and things, don't jump to conclusions, look to the Word and study it, and when you find the truth stand on it. Make the Word of God your foundation, and do careful scholarly work in examining the fact and making your decision in the ~~light~~



x light of the evidence. That is one of our great foundation stones here, and we intend to stand on it, that is very very vital.

Now there are other things that are part of our stand here. One is premillennialism. We don't intend to make a hobby of premillennialism, means, we don't intend to talk about it all the time, not by any ~~means~~ but premillennialism, I have come increasingly to believe, is vital for two reasons. One, it is because the great Christian leaders of this modern time have believed in it. There is something in it that puts fire in <sup>us</sup> our lives. There are some things that have encouraged ~~it~~ to go forward, ~~x~~ and to serve the Lord effectively. But that isn't the reason. That is a reason. But the reason is because it is taught in the Bible. The reason is because the more I read into it the more I become convinced that if you take ~~xxx~~ Isaiah; <sup>and Micah;</sup> and Revelation 20; and you interpret them in such a way as to get premillennialism out of it the method you use in interpreting that, that way if you carried it into other parts of the Bible will get rid of the deity of Christ and the bodily resurrection. It is a method of Bible interpretation that is extremely dangerous. For that reason I feel that it is vital that people whom the Lord is going to use in these days ~~xxxxx~~ must have a clear understanding of the background of the Biblical teaching on premillennialism. Therefore we don't try to .....(end H 6)

(H 7) .....Of the spiritual life. That impressed me when I was at Princeton. It was dead spiritually, it was hard to equalize your spiritual life. After I ~~ing~~ left college, I went to the Bible Institute of Los Angeles, and when I came out of that year there I had had my convictions strengthened tremendously. ~~xxxxxx~~ I had had my spiritual life warmed up. And I don't know what would have happened if I had gone to Princeton Seminary in the days when it was orthodox but cold as x ice. I will never cease to be thankful for that year at Bible School. But it shouldn't be necessary for a man, a college graduate, to take

~~a year of Bible~~



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a year of Bible school, there is no reason why a theological seminary where we believe the Word of God should not be a center of spiritual life where we are strengthening one another. Where we are helping one another, and where the spirit ~~is~~ of helping one another in standing for the truth of God's Word and in growing in grace. But it doesn't come automatically/ It doesn't come from the fact that you are studying these great doctrines. It doesn't come from the fact that you are studying the Bible. You have to give emphasis to it, you have to give thought to it. When I~~X~~ was at Westminster Seminary, and at Princeton Seminary, we had, every morning, a short chapel service, for fifteen minutes. We had a hymn, we had a reading of the Scripture, we had a prayer, and we had a benediction. There were certain street meetings, but the only meetings for the cultivation of the spiritual life or ~~anything~~ <sup>that</sup> anything of that type/were held at Westminster under the auspices of the sminary in the eight years that I was there, were two times when a noted evangelist was in town and he came down and gave us a talk. Well, I felt convinced, more than ever before, when Faith was founded, that we must put stress on that point, ~~spirit~~ spiritual life. We want, not only to stress scholarship, but we must also stress the spritual element. And so we have our three short chapel periods, and those short chapel periods, which we have three days a week, instead of five, as they had, we think you ought to go to if you are in the building. We don't think that you should make a special trip over from another building, or even come down a few flights of stairs, if you don't want to, but we think that if you have a class, either before or after that short chapel period that you ought to go to it, and we certainly don't want you to be standing out in the hall talking when~~y~~ that chapel is going on. But on two days of the week we don't have that short fifteen ~~mini~~ minute period, but we take one hour for our chapel, and I call that our special hour. But we have whet we call the special hour on Tuesday and Thursday morning at eleven o'clock



when we have a one hour period, and at that period we take the roll. And at that period we require your attendance, I doubt care if you don't have any other class that day, we expect you here at that special hour. The only exception is if you should be spreading your course over four years, therefore taking less courses. We expect you to attend three whole years of special hours before you get your degree. We take the roll and we expect each man to do that if he wants recognition from this seminary. And in that special hour we try to put our stress of the cultivation of the spiritual life and the understanding of our Christian world as it is today, we have speakers from outside, and speakers from the faculty and we feel that it is a vital part of the seminary. Now that is a new thing in our testimony.

