

which He Himself had prepared, even the Scriptures of Truth, which He inspired holy men to write. The recovery of the Holy Scriptures and their diffusion over Christendom was the one instrumentality, as the Spirit who dwells in and operates through the Scriptures was the one Author of that great movement which was now renewing the world."

And it was during this period of history that the great majority of the historic creeds of Christendom were written: the Augsburg Confession, the First Helvetic Confession, the Second Helvetic Confession, the Heidelberg Catechism, the Canons of the Synod of Dort, the Thirty-Nine Articles of the English Church, and the Westminster Confession of Faith, to name most of the important ones.

This is our heritage! These documents, this work of the saints of the Sixteenth Century Reformation, the surging battles fought by a few faithful men who put principle above life — these are the reasons you and I today enjoy the Twentieth Century Reformation and its wonderful fruit!

III. The Battle of the Twentieth Century Reformation

As we look at 1933 and realize what happened in that eventful year, we must not forget that it could never have happened if men had not been so thoroughly trained in the great doctrines of the Faith. Princeton Seminary, Union Seminary of New York, and a few others, were the strong doctrinal citadels of the Christian faith, and they produced giants of the Faith: J. Gordon Holdcroft, J. Gresham Machen, Albert Dodd, Carl McIntire, to name but a few. Because they were so well trained, these and many others were able to recognize the subtilty of

the false doctrines which began to be proclaimed in the name of Jesus Christ.

The Auburn Affirmation of 1923 is a case in point. It was a subtle statement. The great doctrines of the Faith, such as the Virgin Birth of Christ, the Infallibility of Scripture, the Substitutionary Death of Christ, the reality of the bodily Resurrection of Christ — they were all denied, but in such subtle terms that the great mass of Christians would not have recognized it. Many of the 1293 Presbyterian ministers who signed this infamous document were actually honored by their church in the days to come. But a few well-trained men saw it for what it was, and fought against it. They recognized the false teaching when it began to surface on the mission fields of the world. They reacted against the Presbyterian missionaries in China who taught that Communism was a valid concept of the Christian faith. They reacted when the Presbyterian Board of Foreign Missions instructed its missionaries in Korea that it was perfectly proper and right to lead the Korean Christians to bow down before the Shinto shrines in order that they might continue their worship services. They reacted against and fought against it when men who signed the Auburn Affirmation were elevated to high places in the church. We all know that it was J. Gresham Machen who resigned from Princeton Seminary in 1929 when two signers of that wicked Auburn "Defamation" were placed on the Board of Trustees of Princeton.

It was the climax of the beginning skirmish of the war of the Twentieth Century when this same Dr. Machen led in forming the Independent Board for Presbyterian Foreign Missions in 1933. What should men do when our Lord is defamed,