

1933—1983



Carl McIntire's
50-year
ministry
in the
Bible
Presbyterian
Church of
Collingswood,
New Jersey



"... always abounding in the work of the Lord"

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Carl McIntire's
50 YEARS
1933--1983

as pastor of the congregation
of the
BIBLE PRESBYTERIAN CHURCH
of Collingswood, N.J.

"... always abounding in the work of the Lord."



Dr. and Mrs. Carl McIntire with two of their grandchildren, Norris Clark (left), and Curtis Bashaw (right).

TO DR. CARL McINTIRE

1933-1983

Once again it is our privilege to take recognition of your God-given ministry among us and to express our heart-felt gratitude for your faithful labors through the years as the shepherd of our flock and leader throughout the Christian world. We dedicate this book to you on the occasion of your fiftieth anniversary of continuous service as Pastor of the Bible Presbyterian Church of Collingswood, New Jersey

The Members
Officers
Assistant Pastor
of

October 8, 1983

The Bible Presbyterian Church of
Collingswood, New Jersey





50 Years . . .

Carl McIntire's Golden Anniversary

Dr. Carl McIntire's life in the activities and connections of the Bible Presbyterian Church of Collingswood for the last 50 years do not stand alone in their importance. A person's roots and formative years are usually the signposts that point his direction in the future. So it has been with Carl McIntire.

The Presbyterian Church has played a very important part in his life. He was born on May 17, 1906, in the manse of the First Presbyterian Church of Ypsilanti, Mich., of which his father, the Rev. Charles Curtis McIntire, was pastor. Dr. McIntire's parents met at a Presbyterian school, Park College, Parkville, Mo., from which they were graduated in 1901. The elder McIntire was also graduated from the Presbyterian Princeton Seminary, and took his master's degree at Princeton University.

Carl McIntire narrowly missed being born in the Orient. Under appointment from the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Dr. McIntire's parents were on their way to China. They were in San Francisco, ready to leave, their goods loaded on the ship, when his father became very ill with a digestive disturbance. He was so ill at that time that he and his wife were forced to stay behind, while the ship, which carried their belongings, went on to China.

Since he was unable to go to China, the Rev. Charles McIntire became pastor of the First Presbyterian Church of Ypsilanti, Mich., and there Carl McIntire was born.

Most of Carl McIntire's early years were spent in the State of Oklahoma. Descended from the Rev. Samuel Blair of Revolutionary times, his family roots go deep into the early history of the nation and the State of Oklahoma. He comes from a long line of missionaries: his mother's mother, Mary Semple, was the first woman missionary to the Choctaw Indians, in the Indian Territory, which became the State of Oklahoma in 1907. She was singing in the choir in a church in Steubenville, Ohio, when she responded to the challenge of a missionary speaker and gave her life to missionary work. Before the days of the Civil War, she sailed down the Ohio River in a flatboat and went across Arkansas into Indian Territory. Here she gave her life to carrying the Gospel to the Indians. She was just one part of Carl McIntire's ancestral heritage of ministers, missionaries, and educators.

Young Carl, in the true Scottish Presbyterian tradition, was reared on oatmeal and the Shorter Catechism. The Bible was read every day, and the family would pray together. On Sunday afternoons, the family — there were four children, three boys and one girl — gathered together in the parlor, as it was called in those days, to sing Gospel hymns.

"I cherish my heritage greatly before the Lord," is Dr. McIntire's testimony. "As I was reared out there in Oklahoma, I came to love the liberty that we had. I was reared on the Book of Proverbs. All four of us children were. Mother had memorized the Book of Proverbs in college,

and she used it on us till her dying day. And I have commended to mothers and young women everywhere that they memorize the Book of Proverbs. It is the greatest book on discipline that you have in the Bible. I can hear my Mother saying right now, 'The eye that mocketh at his father, and despiseth his mother, the ravens of the valley shall pick it out and the young eagles shall eat it' (Prov. 30:17). These Proverbs live in my soul because I heard them when I was a lad."

Because he intended to become a lawyer, Dr. McIntire in his early college days took pre-law courses and became very active in student affairs. He was elected president of the student body in his last year at Southeastern State College in Durant, Okla. He spent his senior year at Park College, Parkville, Mo., the same college from which his parents had been graduated. During this year he decided that he could serve the Lord more effectively as a minister of the Gospel of the Lord Jesus Christ than as a lawyer.

There was no great amount of money for the education of the children in a minister's home. Dr. McIntire worked as a janitor while he was at Southeastern and worked during the summer as well to pay his way through school. For several summers he was a map salesman in Oklahoma. Working in Caddo County he went from farm to farm selling his maps. He made enough money one year to buy a little stripped-down Ford.

During his college years, Carl McIntire had dreams of helping to build our great country and preserving it for freedom. He has never forgotten his mother's admonition, "Son, you must always be ready to die for Christ and to die for your country." Actively engaged in debating, he prepared himself well not only for his preaching career but also for the very demanding work that was to come, that of exposing and refuting the apostasy of the National and World Councils of Churches as well as the doctrines of Communism and socialism.

Seminary Training

For his theological education Dr. McIntire decided upon Princeton Seminary and found upon his arrival there that this great seminary was in the midst of a historic struggle. It was the battle between the modernists and the fundamentalists, and there was no question



Hettie Hotchkin McIntire

about where Carl McIntire stood. In fact from that day until the present he has not changed his position one iota. He has always believed that God has given us the Bible, a record true and faithful, and has considered it his duty to preach it to the people.

One of the outstanding scholars engaged in the struggle at Princeton Seminary was Dr. J. Gresham Machen. Machen's book, *What Is Faith?* Dr. McIntire has said many times has influenced his life as much as any book aside from the Bible, and he often recommends it to young people.

When Princeton Seminary was reorganized in 1929, Carl McIntire followed with a number of other students his distinguished professor, Dr. Machen, who founded a new seminary, Westminster Seminary, in Philadelphia.

His Marriage

After his graduation from seminary, Carl McIntire and Miss Fairy Davis, of Paris, Texas, whom he had met during his college days in Durant, Okla., were married. A person of unusual ability and charm, Mrs. McIntire has stood staunchly beside him through all the trials and struggles he has experienced. "The Lord gave me a lovely girl from Texas," he says concerning her. "The Lord has blessed us and made us of one mind as we have stood together,



Dr. J. Gresham Machen

and He gave us three lovely children. They all love the Lord, they all see these issues.”

Dr. and Mrs. McIntire's three children are Mrs. Raymond N. (Marianna) Clark, Mrs. Keith J. (Celeste) Bashaw, and Carl Thomas McIntire. There are eleven grandchildren.

His First Charge

Dr. McIntire's first charge was the Chelsea Presbyterian Church of Atlantic City, N. J., a small church with great financial problems.

The suicide of the previous pastor had left the congregation upset, and the new pastor did not find this charge an easy one. In addition, he had to educate the people to tithe, instead of raising support of the church with strawberry festivals, church dinners, and the like. His ministry in Atlantic City was a fruitful one. In the realm of the peculiar, one event stands out. The church's old-fashioned organ had a bellows attached that had to be pumped by hand. There was a small opening in the area, and a cat crept into it to get a nice little nap. All was well until

the organist began to play. The startled cat reacted with loud wails of terror, much to the consternation of both pastor and congregation. She was finally removed from her prison, and the service continued.

Collingswood Church Seeks Pastor

Meanwhile, up in the town of Collingswood, N. J., in the Presbyterian Church, Dr. Harold S. Laird, the pastor, was resigning to take a pastorate at a Presbyterian Church in Wilmington, Delaware, and the Collingswood session was seeking a pastor to take his place.

A Pulpit Committee was appointed, consisting of Dr. William A. Chamberlin, Chairman, Mr. James C. Fox, Mr. R. S. Wigfield, Dr. Thomas W. Madden, Mr. Herbert B. Wood, Mr. Robert Dunlop, Mrs. Mary C. Thomas, Mrs. Eleanor Thomson, and Miss Helen M. Lord as secretary. Later Dr. Madden chose not to serve.

The Committee prepared a list of "Questions To Be Submitted to Candidates for the Pulpit of the Collingswood Presbyterian Church, Collingswood, N. J."

1. Do you believe in the unique, inspired authority and infallibility of the entire Bible in every part as the Word of God?

2. Do you believe in the lost condition of all men by nature, as the result of Adam's fall?

3. Do you believe in the deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of men?

4. Do you believe in the virgin birth of Jesus Christ?

5. Do you believe in the redemption for men only by faith in Christ and His finished work, who by His death became man's Saviour by becoming man's Substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin?

6. Do you believe in the resurrection of the body of Christ and of all men?

7. Do you believe in the person and deity of the Holy Spirit?

8. Do you believe in the personal, premillennial and imminent return of our Lord?

9. What is your standing on the Oxford Group Movement?

10. What is your attitude on "tithing"?

Together with a number of other candidates, the name of the Rev. Carl McIntire was submitted to the Committee. Elder John Mackey suggested him. On July 9, the

Committee visited the Chelsea Presbyterian Church to hear Mr. McIntire preach. The following minutes were recorded in Secretary Lord's notebook:

"Sunday, July 9, 1933

"After hearing the Rev. Carl C. McIntire preach, the Committee, with the exception of Robert Dunlop who was obliged to be absent, was so favorably impressed that it was decided to make contact with Mr. McIntire.

"Mr. Fox went back to the church and arranged with Mr. McIntire for a meeting sometime in the near future. It was agreed that both parties should diligently seek the Lord's will in the matter.

Respectfully submitted,
Helen M. Lord, Secy."

It was reported on July 18:

"As a result of the phone call to Mr. McIntire on July 11, it was learned that he would be at home on Thursday, the 13th, so the following members of the Committee went to call: Dr. Chamberlin, Mr. Wood, and Mrs. Thomas. Miss Rink was also invited.

"Mr. and Mrs. McIntire were interested only in knowing the Lord's will for them; and Mr. McIntire promised to find out definitely one way or the other what he should do. On Monday, the 17th, Mr. and Mrs. McIntire consulted with Mr. Laird at Willits Farm."

July 21, 1933, Miss Lord recorded:

July 21, 1933

"On the above date Mr. and Mrs. McIntire and Marianna came to visit Collingswood. Drs. Chamberlin and Madden showed them through the church.

"At 5:30 the Committee met at Dr. Chamberlin's and from there went to the Haddon House, in Haddonfield, to have dinner with the McIntires. (Marianna had her "dinner" with Mrs. Chamberlin.)

"All the Committee except Robert Dunlop, who was out of town on business, were present. Miss Rink, because of her close contact with the Committee, was invited.