Now the great central thing ~~i~~ the stand for the Word of God, has proceeded considerably since we came here. Back in 1900 it was the popular thing to believe in the Bible. When it came to 1925 it was not nearly so popular as it was then, but you could stand for it and nobody bothered you. There might be a strong modernist down the street, but they didn't bother you. It was novel at that time, to see two Presbyterian churches in the city, here was one with strong evangelical preaching and here was the other one denying everything of the Gospel. Two Baptist churches in the same location, ~~xxxx~~ one of them strong evangelical preaching, the other one denying the Word of God and tearing it to pieces. A man would leave the town where a believing Presbyterian minister lived and go to another city where they have a modernist Presbyterian minister and it was this man's duty to send a letter to the other to take care of his sheep. And it was the same with the Baptists. It was a perfect anonymalous situation, but you weren't interfered with in those days. But beginning in about 1930 the modernists were no longer ~~xx~~ in our big denominations trying to maintain themselves to keep from being thrown out, but they had control of the



situation, and the result is that in all our big denominations the stream has been that the modernists get control of the literature, control of the books, control of the leadership in such a way that they are forcing modernistic teachings down the throat of the people who don't want it. Dr. Ketcham, one of the leaders of the Regular Baptists, told of one time, thirty years ago, when he was in the Northern Baptist Convention, he had a church in Pennsylvania, and he issued a pamphlet on modernism in the Baptist Church and he was visited by a committee of Baptist ministers from Pittsburgh, and one of them said, "Look here, do you want to stay in this little church all the rest of your life? Do you want never to have a chance to get ahead and go to a bigger church. If you want to do this, go ahead with this, but if you have any sense you will quit this thing." Well, that is just what they are doing. In the Presbyterian Church, I knew a man back in 1930, a classmate of mine, he spoke in the General Assembly, nominating a fundamentalist to the General Assembly for Moderator. And this man was not a strong fundamentalist, and neither was the candidate, <sup>but he was</sup> the one that ~~was~~ they were supporting at that time, and he made a very able speech. He was a wonderful speaker, he told me that a few years after that there was a big church out in the west that asked him to come and candidate, and he ~~was~~ went and candidated there, and they loved his preaching, and they were tremendously interested in him, and he left them expecting to get a call, and he never heard from them. And then, about a year later, ' he was on the train somewhere, and he ran into one of the elders of that church, and this man said to him, "I guess you were surprised that you never heard from us again. Well, I'll tell you what happened. Right soon after you left us, we got a letter from the General Assembly and we got letters from leaders of the Presbyterian church all over the country, and the burden of all these letters agreed on this, they said 'We had heard that you were considering him as a pastor, and we thought you should know that he is a fighting fundamentalist that always splits



churches<sup>u</sup>. Now this man has never split a church in his life, anywhere he was just a man who believed in the Word of God. And I have known of case after case, after case / where that sort of thing has been done. And the big denominations the modernists, have now gotten control of the organisations, and they are making it more and more difficult for the stand for the Word of God, it is becoming more and more difficult, and I don't know a man who is ~~standing~~ standing for the Word of God in one of these big denominations, who would not tell you that. I know, because I know people to whom I have talked privately on this subject, who would not tell you that the difficulty this organization is making for him is becoming so great that he doesn't know how much longer he can stand it.

All these things have developed, and since our seminary was started 16 years ago, there has been a tightening of the control of the modernists over these denominations. And in the Presbyterian Church U.S.A. they have introduced a system of study, in their Sunday School, which tears the Bible to pieces. And they are introducing things in their Sunday School literature, and they are insisting that their people use them, and they make it very hard for the members of the church who do not use them. And they are getting more and more control and there is a modernistic group in the leadership in most of these churches that is working definitely toward something, though they don't realize it, which is the Babylon described in the book of Revelation. A great organization of religion all over the world. In line with this they organized the Federal Council of Churches in the United States, and they organized the World Council of Churches in 1948. And they were trying to get all the Christians, nominal Christians, all over the world, who would gather together in one great ecumenical organization, which modernism would control. And this would have just gone on with very little opposition were it not for the fact that a few people have done a great deal to stop it, and no one has done more than the President of our Board of Directors, Dr. Carl MacIntire.



