


A TESTIMONY IN EUROPE



Travel Letters on Missions

BY THE REV. CARL McINTIRE, D.D.



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Published by the Christian Beacon Press
Collingswood 7, N. J.

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The Open Door of Europe

BY CARL McINTIRE

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INTRODUCTION

These letters were written by the Rev. Carl McIntire, D.D., over a period of two weeks, during an 18-day trip to the British Isles and Europe in the interest of the International Council of Christian Churches, May 8 to 26, 1951. They were first published in the *Christian Beacon*, an eight-page weekly religious newspaper edited by Dr. McIntire. Requests for their publication in this form have come from a number of sources.

The greater part of the time on this trip was spent in Scotland, particularly among leaders of the Free Church of Scotland, and Dr. McIntire was present at the General Assembly of that church meeting in Edinburgh, and had the privilege of giving his testimony before that body. Scotland, a country which had such an important role in the Protestant Reformation of the sixteenth century, is just as important today to the Twentieth Century Reformation.

His itinerary consisted of meetings and conferences with leaders in central and northwest Scotland, including Stornoway and Tain, North Ireland, England, The Netherlands, Switzerland, and France. An important meeting was held in Amsterdam with leaders of the International Council. This extensive journey was possible only by use of the airplane.

Many old acquaintances were renewed and new friends contacted for the International Council of Christian Churches. The differences between the Ecumenical Movement and the Twentieth Century Reformation were brought out, and the issues were clarified for many.

The International Council is gaining in strength in many parts of the world, and, since its organization in Amsterdam, Holland, where the First Plenary Congress was held, August 11 to 19, 1948, important conferences have been held and more groups have applied for membership. From August 16 to 23, 1950 the Second Plenary Congress was held in Geneva, Switzerland, with 450 representatives present from 84 denominations in 43 countries.

This summer, July 16 to 24, 1951, a Pan-American Evangelical Conference will be held in Sao Paulo, Brazil, arranged by Latin American leaders in co-operation with the International Council. The meeting was called at the time of the "Inter-American Evangelical Conference." (See letters of Dr. McIntire in *The Struggle for South America.*)

A Conference of Christian Churches in Asia has been called for November 25 to December 2, 1951 to be held in Manila, The Philippines. This Conference also is the result of the exclusion of Twentieth Century Reformation leaders from a meeting, the East Asia Christian Conference, sponsored by the World Council of Churches and the International Missionary Council, which was held in Bangkok, Siam, December 4 to 11, 1949. At that Conference the delegates were "roped in" in order to keep out leaders of the Twentieth Century Reformation. (See the letters of Dr. McIntire in *The Battle of Bangkok*.)

The Third Plenary Congress of the International Council of Christian Churches is planned for 1953 in the United States of America, and plans have been projected for a Near East Conference in the summer of 1952.

God's people are urged to tell the story of the Twentieth Century Reformation and to join in the great battle for the faith once delivered.

LETTER NO. 1

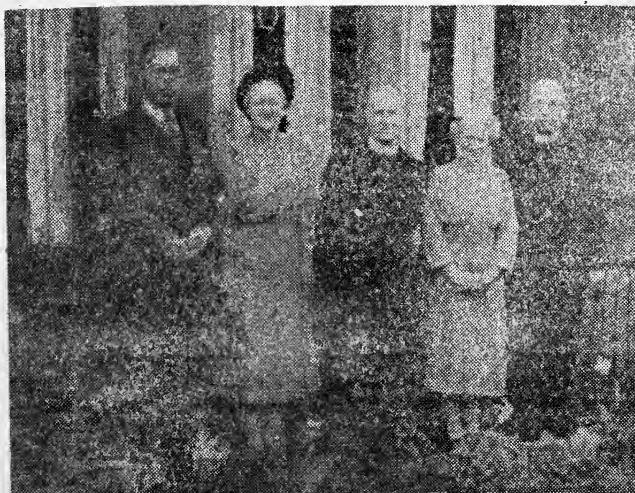
May 12, 1951

My dear Christian Friends:

"Bonnie Scotland." Truly this describes the land of Scotland. I have always wanted to visit it and the reception here by the brethren has been most gracious and genuine.

I left New York Tuesday afternoon, May 8, on this 18-day journey to Scotland and England, with meetings planned in London, England; Amsterdam, Utrecht, Holland; Geneva, Switzerland; Paris, France; and Belfast, Ireland. I planned to return to Edinburgh for the early sessions of the General Assembly of the Free Church of Scotland.