"After pleasant fellowship at the table there was an informal discussion of the business in hand.

"The conference closed with a prayer circle in which every one took part."

After the Committee had heard Mr. McIntire preach, Miss Lord wrote, "Adverse comment — none, except perhaps his youth."

On August 3, 1933, "Mr. McIntire preached to the congregation. It was a stormy evening but there was a fine turn-out, practically filling the first floor of the church auditorium. He preached on 'The Bread of Life' — John 6."

Mr. McIntire's service of installation was held on a Thursday night, September 28, 1933, and on the following Sunday, October 1, he preached his first sermon, "A Certain Trumpet," which he had already in print to hand to the congregation as they left.

ORDER OF SERVICE

REV. A. B. COLLINS, D. D.

*Stated Clerk of the Presbytery of West Jersey
Presiding*

★

ORGAN PRELUDE

DOXOLOGY

INVOCATION AND LORD'S PRAYER

SCRIPTURE READING

ANTHEM—"The Lord is My Strength" - - - Choir

Mr. Henry Gurney, Director

Mrs. Madelon Todd Maclary, Organist

SERMON - - - *Reverend J. Gresham Machen, D.D.*

Chairman of the Faculty, Westminster Seminary

HYMN 422—"Faith of Our Fathers"

INSTALLATION - - - *Reverend A. B. Collins, D.D.*

Audubon Presbyterian Church

INSTALLATION PRAYER

ANTHEM—"The Gloria in Excelsis" - - - - Choir

CHARGE TO THE PASTOR - - *Reverend Warren R. Ward*

Westminster Presbyterian Church, Philadelphia, Pa.

CHARGE TO THE CONGREGATION, *Reverend Harold S. Laird*

First and Central Presbyterian Church, Wilmington, Del.

HYMN 304—"The Church's One Foundation"

BENEDICTION - - - - *Reverend Carl McIntire*

★ *Welcome to the Pastor
by the Congregation*

Some have said that preachers are born, not made, and this was certainly true of this tall, lanky young man in a double-breasted suit. His voice rose and fell, he roared and he whispered, and the congregation listened and watched as his



Dr. and Mrs. Carl McIntire and daughter Marianna shortly after coming to Collingswood



The Collingswood Presbyterian Church, Fern and Maple Avenues

expressive hands punctuated his speaking. He had already learned the art of preaching; his superior ability was already apparent in spite of his youth. Any qualms that the Pulpit Committee may have had in that respect were quickly dismissed.

His charming and knowledgeable wife, Fairy, a former English teacher, has been a true helpmeet by his side. She taught a class of young women, besides joining in most of the activities of the Church. This was just the beginning for her. In future years she was to take an active part in the Woman's Missionary Society, the Women's Auxiliaries of Faith Theological Seminary and the Christian Admiral, the Bible Conference in Cape May; the marches in Washington and Trenton; the Parade of the Nations at the Congresses of the International Council of Christian Churches. Wherever she has been called upon, she could be counted on to do an expert job. Her artistic eye and sense of the fitness of things have been invaluable assets both to the church and to her husband's other endeavors.

During his illness in 1978, she went on the radio broadcast and raised enough money to pay a large tax bill on one of the Cape May Bible Conference's large hotels in Cape May, N. J.

When Carl McIntire came to the Collingswood Presbyterian Church, he inherited from the former pastors and leaders a fine gray stone church edifice with a companion Sunday school building, which included a gymnasium-fellowship hall, besides various meeting rooms in the basement. The gray wood panelled sanctuary boasted a beautiful pipe organ, and carrilonic bells were played from its Gothic tower. The 1200-member church had been well-grounded in the Faith by its former pastors and especially the most recent one, Dr. Harold Samuel Laird. They were a people ready to do the Lord's will, whatever might come.

Testings of their faith and Carl McIntire's were soon to come, and from this point on, the history of Carl McIntire, the Bible Presbyterian Church and what became the 20th Century Reformation Movement are so closely



Elders guard the pulpit, June, 1936

intertwined that they produce practically one story.

McIntire had been in the Collingswood Church just a few weeks when the Woman's Missionary Society of the Church came to him in alarm about a study book that they had received, published by the Board of Foreign Missions, entitled *The Never Failing Light*. They sent a letter to the Mission Board complaining that the study was "flagrantly modernistic and contrary to Scriptural facts." Previous to this, Dr. Albert B. Dodd of the North China Theological Seminary had revealed that Communism was being taught in Presbyterian Colleges in China, and unsound doctrines in India as well. In protest, Dr. J. Gresham Machen along with others formed the Independent Board for Presbyterian Foreign Missions in 1933, and on April 10, 1934, Carl McIntire was asked to be a member of the Board.

Subsequently the Presbyterian Church in the U.S.A. pronounced the Independent Board unlawful and proceeded to demand the

resignation of its members. Those who refused were put on trial by the church courts. Mr. McIntire was one of these along with Dr. Machen, Harold S. Laird, J. Oliver Buswell, Jr., James E. Bennet, Merrill T. MacPherson, H. McAllister Griffiths, and others. The Collingswood Church decided to officially withdraw from the denomination, and Pastor McIntire also wrote a letter of resignation to the Presbytery.

In the congregational meeting in which the church decided to leave the denomination, the speech of Elder Reginald S. Wigfield is most memorable as he said that he would sign his "name in blood," if necessary, to the resignation document.

Those who withdrew from the Presbyterian Church in the U.S.A. formed a group called the Presbyterian Church of America. But serious differences developed shortly after the withdrawal in 1936. These concerned the form of the church and its support of the independent agencies which had been established; its attitude



After one of the court hearings, 1937

toward intoxicating beverages, including the use of cocktails; and finally, the doctrine concerning the premillennial return of Christ.

The group that eventually became Bible Presbyterians wanted a free church, patterned after the original Presbyterian structure in the United States. The group which later adopted the name, Orthodox Presbyterian Church, was vigorously opposed to the Bible Presbyterians on these matters.

The Collingswood people had erected and paid for the buildings that the church occupied, but the Presbytery sent men to occupy the buildings and the pulpit. Having been previously warned of the Presbytery's intent, a solid wall of elders, seated in chairs, flanked either side of the pulpit and made it impossible for anyone but the pastor to mount it.

The church was guarded night and day by some of the young men, among them Earle

White, today Associate General Secretary of the Independent Board for Presbyterian Foreign Missions, the pastor's brother Blair McIntire, Bill Krayer, Reed Radebaugh, Bill Bonner, and others. After this came the civil court hearings, in which the congregation strove to retain their buildings, and on March 28, 1938, Judge Francis Davis, Vice-Chancellor of the Camden Chancery Court ordered the congregation evicted from the property.

The Tent

It was a disastrous decision, it seemed at the time, but the Lord overruled, as He always does for those who put their complete trust in Him. Just what would a congregation of 1200, told on Monday that they were to leave their beloved church, do for a meeting place on Palm Sunday, April 3? During that week, Mr. McIntire was



The final benediction given to the congregation, March 27, 1938, and the congregation that was present



(Upper left) Dr. McIntire shovels cinders for tent floor. (Right) The tent erected.
(Below) Congregation worships in tent.



The tent and the Tabernacle as the latter nears completion – it took five weeks

scen on Haddon Avenue, the main street of Collingswood, walking arm-in-arm with Dr. William Chamberlin, the town's leading druggist and a leading elder of the church, looking at the buildings, trying to find a place to meet. There was nothing available that would suffice, so a large Chatauqua tent was procured, complete with sawdust aisles, and erected with the town's permission in an old apple orchard on the corner of Haddon Avenue and Cuthbert Boulevard, the town boundary.

The congregation had left everything behind, bank account, equipment – just everything. There was one piano in the basement that belonged to choir-member Mrs. Saunders, and that was salvaged – that was all. Communion on April 3 was served on tin pie plates and in paper cups. The choir stood in the tiny choir loft dressed in their street clothes, with the ladies hats pointing in all directions of the compass. The tent was packed. Scores of new members were taken into the membership of the church that Sunday.

The Tabernacle

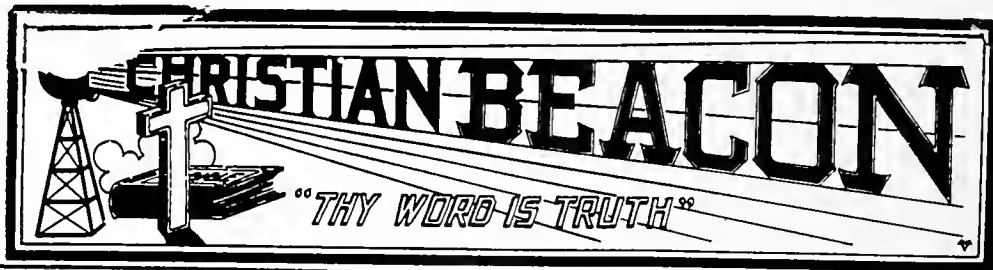
In a few weeks a wooden tabernacle was erected beside the tent, facing Cuthbert

Boulevard, and the congregation continued on its way, free from the taint of Modernism and unbelief in its upper ranks.

Since the congregation could no longer use the old name, Collingswood Presbyterian Church, a new name appeared on the large signboard that had been erected at the corner of the property: "Bible Presbyterian Church of Collingswood (Unaffiliated)," it said, and announced the various church services as well as the Sunday night radio broadcast over WPEN and the *Christian Beacon* newspaper. Its final message was, "Christ died for our sins."

The Bible Presbyterian Church believes in a militant Christianity and it has not hesitated to take an uncompromising stand on the great issues that concern the apostasy, modernism, and the various shades of compromise that have manifested themselves.

The need for more space was immediately apparent, so a wing was added to the Tabernacle with overhead doors that could provide room for expansion for the church services as well as Sunday school rooms and offices.



Volume I—No. 1

COLLINGSWOOD, N. J., FEBRUARY 13, 1936

50 Cents Per Year

INTRODUCTION

Christian Beacon. This is a religious newspaper. It speaks for itself. However, this little introduction may serve to help us get better acquainted.

A Beacon is defined as "(1) a fire lighted on a hill or in a high tower, as a signal (2) a signal of warning or guidance, or as a or lead (3) figuratively, any guiding light." All of these signify the purpose of this newspaper. A light set on a hill, a signal warning and guiding men—broadcasting the Gospel of Jesus Christ from the Collingswood Presbyterian Church.

Cannot even a newspaper be used as an organ for the spreading of the story of eternal salvation, and for the glory of God? With this purpose in view, and without one cent of financial gain, this newspaper makes its appearance today, and will come forth each week. The Gospel is old, yet ever new. God empowers us in His truth. Secular newspapers have their place in our daily life; a religious newspaper, committed to the Word of God, may also have a place. May it not?