Dr. MacIntire was as instrumental as anyone to start the American Council of Christian Churches and the International Council of Christian Churches. I wish you could have been with me in Geneva, at the meeting of the International Council of Christian Churches. They had representatives from all over the world telling the same story as we are telling here. The modernists trying to get control, and the individual Christian feeling as if he is off in the corner and nobody agrees with him, and that there is no scholarship on his side. And just ~~being~~<sup>off</sup> forced ~~out~~, and being forced out of any chance to spread the Gospel. Over in Africa they got the British government not to let our missionary in and told them that he was a member of a little sect that always made trouble, and that they shouldn't let him in because he wasn't supported by the world Council of Churches. And the British government held one of our missionaries out for two years, who was a chaplain in the U.S. Navy, and who was a man of outstanding Christian character. But a man who stands for the Word of God, and they know it. And they wouldn't let us have any land, and we of the International Council have gone to the British government in London, they told us in Kenya you can't have a place in the native quarters, you are in <sup>the country now and you must work</sup> the city and you have to stay there <sup>where there are mostly Europeans,</sup> you can't go out with the natives, they only give permission to those who are approved by the World Council. But we have gone to London, and we have made representation, and we just heard last week that the permission has now been granted and we have the same right there now as anyone else. And we have been through the International Council and through the American Council ~~xxxx~~ raising a protest about the efforts of modernism to get control of the church throughout the world, and to stifle it, and the proclamation of the Gospel. Now when I say "we", I don't mean to say the seminary, here, but I mean the individuals that are connected with the organization, and I am happy to have a part in it. But Faith Seminary is not an organization doing this kind of work it is an organization training men with the hopes that these men will



stand for the Word of God, and we think it is vital that you know about these problems. And so we will have men in here that will tell you about these things to tell you what they are, to show you the progress of modernism, and to show you what you can do to resist it.

Now as for the seminary itself, and its history, when we left Westminster, I'll tell you, some of us felt pretty discouraged. The Presbyterian Church in America which would have attracted thousands of people, would have been a great big church, but when they found that there was this emphasis of using liquor in the communion service, and smoking, and the opposition to premillennialism, these different things, many people just sat back and said what is the use? And they just sat back and did nothing. ....§2(14 H 7) And the few churches together, .....(end of H 7)

(H 8) I ~~remember~~ remember when we decided to found the seminary, we had, our first month, three students who had signed up. I had a dream, and I dreamt that October came, the time to start Faith Seminary, and we only had two students. One of the directors~~s~~ said that if we only had eight students we would be all right. And others said that if we had faith we would have the students. But we didn't even get our announcements off until July, because of certain circumstances that I could describe, but it would take a while, but there were certain other folks that had to get the material. So it was the first of July before we got them out. We had no money, we had no buildings or a place to meet, we had nothing. But we started out with absolutely nothing, we started down in Wilmington, and we have gone on, since that time, and we have grown and grown, and the Lord has blessed. Our student bodies have increased, our resources have increased, and we have just gone on until last year the Lord gave us this wonderful place. It has cost us \$250,000 and we have paid \$150,000 and all we have left to pay is \$100,000. And we have this wonderful place and the opportunity to train men for the Word of God. But I have always prayed that we never



train ~~man~~ people to look to us for leadership, but to look to God for leadership. And I have always prayed that you will never let us make Faith Seminary an end in itself. We are not building up Faith Seminary as an ~~objective~~ end in itself, but what we are interested in is building up faith in the Lord Jesus Christ, and loyalty to Him. And I ~~fm~~ have found this, if you try to serve the Lord <sup>100%</sup> the Lord will help you. If you try to ~~to~~ serve the Lord 95% and put 5% <sup>of</sup> ~~fm~~ your efforts in helping yourself and put 5% of your emphasis on a human institution and try to build up an organization on your own personal emphasis the Lord won't honor you the way He should.

We think of the seminary as we think of the mission board, and as we think of the church, as an instrument to serve the Lord, not as an' end in itself. That is the summary, as I have given it to you, of the history ~~fm~~ of the seminary. We have touched on a lot of different angles, but there are a lot that we never covered. But it is much better, as you begin at Faith, that you know the history. And if you have any questions I will try to answer them and help you, if you will but bring them to me. I could discuss it with you personally ~~and~~ or else take it up with you at some other time. But you see how these different things come together, and I think that they are all vital things. I think that it is important that we stress the missionary emphasis, the evangelistic emphasis, the emphasis on the vital spiritual life. I think it is important that we stress the scholarship, the clear scholarly way of looking at things, I think it is important that we stress fundamentalism, and I think it is important that we stress the great reformed doctrines of the church, but what is more important to me, when these are all put together, is the fact that the Bible is God's Word, and what is important in Christian service is the scholarly work to see what it teaches and to follow where ever it teaches us to go. (Prayer)