The Rev. Alexander Macleod, moderator of the 1950 General Assembly of the Free Church, and the Rev. George N. M. Collins, moderator of the 1949 Assembly, both of whom were official observers from the Free Church at the Second Plenary Congress of the International Council of Christian Churches in Geneva last summer, welcomed me to Glasgow. Mr. Collins had worked out my itinerary through the various churches. I was taken immediately to the home of Mr. Macleod, the Free Church Manse, where a dinner was awaiting us. We met Mr. and Mrs. Donald MacArthur, prominent elder of the Free Church.



In Glasgow. Left to right: Elder and Mrs. Donald MacArthur, the Rev. and Mrs. Alexander Macleod, and the Rev. George N. M. Collins.

It is cold here. Winter has continued, and spring is at least a month late. The large homes do not have central heating but depend upon small fireplaces in each room, and coal is rationed and expensive. In the guest room of Mr. Macleod's home I was struck by a poem:

*My life is but a weaving between my God and me;
I may but choose the colors, He works steadily.
Full oft' He weaveth sorrow and I in foolish pride
Forget He sees the upper and I the underside.*

One is very conscious of the restrictions and the rationing which the people have borne here with such noble spirit.

A meeting had been arranged that night in the Hope Street Church where representatives from other groups came and we spoke on the testimony of the International Council of Christian Churches, taking as our text the theme verse mentioned in the constitution of the ICCC, "contending earnestly for the faith." There was a gracious response. It is customary in this land, when an address is made, for the host to make a public response of appreciation. The Rev. C. Presho, a representative of the Reformed Presbyterian Church, was called upon to make the response that night.

The public press carried a three-line caption on an editorial of *The Monthly Record of the Free Church of Scotland*. The editor had written strongly against the visit to the Pope of the Duke and Duchess of Edinburgh and their participation on the Lord's Day in a polo international match in Rome. Mr. Finlayson, as editor of the paper, has not hesitated to speak out strongly on such matters and has received a good press in the name of the Free Church.

The next morning we were up to catch a 5.50 train. A strike had grounded the airline to Stornoway on the Isle of Lewis in the Outer Hebrides. It was necessary to go by train and boat. Mr. Macleod accompanied me and we had a day of delightful Christian fellowship, and we saw the beauties of the highland. Ben Nevis, the highest mountain in Scotland, is Gaelic for "Mount of Heaven." Many of the hills were snow-capped and with the intervening lakes it reminded one of Switzerland in the summer. Of course, the hills do not have trees upon them but are covered with heather. In certain places the heather was being burned for the spring. Everywhere were the light yellow primroses. "Scotland is two-thirds moorland, England one-eighth, and Wales one-third," so the geography describes the British Isles. Ben Nevis is 4,406 feet. When we reached Mallaig on the coast, we went on to a large ferry boat which took us to Kyle of Lochalsh. On the left was the Isle of Skye, on the right the mainland of Scotland. There was not a cloud in the sky. The snow-capped peaks on either side clearly stood out. It was beauty never to be forgotten.

At Kyle of Lochalsh we boarded another boat for the five-hour journey to Stornoway. The faster boat had been disabled shortly before and a slower boat was on, which meant that we arrived in Stornoway at 9 p.m. The service in the Free Church there, the Rev. Kenneth MacRae, pastor, had been called for 7 p.m. The church was filled and the company waited over the two hours. Before nine o'clock some had to leave. We were taken immediately to the church. It was light enough in this

northern clime to take pictures at 9 p.m. There we gave our testimony to the Twentieth Century Reformation and the issues which confront the church. We met a number of the pastors who had come in with their people. The people speak Gaelic. The only Bible on the pulpit was Gaelic and I heard them sing their beloved Psalm 72, verses 17-19, in Gaelic. Never have I heard such singing. Here on this island the reformed faith has maintained its testimony as perhaps in no other place on the face of the earth. Respect for the Sabbath Day, maintenance of the testimony of the home are there in all their glory. What the Isle of Lewis has, the whole Christian world needs to know. And the brethren have a witness here for the glory of Christ which may strengthen those in other lands.

In Stornoway I was asked about Dr. T. T. Shields. There some received the *Gospel Witness* and they had followed the accounts in that paper of our journey together around the world. It is impossible to express the far-reaching influence of such a paper and what it has done for the cause of Christ, giving the information concerning the Twentieth Century Reformation.