"Politics and religion," we are told, and verily we know it, "are most provocative subjects." We shall not enter in politics one whit; but in the field of religion, we are confident that we can furnish you interesting and profitable reading. The question of life, the question of death, are religious questions.

Events of far-reaching significance are taking place in the religious world. The hands on the dial of church history are being turned back four hundred years. Indifference has chilled many churches. Worldliness has wrecked many a light-house. Doubt and perplexity have weakened the faith of many. Ignorance of true Christianity abounds among many who profess Christ. Hence seed the Lord, in the Presbyterian Church in the U. S. A., within the past year, seven Christian ministers have had a variety of suspension from the ministry removed against them. This is the first time in the history of the country that such has taken place. We intend to bring the news without fear or favor.

Our civil and religious liberties, written into the Constitution of the United States of America, come from the Bible to be the Word of God. Many of the things which go by the name of "Christian" today are not Christian at all in the Biblical and historical sense. Some of the proposed social reforms advocated in the name of the church today are not reforms at all, but in principle are simply a camouflaged Communism. We shall contend for these liberties.

The promises in the Bible concerning the end of this age, to those who are alert, are most evidently being fulfilled among us. The return of the Jew to Palestine, the conditions in Russia, Germany, Italy and the setting of the stage of Europe, point to the fulfilling of God's revealed purpose. The apostasy, the rejection of supernaturalism, is bringing tyranny to man. This Beacon will shine forth on these pertinent affairs.

We are committed to the Bible, the Scriptures of the Old and New Testament as the Word of God, the only rule of faith and practice. We have the old Book. What God says we believe, what God commands we will do. We shall endeavor faithfully to expound, defend and propagate that one great system of revealed truth given to the Scriptures. We shall speak the truth in love, with malice toward none, and with a single desire to glorify God.

As this paper goes forth we pray God's blessing upon it. May you find in it a help to yourself and to your home.

THE CHRISTIAN BEACON SHINES FORTH!

COMMUNION DEBATE STIRS PRESBYTERY

The seriousness of the doctrinal division in the Presbyterian Church became intensified at a recent meeting of the Philadelphia Presbytery, when a motion to omit the customary yearly communion service was proposed by the Rev. Donald Wray Bretherton, D. D., pastor of the Fifth Presbyterian Church of Philadelphia, where the members of Presbytery were assembled.

When the Presbytery came to that place on its docket when it intended to observe the Lord's Supper, Dr. Bretherton rose and referred to the front of the room. Every eye was fixed upon him as he turned to address the members of Presbytery.

Dr. Bretherton proposed a motion: "If I may speak at this point I am the pastor of this church and was very happy to have the Presbytery come and were here. I did not know, when the meeting was arranged, that it would be the order of the day to have the" (Continued on Page 3)

ATHEISM RULES SOVIET RUSSIA

By W. W. VAN KIEK

I've been in Russia as some of you know. As a matter of fact, I just returned to the United States a few weeks ago. And the one question which most folks want answered is "O'ha! What about about religion in Russia?"

I'll begin by saying what to many of you will seem like a startling statement—religion in Russia, at least for the present, is at a low ebb for many years to come, it is about done for. Some weeks ago I spent a Sunday traveling from the Polish border toward Moscow. Along the countryside and in the small towns the churches, for the most part, were abandoned. The minister told me that this particular day was Sunday but the peasants and the workers expected to be wholly unaware of the fact. They even in the little villages say the churches were closed. They said to me, "I saw churches, I saw an altar and all at work in the churches and in" (Continued on Page 4)

REV. H. S. LAIRD BROUGHT TO TRIAL

Three Charges Filed Against Him as Rebel

Held at Dover, Delaware, January 8, the church court elected to try the Rev. Harold S. Laird, pastor of the First and Central Presbyterian Church, Wilmington, Delaware, for disobedience to the General Assembly of the Presbyterian Church, U. S. A., had to be adjourned soon after it convened, because of an irregularity. The charges, drawn up against Mr. Laird, were not signed, and had absolutely no validity or authority.

Due to this misunderstanding, court did not get started until after lunch. Then there was a further delay because the Commission apparently had not decided to get a court stenographer until the last minute, and she was busy in civil court. As a matter of fact she never did arrive, and one of the Commission took the record.

After the session had been opened by prayer by the Rev. J. V. Brown, pastor of the First and Central Presbyterian Church, Delaware, and the Moderator the Rev. John D. Baker, of Red Clay Creek Church, had made no customary opening exhortation to the court—to "reflect on their high character as judges of a court of Jesus Christ," as they were going into the trial of a minister of the church he said that the neat thing on the program was the matter of charges.

The Hon. James E. Bennet, New York attorney and counsel for the defense, asked that the charges be postponed until after the reading of the charges, in order that the challenge might be made more intelligently. Since there was no objection to the request, by James M. Tunnell, Georgetown attorney and counsel for the Presbytery, the Moderator consented to Mr. Bennet's request. The clerk of the commission, the Rev. Harley B. King, pastor of the Hill Presbyterian Church, Wilmington, then read the charges against Mr. Laird.

There are three charges in all, accusing Mr. Laird of not approving of the government and declaring in the Presbyterian Church, U. S. A., failure to subject himself to his brethren in the Lord, and failure to be zealous and faithful in maintaining the truths of the Gospel, unity and peace in the church. The specification in each case was his disobedience to the Manual of the 1934 General Assembly. Various documents and papers were cited as evidence.

After the charges were read, Mr. Bennet pointed out that they were not signed. This discovery caused quite a little confusion.

In the discussion that followed, the whole story brought out that he had a letter from the Clerk of the Presbytery, the Rev. H. F. Hallinan, about the case, and that the House of Clergy had also forwarded to him the records of the Commission on Judicial Business, with the signature of its members. This report then was presented as a copy of the charges. It was immediately refused because it was not a copy of the charges adopted by the Presbytery and certified by the Stated Clerk. It was merely the report of the Judicial Commission to the Presbytery, which report Presbytery had received. This is what set that the charges in" (Continued on Page 5)

To know "World Christian" the 1934 Commission story, and additional facts here.

"Name Contest" Winner



MRS. MARY L. ARNOLD

When asked how she came to submit the winning name, Mrs. Mary L. Arnold, of 544 South 43rd street, Philadelphia, replied, "Well, I suppose the weather had something to do with it. Had it been clear, Mr. Arnold, our son, John, and myself would have been in our own church, and would have missed Mr. McElroy's last announcement, asking the radio audience to send in a name for the new newspaper. Three names seemed to stick in my head as we listened to the service that night. As soon as the broadcast was finished I sat down, wrote them out, and mailed them at once. I did not mention it to my husband, for I had no idea of winning, and if I did I wanted to surprise him."

They say women cannot keep a secret, but Mrs. Arnold is an exception. The first Mr. Arnold knew of all this was when the announcement came over the radio Sunday evening, February 2.

"I was so excited," said Mrs. Arnold, "and to think I was to receive a new Bible, my old one is so badly worn. I was going to buy one for Christmas, but now I am so glad I didn't, for this one will always mean so much to me, and I do consider it an honor to have even a small part in such an enterprise."

Mrs. Arnold is a musician and singer, devoting much of her life to study and teaching of music. She was born in Ocean City, N. J., daughter of Dr. S. Wesley Lake, one of the founders of Ocean City, and comes from a family of Methodist ministers. Upon her marriage to Harold Arnold, she became a member of the Presbyterian Church. The family now attend the St. Paul's Presbyterian Church, 10th and Baltimore avenue, Philadelphia.

Mr. Arnold, a native of Pennsylvania, has been active in church work all his life. He was associated for years with the late Samuel R. Doggs, who, at the time of his death, was international president of the Gileads.

When asked what brought the two words, "Christian Beacon," to her mind she thought a moment, and then said, "The word 'Beacon' has always been a part of our life. I was born of Christian parents, and named in a Christian home. I associate the word 'Beacon' with the Bible as a light going out to guide those who are lost, into a safe harbor."

OPPOSITION SQUARED BY FAMOUS PASTOR

By W. W. VAN KIEK

Thinking an audience of over ten thousand people would be in the Central Park Broad Street Presbyterian Church, Broad and Green streets, Philadelphia, on a Wednesday evening in January, the Rev. Dr. Samuel Bretherton, D. D., of Toronto, Wash., again and again asked the question for the audience repeatedly and against his protests, but due to returns to the old church since their withdrawal from August.

Rev. Edward T. McPherson, pastor of the church, opened the meeting (Continued on Page 4)

Tune in
WPEN

920 K. C.
at
8 P. M.
SUNDAY
Feb. 16
Subject
"The Blind See"

The first CHRISTIAN BEACON



Mailing the BEACON from the gym of the Fern Avenue Church

The Christian Beacon

An important development in the life of the church came in February of 1936. After a consultation with the session of the church, Dr. McIntire announced that he would be publishing a weekly paper that would carry religious news that did not seem to be getting out in the press. A contest was held to choose a name for the paper, and the name, *Christian Beacon*, was the winning title, provided by Mrs. Mary Arnold of Philadelphia.

A crew of volunteers from the church met at specified times every week: writers, copy editors, subscription and mailing helpers handled everything but the typesetting and printing, which was done by the *Berlin Breeze*.

A few years later, Mrs. Fred Feather gave money to establish a complete printing plant. It was set up in a small store on Cuthbert Road, a block from the Church. Miss Alice Kay (later Mrs. Howard E. Goff, Jr.) was employed as the first typesetter, and still continues today in that position. She has worked for the *Beacon* for 44 of the paper's 48 years.



The BEACON's first printing plant

The *Beacon* is now completing its 48th year of publication. The issues it has treated are numerous, but most of them boil down to one over-all subject, the defense of the Faith, as revealed in God's inerrant, infallible Word, the Bible.

New Building

Meanwhile the *Christian Beacon's* circulation was growing rapidly, and in the early 1940's its directors found it necessary to purchase a store building on the corner of Haddon and Frazer Avenues to house the *Beacon*, Church offices, and also offices for various agencies recommended by the Church.

American Council

In 1941 the American Council of Christian Churches was formed and Dr. McIntire was its first president. The Church continued its support of the Council until some problems arose that could not be surmounted. Today the Church supports the American Christian Action Council, which is an association of Fundamental churches on a national scale.