Origin and Growth. The Seminary was founded in 1937 to train men for Christian leadership in days of widespread denial of the Word of God. It aims to combine the highest Christian scholarship with constant emphasis on vital spiritual life. The three-year course leads to the degree of B.D. or of M.R.E.; an additional year with honors' standing earns the degree<sup>of</sup> S.T.M. At the first opening twenty-four students registered; there are now over 130 in attendance, all of whom are college graduates.

Facilities. The Seminary began in the Sunday School rooms of a friendly church in Wilmington, Delaware. As its student body grew, its facilities were improved. By 1952 a new and larger campus became a necessity. Almost miraculously the famous Widener property, just north of Philadelphia, was secured. Built at a cost of many millions of dollars, capacious and beautiful, yet sturdy and solid, it proved to be ideally suited to the needs of a theological seminary. No similar institution in America has finer basic facilities.

Spiritual life. Constant emphasis is placed upon evangelism, missionary interest, the separated life, prayer, and dependence upon God. These interests pervade the classrooms, the prayer meetings, the chapel services, and the practical Christian work which the students carry on under faculty direction. In addition, two special hours a week are devoted to messages upon these subjects, many of them being brought by prominent visiting Christian leaders.

Sound in the Faith. The teaching is true at every point to



the great Christian fundamentals. The system of doctrine contained in the Scripture and expounded in the historic Westminster Confession of Faith and Catechisms forms the basis of instruction. Students are trained to stand true and clear on the great matters plainly taught in the Word of God, and to be charitable toward Christian brethren who differ from them on matters of lesser importance.

Premillennial. In these days of world-wide chaos, when people are turning in every conceivable direction for help, there is special need of men who can point them to the Word of God and who can give them that comfort which comes from its sure prophetic statements. The Seminary lays proper stress on the Scriptural teaching regarding the premillennial return of Christ,

High Scholarship. The highly trained and consecrated faculty brings the best of scientific method to bear upon the preparation of the students. Modernistic theories are carefully examined and real or alleged facts are fearlessly faced. Since the Bible is true, it will stand the severest tests, if honestly applied.

Original Languages. Stress is laid upon the original languages of Scripture. Interpretation is studied from a sound scholarly viewpoint, that the graduates may be able to determine exactly what the Word of God means.

Americanism. American greatness is the direct result of the nation's principles of individual liberty and free enterprise. ~~principles~~ principles based squarely upon the Bible, and resulting from its exalted position in the lives of our forebears. Faith



Seminary stands foursquare against the widespread infiltration of Communists and fellow-travellers into church leadership.

**Work of the Graduates.** The Seminary is not connected with any particular denomination, but seeks to train men who shall serve the Lord wherever He shall call them to work. Its charter binds it never to be subject to the dictates of any ecclesiastical body, but to oppose ecclesiastical autocracy wherever found. Graduates are serving in many fields of usefulness in this country and abroad. Already, alumni are doing foreign missionary work in over a dozen countries. More than twenty alumni have served in the chaplaincy, one having given his life on the field of battle.

**Support.** The Seminary has no endowment, but looks to God by faith for support, knowing that He will carry forth the work which He has established. Those desiring to have a part in this work may send their gifts to Rev. James C. Curnow, Faith Theological Seminary, P.O. Box 7167, Elkins Park, Philadelphia 17, Pennsylvania.

**Information.** Further information regarding any phase of the life and work of the Seminary will be furnished gladly upon request addressed to Dr. Peter Stam, Jr., Dean and Registrar, Faith Theological Seminary, Philadelphia 17, Pennsylvania.

The faculty information is all right except that, of course, John Sanderson and Harold Mare are to be omitted, and William Sanderson included after Rev. George H. Seville. Immediately



after Sanderson should be placed the account of Mr. Killen. After this, if just the names and degrees of the part-time men are to be given, it will start with Stigers, followed by Murray, Gray, Buswell and Jones.

The Board of Directors, of course the Treasurer is to be changed and the new members of the Directors are to be added.

If it should be possible to get fifty copies of this folder ready so that I could give them out in Wheaton, I would be very glad.