International Christian Relief (ICR)

The International Christian Relief, under the direction of Dr. James T. Shaw since 1961, is a relief commission under the International Council of Christian Churches, and our pastor is chairman of the commission. Space would not

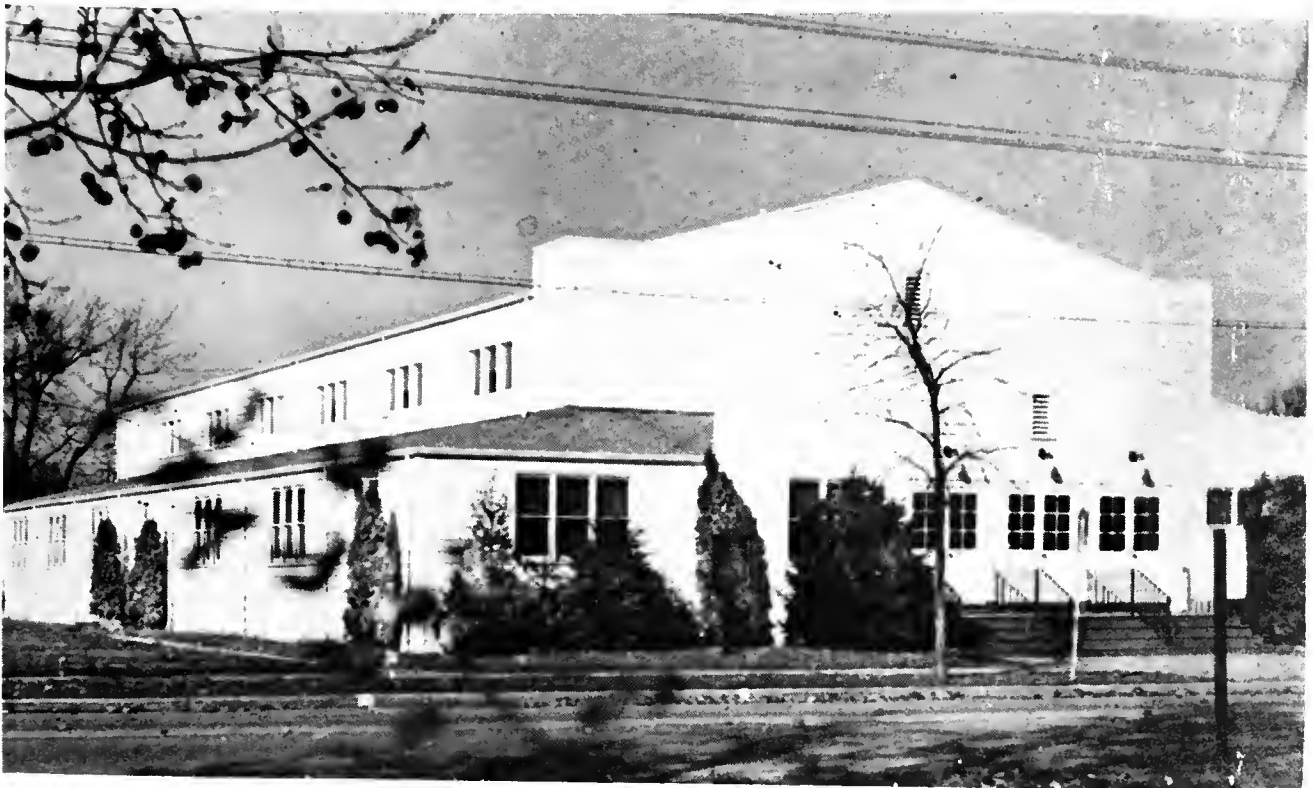


New Beacon building, Haddon and Frazer.
Today it houses ICR

permit the recounting of the numerous countries where relief goods have been sent. A very special project has been the providing of wells for the villages in India. Its headquarters are at the corner of Haddon and Frazer Avenues in Collingswood.



Reformation Building staff, 1980



(Above) Dedication of Tabernacle, November 10, 1938. (below) The completed Tabernacle.



Dr. McIntire greets members in front of the new Tabernacle, 1938

Officers of the Church

1938

Session

REV. CARL MCINTIRE, *Moderator*

Claude B. Annesley	Oliver M. Love
William A. Chamberlin	Albert F. Miller
James C. Fox	Conrad H. Miller
John D. Henry	Myron W. Miller
William M. Irving	Harry W. Veatch
Wesley C. Johnson, Clerk	John K. Wilson

Lawrence Isaacs, Church Treasurer
Reginald S. Wigfield, Benevolence Treasurer

BOARD OF TRUSTEES

JOSEPH ROBB, *President*

Robert L. Isaacs	Alfred T. Reed
Ora W. Jordan	Edward L. Shane
Arthur C. McGuire	David W. Steele
William S. Woods	Walter F. Thompson
Ernest K. Post	

A. Donald Pidgeon, *Secretary*

Choir Director — HENRY GURNLEY
Organist — MARION POST RUVIELLA

OFFICERS OF THE SUNDAY SCHOOL

ALBERT F. MILLER, <i>Superintendent</i>	
JOHN K. WILSON, <i>Associate Superintendent</i>	
CLAUDE B. ANNESLEY, <i>Associate Superintendent</i>	
ROBERT E. MCLAUGHLIN, <i>Secretary and Treasurer</i>	
ANDREW L. COCHRAN,	GEORGE W. MOORE,
GEORGE A. WILSON,	WILLIAM H. BALLS,
	<i>Assistant Secretaries</i>

DEPARTMENTAL SUPERINTENDENTS

MRS. PAULINE FIELD, *Cradle Roll*
MRS. JAMES H. DAVENPORT, *Beginners Department*
MRS. CLYDE M. BLAZER, *Primary Department*
WALTER F. THOMPSON, *Junior Department*
WALTER N. GRANT, *Intermediate Department*
HELEN M. THAYER, *Young People's Department*
ARTHUR C. MCGUIRE, *Adult Department*
MRS. C. EWING MULFORD, *Home Department*



Summer Bible School, 1940

Sunday School

The Sunday school of the Church has always held an important priority in the life of the Church. There have been just five superintendents of the Sunday school in these 50 years: Dr. Charles Maurer, Albert F. Miller, McGregor Scott, Burchelle Bashaw, and William Krayer.

Young People's Work

Mr. John Gross is in charge of the young people's activities of the church. There are groups for children from the ages of Juniors through High School, which meet on Sunday nights before church. A one-week camp program is held each summer. Hymn-sings after the Sunday evening services are held from time to time at various homes of the church.

Summer Bible School

A very effective educational effort is the Summer Bible School. For the past 27 years Mrs. Mark Morris has been in charge of the Summer Bible School. This is not a sort of play school, as many of them are, but a time of learning, using the excellent Summer Bible

School curriculum originated by Dr. A. L. Lathem, who once pastored the Bible Presbyterian Church of Chester, Pa.

Ladies' Aid

Our Ladies Aid Society is ready to help in any way that they can – the church, the Faith Christian School, missionaries, or any other area that needs a small project. Under the able direction of its president, Iris F. Mood, the ladies have supplied our missionaries with booklets made from Christmas cards to give to the children. Another project during the past year was the making of book covers for the new Bibles being given to foreign delegates at the ICCS Congress in Cape May. The Society meets the first Tuesday of every month except July and August, and a delicious lunch is served under the direction of the Crusade Class.

Group Leaders

For many years the monthly meeting of the Group Leaders was an important part of the life of the Church. Representatives were chosen from various areas where the people lived. These



Dedication of new Sunday school building

would visit the members, report on the sick or any other need that the pastor should know of, and help to create a friendly atmosphere in a very large church.

New Sunday School Building

In the meantime, our expanding Sunday school necessitated a building and a large brick edifice was erected at the corner of the church lot, at Cuthbert and Haddon, and completed in September of 1951. The first Sunday school exercises were held on September 30 of that year. At the ground-breaking, every department of the Sunday school had a part, from the smallest toddlers to the oldest members. It was built

with the idea that some day it would house a Christian school, and 17 years later, this dream was fulfilled in Faith Christian School.

The old Tabernacle was torn down except for its skeleton, and a brick building built around it, suitable for a gymnasium or for social events. The building also contains a kitchen, and above it a science laboratory for Faith Christian School. Later in the gym, large pictures were erected about the walls, presenting a panorama of the life of the church, beginning with the little building on the corner of Haddon and Frazer Avenues, then the gray stone church on Fern Avenue, and on to the tent, tabernacle, the Sunday school building, and the completed brick Colonial complex.



Children watch new church being built



New Church

Church Radio Broadcasts

Soon after Dr. McIntire came to Collingswood, the Sunday night services were broadcast over Station WPEN, Philadelphia. Later the morning service was carried on WCAM, Camden. Then when this was no longer possible, Station WVCH in Chester, Pa., broadcasted the two services until problems arose in Washington, and we were forced off that station.

When we purchased WXUR, then our two services once more were broadcasted until 1973. In 1975 we resumed broadcasting the morning service on Sunday over WTMR and continue till the present.

During the 1940's, one of the organizations within the Church was the Young People's Council. This Council's major thrust was in preparing and placing signs in the local buses with a Scripture verse and the name and address

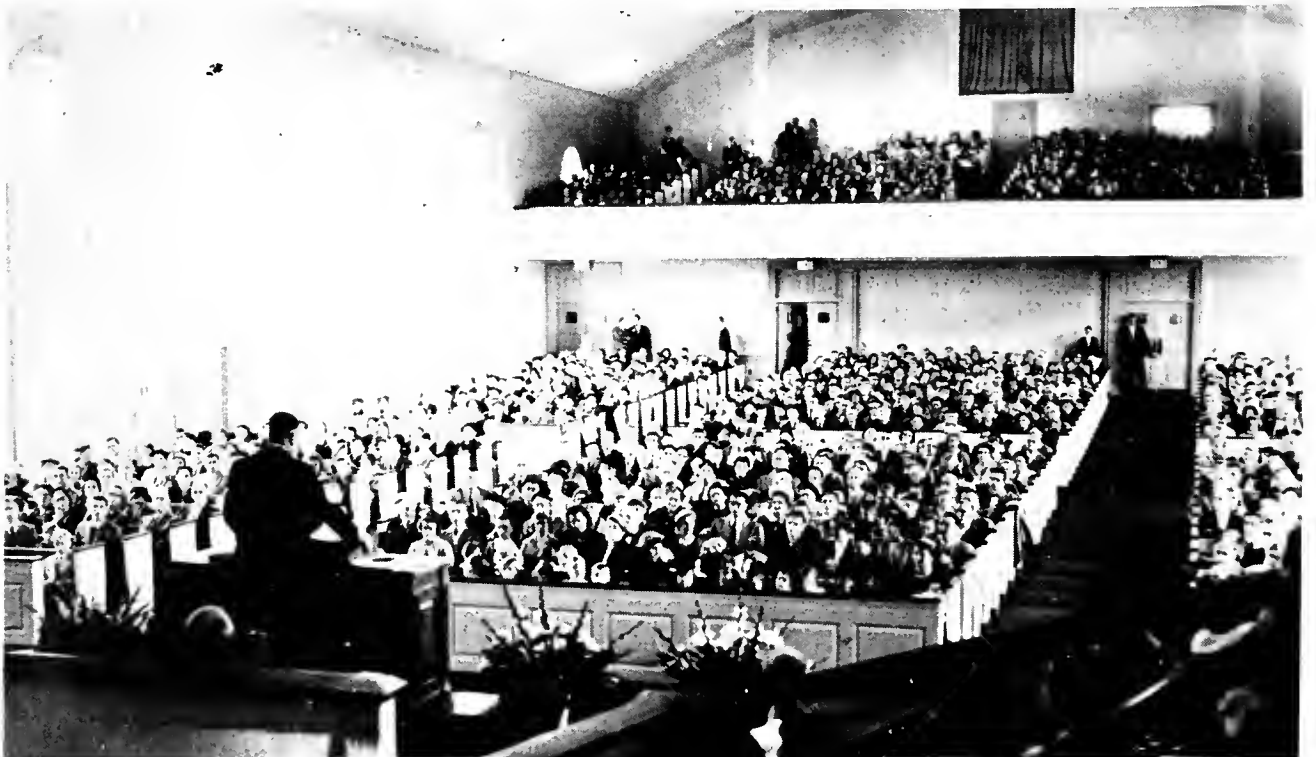
of the Church. But they had another function, and that was a weekly broadcast on Saturday nights. Several of our preachers-to-be got their start there.

New Church Building

We all loved our tabernacle and we have many fond memories of our years there. The very first service of any kind to be held there was a wedding — that of Gladys Pund to Weidner Titzck (Weidner was killed in a tragic auto accident, and Gladys is today Mrs. John W. Rhoads). The congregation worshiped there from 1938 until October 27, 1957, when Dr. McIntire, followed by the choirs of the church and then the entire congregation, marched out of the wooden tabernacle into a lovely new brick Colonial church with its towering steeple pointing toward Heaven, its massive white pillars, and its spacious sanctuary.



Leaving the Tabernacle, Dr. Charles Richter, Dr. McIntire, Dr. Hyland Shepherd behind them



In the new church



Three of our recent assistant pastors: Dr. Charles E. Richter, Dr. Robert V. Dickerson, the Rev. Frank R. Mood

Assistant Pastors

Eight assistant pastors have served the church during Dr. McIntire's 50 years of ministry. The Rev. Joseph F. Misicka served from 1939 until 1942; the Rev. Richard E. Coulter, 1943 to 1948; the Rev. Clarence Laman, 1944 to 1949; the Rev. Charles E. Richter (fondly known to the radio audience as "Amen Charlie") – 1949 to 1968. The Rev. George Soltau (1952-1954), the Rev. Hal Webb (1966-1970) and the Rev. Robert Dickerson served as second assistant pastors. Mr. Dickerson became first assistant after Dr. Richter's retirement, and served altogether from 1965 to 1981. The present assistant pastor, the Rev. Frank R. Mood began his ministry in the Church in 1972.

Music of the Church

The choirs of the Bible Presbyterian Church have always actively supported Dr. McIntire in his endeavors for the Church. Besides regular Sunday services, they have presented Handel's *Messiah* and a candlelight service every Christmas as well as Easter oratorios. They sang at the dedication of the Christian Admiral and at a number of other dedicatory services at the Bible Conference complex. They have sung at

Victory Marches in Washington, D.C., at the Gateway to the Stars Bible Conference in Cape Canaveral, Florida, and at various Bible Presbyterian Churches.

Professor Henry Gurney was the first choir director who worked with Dr. McIntire in Collingswood until his retirement in 1948. Mr. Gurney was an instructor at Temple University and gave singing lessons to our young people as well. He was followed for a few months by Forrest Schickadanz, and then in 1948 Hyland W. Shepherd came. Mr. Shepherd expanded the choir ministry to six choirs: Senior Choir, Young People's Choir, Intermediate Choir, Junior Choir, Cherub Choir, and the Motet Choir.

When Dr. Shepherd left in 1972 to take the presidency of Shelton College in Cape Canaveral, Florida, Mr. Wayne Zerfing assumed his duties, followed by John Hanson, Barton Maser, Timothy Cottrell. In 1980, at Dr. McIntire's special request, Mr. Hanson returned from his home in Michigan and once more took responsibility for the choirs' direction. Mr. Hanson has added a small orchestra to help with the evening services.

The church organists who have served under



Christmas Candlelight in Tabernacle, 1955



The choir sang a number of times at Cape Canaveral Bible Conference

Dr. McIntire have supported him in keeping the services running smoothly and provided a dignity and worshipful attitude in them, which is so necessary in the ministry of the church. Mrs. Madelon Maclary was organist when Dr. McIntire came in 1933. In 1934, Marian Post Ruvilla became organist and continued until her retirement in 1973. Her assistant for many years was Mildred Loose. After Mrs. Ruvilla's retirement, Miriam S. Poland became the Church organist and continues today in that capacity.

Church Secretaries

The Church has had just two major secretaries. Miss Ethel Rink had been secretary to Dr. Harold S. Laird, the previous pastor, for eight years when Dr. McIntire came to Collingswood. Miss Rink worked closely with Dr. McIntire in starting the *Christian Beacon* in 1936, and together with Miss Helen M. Lord, did the editing of all of Dr. McIntire's books until her death in 1977. He dedicated *For Such a*



Miss Ethel Rink and Dr. McIntire enjoy an office celebration about 1950

Time as This, published in 1946, to her. The dedication read: "To Ethel Rink, Secretary of the Bible Presbyterian Church of Collingswood, whose devotion to the cause of Christ and untiring efforts in its behalf is an inspiration to all who know her; and who has upon her desk, and ever before her, the motto, 'Only one life, 'twill soon be past; only what's done for Christ will last.' " Miss Rink also served for fourteen years as managing editor of the *Christian Beacon*.

Since 1952 Miss Marion E. Hittorff has served as Church Secretary, caring, as Miss Rink did, for the Church's affairs, including the very vital Every-Member Canvass, which the Church conducts every year the first Sunday in March. Miss Myrtle E. Harrison has been Financial Secretary and telephone operator since 1942.



Elder William Kray, Marion Hittorff, Betty Kray, Mrs. McIntire, Dr. McIntire

Canvasses

The Collingswood Church has been supported through the years by the free-will offerings of its members — not with strawberry festivals, oyster suppers, and the like. On the first Sunday in March of every year, an Every-Member Canvass is held. Immediately after the morning church service, the canvassers are served a dinner in the Fellowship Hall; and after being instructed by the director, they go out two-by-two to the various homes of the Church, visiting with the members and taking their pledges for the coming year. Then after they report back, the total is announced in the evening service. Fifty per cent or more of the total budget is given to missions.

Dr. William Chamberlin, who was one of the three elders elected at the time of the Church's organization, March 11, 1903, was the canvass's first director, and continued in that capacity until one year before his death in 1944. Five more directors have served since Dr. Chamberlin's almost 40 years as director: Weidner Titzck, Conrad H. Miller, Matthew N. Johnson, Robert L. Boertzel, and Walter K. Platt.

In the past there have also been Building Fund canvasses. These have been conducted by Clayton A. Bancroft and Walter K. Platt. At present, all of the buildings owned by the Church are fully paid for.



Canvassers leave from Fern Avenue church, 1936



Canvassers in 1954

Faith Christian School

Elder Robert P. Willits had been interested for a long time in starting a Christian School for the Church. The Bible and prayer had been removed from the schools, and he and others who wanted the children of the Church to have an education with a Christian background met every week at the Willits home for prayer and planning for the school. In the fall of 1968 Faith Christian High School opened, with Mr. Elisha H. Mack, III as its principal. In 1973 a giant step was taken, and grades Kindergarten, through 8 were added. Subsequent administrators have been Chester Olinger, Glenn Fisher, Peter B. Stevenson and today's principal, Dorothy White.

20th Century Reformation Hour

Throughout all his activities, Dr. McIntire has attempted to pursue a course "for the word of God, and for the testimony of Jesus Christ." Following this path led him to the development and expansion of the 20th Century Reformation Hour radio program. Originally heard on one station in Chester, Pa. (WVCH), the program began to expand its ministry in the fall of 1958 and is heard today five days a week, for 30 minutes, on radio stations in many States of the Union, Canada, and around the world by short wave. In the area around Collingswood, it is heard for one hour. The purpose of the program is much the same as Dr. McIntire's purpose in his weekly newspaper, *Christian Beacon*: to bring before the Christian public in the United States the facts about Communist infiltration of religion and the inroads being made into the churches by liberal theologians who deny the basic creeds of Christian belief. Plans for the program indicate a reaching out for 1000 radio stations through which Christians may be kept abreast of religious events, their implications, and results.

Although the 20th Century Reformation Hour is primarily a religious news broadcast, Dr. McIntire continually brings in the Gospel story, and as a result many have come to know Christ as personal Saviour through this ministry.

Since June of 1979, Dr. McIntire has also made a weekly one-hour TV program, aired from 6 to 7 p.m. on Sundays over Station WGCN, Red Lion, Pa., Channel 49, and also picked up by cable stations.



Faith Christian School, graduating class, 1983



Dr. McIntire broadcasting from Collingswood studio



Dr. McIntire in TV studio, Red Lion, Pa.



20th Century Reformation Building

With the expansion of the Radio Broadcast and other agencies in which the Church had an interest, the Christian Beacon Press purchased in 1960 a fine old school building in the midst of downtown Collingswood. The building was completely refurbished, and in January of 1961 the Twentieth Century Reformation Building was open for the public to come and see. A deep snow had fallen, but the committee was ready with paper bags for boots, in order to protect the newly varnished floors.

This building houses the Church offices and parlor, the Christian Beacon Editorial Office and library, the Independent Board for Presbyterian Home Missions, the International Council of Christian Churches. There are studios for radio and TV broadcasts.

Another of the offices is occupied by the Bus Ministry, which serves the Bible Conference both in Cape May and Cape Canaveral, bringing groups from all over the Eastern portion of the United States to the Conferences.

Cape May Bible Conference

It was in the winter of 1962 that Dr. and Mrs. McIntire drove down along the southernmost part of the Jersey shore and noticed the old Admiral Hotel in extreme disrepair. Harvey Cedars Bible Conference was no longer one of the recommended agencies of the church and there was a great need for a Bible Conference grounds. The hotel, built in 1905, was a solid fortress of steel and brick. Even a recent hurricane had only damaged the cement work in

front of the hotel. For \$300,000 it was purchased, along with 22 acres of ground.

The people of the church, as well as friends from Dr. McIntire's radio broadcast and *Christian Beacon* outreaches, came for cleaning parties, and soon discovered that underneath the dirt and pillow feathers that had been scattered over the building, there was a very lovely structure of 300 rooms.

Under the direction of Elder Clayton A. Bancroft of the Collingswood Church, this grand old hotel was restored to its former glory, and it opened on Memorial Day weekend, 1963, with a formal dedication service, in which the choirs of the Church took part, with Dr. McIntire, as director of the conference, giving the principal speech. The hotel was named Christian Admiral.

A commodious auditorium was built with a gift from Mrs. Gardner, in memory of her husband, Robert Lee Gardner; and other buildings were purchased to house the many guests, including the historic Congress Hall and the Windsor.

The Conference has become a rallying point for Christian patriots from all over the country and the world as well, as four World Congresses have been held there: in 1968, 1973, 1979 and 1983.



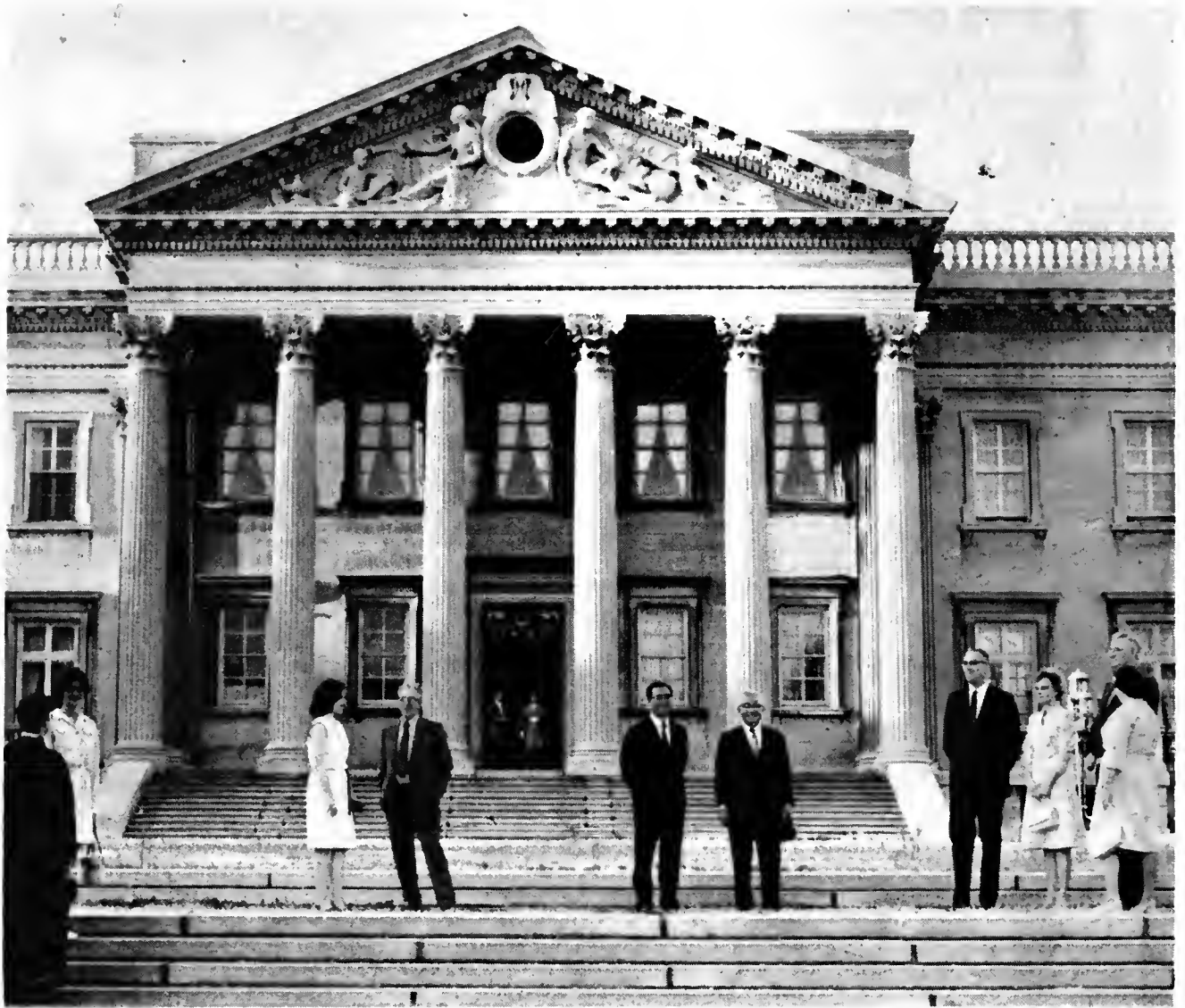
Christian Admiral, Cape May, N. J.

The Springer Campaigns

An outstanding event in the life of our church was the coming of cowboy evangelist Harvey Springer to Collingswood to hold meetings in our church. The church was greatly blessed as many were saved, the saints were edified, and new members were brought into the church. We will never forget Harvey's original methods of presenting the Gospel, and they were effective. Dr. Springer and his wife, an accomplished pianist, came a number of times during these years.



Dr. McIntire and Peggv Bonner greet the Springers at the airport (above); Springer tries his hat on McIntire (below)



Faith Theological Seminary, Elkins Park, Pa.

Faith Theological Seminary

A need for a school of the prophets had previously been recognized, and Faith Theological Seminary was founded in July of 1937. The stately marble and stone building that now houses the Seminary is a far cry from the tree under which the founders met. First located in Wilmington, Delaware, in 1952 the Seminary moved to the former Widener estate in Elkins Park, Pa. Dr. McIntire is president of the Board of Directors.

At a later period a group in the Bible Presbyterian Church objected to the very strong emphasis of the denomination against modernism, apostasy, and Communism. This

element wanted a "softer approach" and did not want to carry on a vigorous battle against the National Council of the Churches of Christ in the U.S.A. as the Bible Presbyterians had been doing. This group operated under the title, Reformed Presbyterian Church, Evangelical Synod, and some of its leaders went back to co-operating with the local councils of churches of the National Council. In 1982 in Grand Rapids, Mich., the RPCES took its entire denomination — mission boards, college and seminary, and publications — into the Presbyterian Church in America, which also contains charismatics, and those who think the use of alcoholic beverages should not be condemned for the Christian.



Guests and staff at Harvey Cedars, about 1949

Harvey Cedars

An old hotel down at the Jersey shore on Long Beach Island at a small town called Harvey Cedars was acquired for a Bible Conference in 1941. Various Sunday school classes from the Collingswood Church volunteered to decorate rooms. Helpers came from Bible Presbyterian Churches all over the area and gave their money and their labor to open this new Bible Presbyterian Conference. This continued to be Bible Presbyterian until the late 1950's, when it ceased to take the strong Bible Presbyterian stance.

Shelton College

There was felt to be a need for a Christian college where the young men and women of the Bible Presbyterian Church could receive a higher education, and when the opportunity to acquire Shelton College, then the National Bible Institute, presented itself, the leaders of the

church took the responsibility of the school. The name was changed in 1950 when it became a college. It was then located in New York City, but it was believed that the heart of the City was too dangerous, so when a beautiful property, located in Ringwood, N. J., became available, the New York building was sold and the College moved to the large estate called Skylands. When the State wanted Skylands as a part of its "Green Acres" program, the college in 1964 moved down to the Cape May Bible Conference complex in Cape May, N. J., from the northernmost tip to the southernmost tip. There a beautiful new complex of buildings was erected on the land back of the Christian Admiral.

However, in 1971 after the State had refused to grant Shelton a license to operate, the College moved to Cape Canaveral, Florida, to the beautiful Cape Canaveral Bible Conference complex, just purchased by the Christian Beacon

Press. There the College was welcomed by the State of Florida and given its license. Dr. McIntire is chancellor of the College.

In 1980 the College moved back to Cape May, N. J., and once more occupied the fine buildings that it possessed there. After extensive litigation, with the New Jersey State courts refusing Shelton a license, a Federal judge, Dickinson Debevois, provided the necessary legal means for the College to operate temporarily. As of July 29, 1983, Judge Debevois gave another decision, allowing the college to operate, but leaving its ability to grant degrees to the discretion of the New Jersey State Board of Higher Education.



Shelton College, Ringwood, N. J. campus



Shelton College Cape Canaveral, Florida campus (above); Cape May, N. J., campus (below)



Amsterdam, 1948, at the formation of the International Council of Christian Churches

Dr. McIntire has joined the Modernist-Fundamentalist struggle in Protestantism around the world. And he has also been an effective instrument in exposing the Communist use of religion to achieve world conquest since that ideology's emergence as a primary threat to religious and political freedom. A truth squad, headed by Dr. McIntire, toured Australia in January, 1956, pointing out and scoring the Communist sympathies of Prof. Josef L. Hromadka of Czechoslovakia. Prof. Hromadka at that time was touring the churches of Australia under the sponsorship of the World Council of Churches (he was a member of the WCC's central committee). He has been called the "No. 1 Protestant defender of Communism."

Later, in 1956, Dr. McIntire participated in four major rallies in the United States (New York, Philadelphia, Chicago, and Los Angeles) revealing the Communist use of eight clergymen from Iron Curtain countries visiting the United States at the invitation of the National Council of Churches. Just three years later, Dr. McIntire appeared again in national rallies decrying the lack of morality involved in Soviet Premier Nikita Khrushchev's tour of America at the invitation of the American Government. Dr.

McIntire, on this occasion, spoke in Philadelphia; on the grounds of the Washington Monument in Washington, D.C.; and in the Rose Bowl at Pasadena, Calif.

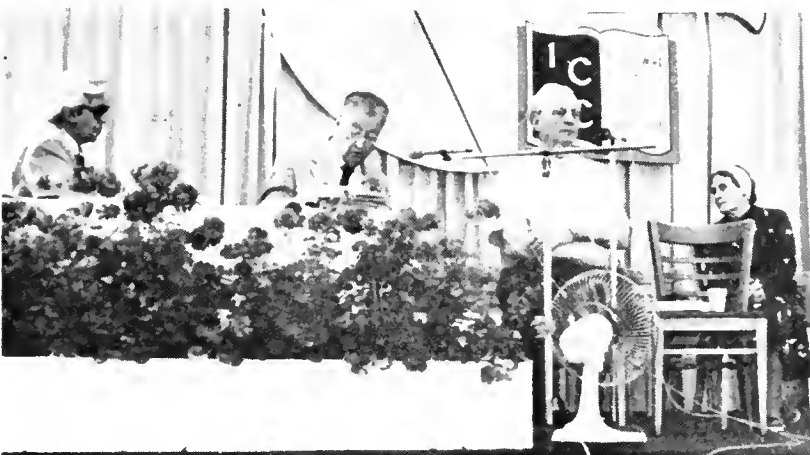
Since that time, the Soviet clergy have made a number of visits to the United States, often under the leadership of Metropolitan Nikodim, a KGB agent. Each time an effective protest has been made under the leadership of Dr. McIntire.

International Council of Christian Churches

Entering the religious conflict on the world scene, Dr. McIntire and other Fundamental Protestant churchmen saw a need for an international co-operative body. In 1947, they issued a call for a meeting to establish such an organization. In Amsterdam, The Netherlands, August, 1948, the International Council of Christian Churches was organized and Dr. McIntire elected its first president. He has since been re-elected at each of the body's plenary congresses. The Council after the 11th World Congress in 1983, now represents 399 Protestant denominations and associations of churches on the world level from 90 nations, and presents an effective Biblical witness against the ecumenical maneuverings of the World Council of Churches.



International Council of Christian Churches' 11th World Congress, Cape May, N. J., 1983



Collingswood Bible Presbyterian choir sings (upper left); Israel Gueiros, Dr. McIntire, Richard Wurmbrand (lower left); Dr. McIntire and Timothy Nasir (right) at the ICC in Cape May, 1983



A present for Mrs. McIntire



African delegations



Bibles to distribute to delegates



Getting ready for parade of nations



In the auditorium



Homeward bound!

The Turbulent '70's

The decade of the 70's was a turbulent one for Dr. Carl McIntire, his enterprises and consequently his church.

Congressman L. Mendel Rivers of South Carolina had spoken to Dr. McIntire, urging him to head a committee to hold a march in Washington, to alert the nation to the need of victory in Vietnam and to promote other conservative concerns. Thus the first March for Victory was planned for April 4, 1970. The opposition really showed its muscle when the White House sent out a letter saying that the march had been cancelled, which it had not. But the people came by the thousands, approximately 100,000 of them. Their buses lined the Mall.

On Memorial Day of that year, the new buildings of Shelton College were dedicated in Cape May, but by January the State of New Jersey had stripped the College of its accreditation. On July 2 of 1970, as we have mentioned, the Federal Communications Commission reversed their own hearing examiner's decision on WXUR.

Another Victory March was planned for October 3, 1970, and the Vice-President of South Vietnam, Nygen Cao Ky, had agreed to speak at the March. But President Nixon sent Henry Kissinger to Paris to stop him from coming. Then Mrs. Ky was to come, but our Government had her plane, already out over the Atlantic, turned around, sent back to Paris. The Victory March was indeed successful in spite of all this. Approximately 200,000 attended the March.

A number of marches have been held since that time, but at the time of the first two, the question of winning the Vietnam War seemed to produce the strongest appeal.

On November 29, after the March was over, Dr. and Mrs. McIntire finally met with Vice-President and Mrs. Ky in the Washington Hilton.

The year 1970 held another landmark acquisition: the Cape Canaveral Hilton, renamed the Gateway to the Stars, was purchased December 27 to be used as a Bible Conference. It was here that the astronauts stayed before their first trip to the moon. Our elder, Clayton

Bancroft, took charge, leaving Cape May. Then when Shelton College was ordered closed down by the State of New Jersey in February of 1971, the College made plans to move to the Cape Canaveral property for the next College year, and then Shelton was welcomed by the State of Florida.

In the spring of 1971, five busloads of Collingswood Church people and others, including the choirs, journeyed for the first time to Cape Canaveral Bible Conference. The choir has sung there almost every year since that time.

On September 10th the Church featured the Free China Ping-Pong team in our Fellowship Hall. This group of Christian athletes visited a number of churches around the country in opposition to the Red Chinese team from Mainland China that was planning to use Ping-Pong as a propaganda ploy. Premier Chou En-Lai later revealed that the Red Chinese team did not come at that time because of the presence of the Free Chinese Team. They finally came in April of 1972.

Holy Land

The first annual Holy Land Tour, led by our pastor and Mrs. McIntire was in May of 1974. A number of our members went, along with the students of Shelton College. It was a never-to-be-forgotten experience of both blessing and education as they visited the various places mentioned in the Bible. Collingswood church has been well represented in the tour each year.

July 25, 1975, while attending the 9th World Congress of the International Council of Christian Churches in Nairobi, Kenya, Dr. McIntire was kidnapped by the Kenya government and shipped out of the country. Neither Mrs. McIntire or any of our people knew what had happened to him. Even the American embassy was powerless to do anything about it. But the Lord protected him in this extremely harrowing experience, and he arrived home safely in Collingswood just a few minutes before Mrs. McIntire and other members of the family arrived at the house, having taken the next plane home. He was barred from Kenya so that he was not able to attend the World Council's meeting in Nairobi in December. Eventually President Moi restored his visa.



Victory March in Washington (above); Jerusalem, 1983 (below)

A Marvellous Deliverance

Dr. McIntire has never been known to miss a single service in the Church because of illness. The Lord has given him a strong constitution. But there came an exception. Early Saturday morning, August 26, 1978, Dr. McIntire suffered an acute attack of pancreatitis. There was to be a rally on the lawn of Congress Hall in Cape May that day, and Dr. McIntire was to speak. Our able Assistant Pastor, Rev. Frank Mood, took his place.

Dr. McIntire's reaction to this illness is found in the very first chapter of the book he wrote concerning his experience, *God of All Comfort*:

"It is my feeling that the first thing that a child of God must recognize when trouble or illness or other difficulties arise is that it has come in the plan of God. God is absolutely faithful. He knows the end from the beginning. He gave us our life to begin with, and in His matchless grace He gave us everlasting life and the faith which receives it. Now along the journey and the way that we have gone, He has proceeded in His purposes and plans and designs for us that we should go through these particular trials."

At the Thanksgiving morning service, Dr. McIntire was back in his pulpit again.

Personal Honors of the Pastor

Degree of Doctor of Divinity (D.D.) conferred by Toronto Baptist Seminary, Toronto, Canada, May, 1949.

Degree of Doctor of Letters (Litt. D.), Bob Jones University, Greenville, South Carolina, May 27, 1953.

Fellow of the Royal Geographical Society (F.R.G.S.) of Great Britain sometime in the 1950's.

President of: Board of Directors of Faith Theological Seminary, 1937—, and of the Faculty, 1972—; American Council of Christian Churches, 1941—1943; International Council of Christian Churches, 1948—; Independent Board for Presbyterian Home Missions, 1957—; Board of Directors of Shelton College, 1964—1968; and of the Faculty, 1966—1971; Chancellor of Shelton College, 1973—.

Moderator of the Bible Presbyterian Synod, 1946, 1956, 1965, 1969, 1970, 1971, 1972. Synods convened in our church in 1938, 1939, 1946, 1956, 1957, 1958, 1959, 1960, 1961, and 1962; in the Christian Admiral from 1963 — 1983 with the exception of 1972, 1973 when Synod was held at the Cape Canaveral Bible Conference.

Best Sermons for 1947—1948, published by Harper Brothers, included our pastor's sermon, "Christ and Him Crucified," as one of the 52 best of the year.

Magna Charta Dames, a patriotic organization composed of descendants of signers of the Magna Charta, featured him as speaker at their annual luncheon in 1946 when he spoke on, "The State's Responsibility Under God," and again in 1948, addressing the same group, his subject was, "The Great Delusion of the Present Age."

At the request of the editor of *National Guardsman*, official magazine of the United States National Guards, he prepared an article on the Biblical basis of the right of defense which was printed in its April, 1948, issue.

Plaques, banners, and testimonials of various kinds in his honor from many groups, both at home and abroad, both patriotic and religious, have multiplied during these 50 years — too numerous to mention.

He has been chosen by many television stations to feature in talk shows and other programs to represent the conservative position held in the nation and the church — and his part has always been an explanation and defense of the Gospel and civic righteousness, and a faithful witness to the love and power and mercy of the Lord Jesus Christ has been given.

Books by Carl McIntire

Twelve books have been written by Dr. McIntire: 1938, *A Cloud of Witnesses*; 1944, *Twentieth Century Reformation*; 1945, *Rise of the Tyrant*; 1946, "Author of Liberty"; 1946, *For Such a Time as This*; 1949, *Modern Tower of Babel*; 1954, *The Wall of Jerusalem Also Is Broken Down*; 1954, *Better Than Seven Sons*; 1955, *Servants of Apostasy*; 1958, *Epistle of the Apostasy*; 1967, *The Death of a Church*; 1967,

Outside the Gate; 1979, God of All Comfort. These are just the books. There are fourteen large scrapbooks containing information about the Communists' use of the churches in various countries, plus another telling why the Northern and Southern Churches Should Not Be United. Over 2400 issues of the *Christian Beacon*, containing much of Dr. McIntire's writings, have been published. Besides these, hundreds of tracts and "packets" for the radio audience have been prepared by Dr. McIntire and distributed.

The Christmas Fund

After the Korean War was ended, that country was spent from the ravages of the war, and Dr. McIntire, as President of the International Council of Christian Churches, decided to raise a fund at Christmas time for relief purposes. Orphans, chaplains in the ROK army, and Fundamentalist seminaries, deserted by the World Council of Churches, were all helped by this fund, which grew at one point to \$1,000,000 in each year for several years. Each Christmas the fund is still raised, but a number of new causes are supported by it and others dropped because they are taken care of otherwise.



Dr. McIntire makes recording, Korea



Bicycles provided Presbyrian workers, Pakistan



Dr. and Mrs. McIntire greet Korean orphans

WXUR

In March of 1965, Radio Station WXUR, which had been purchased by Faith Theological Seminary, was granted a broadcasting license by the Federal Communications Commission. Strong opposition to the new ownership of the station had been expressed to the FCC, but without success. Making every effort possible to conform to FCC regulations, the station continued to broadcast Dr. McIntire's programs as well as a number of other religious and local-service broadcasts.

In 1967 when the station's license was to be renewed, a number of organizations opposed its licensing and a 9-months hearing was held in Media, Pa., with FCC Hearing Examiner Gifford Irion presiding. Irion gave the decision in favor of WXUR's owners, but the FCC completely reversed it July 2, 1970. On July 5, 1973, the station was compelled to go off the air. A funeral for its demise was held the day before at Independence Hall in Philadelphia, with costumed representatives of George Washington, Betsy Ross, Thomas Jefferson and the Rev. John Witherspoon taking part.

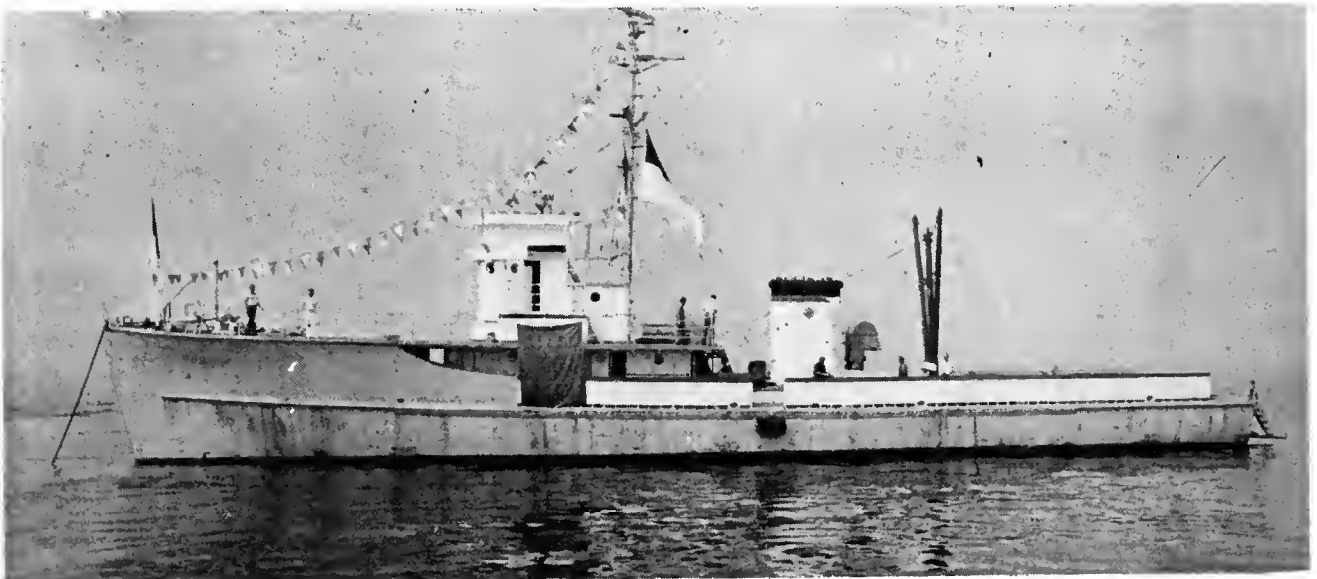
In August of 1973 the Christian Beacon Press obtained the ship *Columbus*, a minesweeper from World War II with 21 beds in it. They erected broadcasting antennas in it, installed broadcast equipment, and started to broadcast outside the 3-mile limit on Wednesday,

September 19, just off the coast of Cape May, N. J. The broadcast lasted for ten hours, but then word came that the station's signal was interfering with another station, so the broadcasting stopped, and it never came on again, for in the interim, the FCC found means of stopping it. This operation, however, caught the imagination and interest of the press and all who read of it.

After this, Dr. McIntire's broadcast had no local outlet until just after the 9th World Congress of the ICCR in 1975, when time was offered him on WTMR of Camden, N. J., over which the 20th Century Reformation Hour may be heard today.



Dr. and Mrs. McIntire at WXUR funeral,
Independence Hall, July 4, 1973



The good ship COLUMBUS broadcasted off the coast of Cape May, N. J.



Part of the City of Jerusalem model, destroyed by fire

The Windsor Fire

But this was not the only fire to strike in these turbulent '70's. On Saturday, May 18, 1979, Mr. John Ide and Mrs. Irene O'Dell were making some arrangements by telephone when a lineman broke in on the conversation: "The Windsor is on fire!" was his startling message. The fire was so intense that the flames could be seen 30 miles up the coast and down across the Delaware Bay. Seventeen fire engines answered the alarm, but they could not save the building. It was leveled to the ground except for one small corner. The Windsor, too, was believed to have suffered the torch of arsonists. Even the little old slave house in the back was badly damaged. It was a sad day for all when this precious old landmark, registered as a Historic American Building, was destroyed.

The Temple and City of Jerusalem

At Expo '67 in Montreal, Canada, one of the leading attractions was a beautiful model of the Temple of Jerusalem built by Dr. and Mrs. Lazare Halberthal. After the world's fair was over, the Halberthals offered the huge model to the 20th Century Reformation movement. It was accepted, and the Temple was shown in Cape May and in Cape Canaveral Bible Conference.

Then Dr. McIntire asked the Halberthals to build a scale model of the City of Jerusalem, which they did, and it was housed in the former Chrysler Building in the Cape Canaveral Bible Conference complex. Then on Sunday night, October 12, 1975, the City model was completely destroyed by fire. This was strongly believed to be the work of arsonists.

The entire Chrysler building was burned to the ground.



Dr. McIntire speaks from the ruins of the Windsor

Vindications

When Apollo 8 took man on his first flight to the moon, and one of the astronauts read Genesis 1:1-10 on Christmas Eve for all the world to hear, Dr. McIntire conceived the idea of preparing a Christmas card for 1969 with the picture of the earth from the moon with the words inscribed: "In the beginning God..." Several persons sent these cards to Madalyn Murray O'Hair, the well-known atheist who was instrumental in having prayer and Bible reading removed from the public schools.

When Mrs. O'Hair's reaction to the card was printed in an AP report from Austin, Texas, Dr. McIntire wrote Mrs. O'Hair and asked if she would debate with him on the subject: "Is Atheism the Religion of the Future?" She consented and the debate was carried on KLRN-TV in Austin, Texas, February 16, 1970. Dr. McIntire took the opportunity to tell Mrs. O'Hair that she needed to be born again. Since Mrs. O'Hair's son William, who was the focal point of the Supreme Court decision in removing the Bible from the schools, has been born again, he has revealed that his mother was paid by the Communist Party to do what she did.

So very many times, Dr. McIntire would say on the radio and in the *Beacon* that this militant atheism was linked with Communism, and his view here, as well as in many other cases, has been vindicated.

Another vindication was provided in the TV program, "60 Minutes" on January 23, 1983. Going way back to the Communism revealed in the Presbyterian Church's Yenching University in China, which was one of the problems that sparked the whole 20th Century Reformation movement, time after time Dr. McIntire has warned of the Communists' use of the churches. The Russian Orthodox prelates — Nicolai, Nikodim and others — were revealed to be KGB agents. The World Council of Churches Program To Combat Racism was supporting Marxist guerrillas in Africa. All of this was brought out in "60 Minutes." Also the *Reader's Digest* for January, 1983, in an article, "Do You Know Where Your Church Offerings Go?" revealed the use of church money to promote Communism.



**The Christmas card that brought
Dr. McIntire's debate with Mrs. O'Hair**

Dr. McIntire had been trying to get this story out for these 50 years, but in one month the national media spread it all over the country, and again Dr. McIntire's position was vindicated.

Perhaps the most far-reaching vindication of the separatist position of our pastor and the Bible Presbyterian Church at large has been the events that have taken place in August of 1983 at the World Council of Churches meeting in Vancouver. There they actually gave pagan religions an equal stance with our Lord Jesus Christ, denying His deity and the fact that "no man cometh unto the Father but by me," as He said. Again the world was made aware of the WCC's apostasy.

One more vindication is awaited. We pray that the Lord in His good time will bring Shelton College its complete accreditation and its right to be a Christian college without state interference. So many Christian institutions have given in to compromise, and this battered little college must survive.



Bible Presbyterian Home

Bible Presbyterian Home, Evening Rest



Dr. Morris McDonald

One of the special projects of the Church has been "Evening Rest," the retirement home of the Bible Presbyterian Church in Delanco, N. J., overlooking the Delaware River at a spot that is especially beautiful. It was dedicated June 12, 1949, with Dr. McIntire as the principal speaker. The first superintendent was the Rev. Clarence Laman. Other superintendents have been Walter Roberts, Walter Thomas, and Charles Dickinson-Marks. The present superintendent is Mr. Glenn Sinclair.

This is truly a home, and its rooms are all occupied. The historic "white house" on the property is now being restored to provide room for more guests.

**Independent Board for
Presbyterian Home Missions**

Dr. Morris McDonald is the general secretary of this Board, which is actively engaged in church planting. When these Bible Presbyterian Churches are without pastors, tapes of Dr. McIntire's sermons are sent to be played at the church services.

After 50 Years, a Breakthrough

From the time that Dr. Carl McIntire prepared an overture entitled *Dr. Robert E. Speer and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.*, he has been battling the forces of Communism within the churches: first in the Presbyterian Church in the U.S.A., then in the old Federal Council of Churches, then the National Council of Churches, and now all the way up to the World Council of Churches, which the Soviets have manipulated in such a way that the Communists have the plurality in voting. In all these years there has been no major breakthrough in the media.

Now it has come: *The Reader's Digest*, "60 Minutes," and in Vancouver, B.C., where the World Council of Churches had its Assembly, and the Canadian papers, TV, and radio gave the opposition of the International Council of Christian Churches to the WCC full coverage. Now *Time* magazine has revealed the Communism in the WCC, and opposition has come in an editorial in the *Wall Street Journal* as well as an article in *U.S. News and World Report*.

On Saturday, August 20, 1983, Dr. McIntire led a march and rally in Washington. The temperature was 101 degrees in the shade, but close to 1000 persons came. To "de-ice" the freeze was the message along with "peace through strength." This gathering was given good coverage, and at last the country knows, too, that there are two councils of churches on a world level, and that the ICCC stands for Fundamental Christianity in opposition to the WCC.



WCC men raising an Indian religion totem pole at Vancouver



Dr. McIntire at Washington Rally, August 20, 1983



September 4, at Philadelphia rally against USSR's destruction of Korean plane

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"Be ye Stedfast, Unmoveable"

Composed for Dr. Carl McIntire's 45th anniversary as pastor of the Bible Presbyterian Church of Collingswood, New Jersey. Dr. McIntire's life verse.

I Corinthians 15:58

Elizabeth R. Krayner

Therefore, Therefore, Therefore, Therefore my beloved brethren, Be ye stedfast, unmoveable,

Always abounding in the work of the Lord, Always abounding in the work of the Lord, Always

abounding in the work of the Lord, be ye stedfast, unmoveable, Forasmuch as ye know that your

labour's not in vain, forasmuch as ye know that your labor's not in vain, forasmuch as ye

know that your labor's not in vain, not in vain in the Lord

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