Both in Glasgow the night before and in Stornoway I was asked, "Do you know what your name means?" For once in my life, my name McIntire was an asset in the land of the Scotch. Mac means "son of" and Intire in the Gaelic means "joiner" or carpenter. So, I am supposed to be the son of a carpenter. Joiner is a name used for a carpenter who does the more finished type of work.

After the service the people gathered outside and filled the street. We were almost "mobbed" with greetings. We went to Mr. MacRae's home where a dinner had been prepared, and at 12.30 we returned to the boat for the night crossing. At 5.30 we were again in Kyle of Lochalsh. By train we crossed Scotland to Dingwall where we were met and taken to the city of Tain. Along the road we saw some dead sheep; the winter has been too severe.

It has taken me 12 hours to fly from New York to Prestwick and 15 hours to go from Glasgow to Stornoway the next day. That only illustrates the smallness of our little world, and the part which the airplane itself has played in the over-all movement of the International Council of Christian Churches. The airplane has made possible the rapid growth and outreach of the International Council. In fact, without the airplane, there would not be the International Council of Christian Churches as it exists today, for all the journeys back and forth and around the world have been made by the various leaders by means of the plane.

In the division that took place in 1900 a large portion of the Free Church went into the union with the Church of Scotland. The minority group which preserved the Free Church and maintained its testimony found its greatest support in the highland country among the conservative Scotch people. As one sees these rolling mountains, interspersed with almost innumerable numbers of lochs, sees the heather covering the hills, one wonders just what the picture must be like in the fall, when, they tell you, the mountains are aflame with the purple heather. Surely there is no sight like it anywhere on the earth. These first two

days spent in the highlands of Scotland have given us a view of the very heart of the country and made us praise God, who in His grace made such a land.

Yours in Christ,

CARL McINTIRE

LETTER NO. 2

May 14, 1951

Dear Beacon Readers:

The Highlands of Scotland can never be erased from a man's memory once he has feasted his eyes upon this beautiful land. My visit to Tain in the northeastern part of Scotland brought leaders from the Free Church in that section for an evening of real fellowship and testimony. One feels a great liberty in preaching in these high pulpits in the Scotch churches.

The Rev. Clement Graham, pastor of the Tain Church, welcomed me to the Free Manse. He is one of the younger men of the church, a real scholar with a large library. There is a thoroughness and an exactness about these Scotch pastors that rejoices one's heart.

From Tain we were driven by Mr. Graham to Inverness where we boarded the train for Glasgow, making connections in Perth. Mr. and Mrs. Donald MacArthur and Mrs. Macleod that Saturday afternoon drove me up through the beautiful country around Loch Lomond and over to Loch Long and back down by the Clyde. Many British men-of-war are berthed there. Trees were just beginning to bud and we were able to get many beautiful pictures.

All the stories of the sacrifices and offerings of those who established the Free Church in 1843 have been preserved in *Annals of the Disruption* by the Rev. Thomas Brown. The story of the "iron church" was told me by Mr. MacDougall of the Hope Street Church who also gave me a copy of the book. The Rev. Mr. Brown tells the story as follows:

"The refusal of sites by the proprietor of 40 miles' landed estates was a serious matter, but men at that time were not easily baffled. A floating church was proposed, which might be anchored in some sheltered bay near the beach, and give accommodation to the people till better days came round. The idea was eagerly taken up, subscriptions were raised, plans carefully drawn out, the vessel was contracted for at an expense of 1400 pounds, and much interest was felt as her construction went on in one of the building yards of the Clyde, under the skillful superintendence of Robert Brown, Esq., of Fairlie. Then came the launch, and the voyage from Greenock to Loch Sunart. At first there was some difficulty as to a proper anchorage for the vessel. Mr. Graham Spiers, Convener of Committee, had at one time served in the Royal Navy, and, accompanied by a naval friend, he went down in July, 1846, to fix on the site. The best place, safest for the ship, and most convenient for the people, would have been just under the windows of Sir James Riddell's Mansion, but, as a matter of good taste,

another was chosen two miles off, and there, at a point about 150 yards from the shore, the vessel was safely moored.

"How gladly the people left the storm-beaten hillside for this strange Highland church of the sea, need not be said. It was a singular spectacle on each returning Sabbath morning, as the hour of public worship drew near, to see the boats coasting along from north and south, each with its contingent of hearers, while numerous groups could be descried far inland, wending their way down from the hills to where the floating church lay moored. Men speak of it as a stirring scene, when ropes and cables were run out from the beach, and the boats were rapidly passed backwards and forwards, conveying the worshippers on board. In winter, the hearers came from a distance of eight or nine miles, and in summer from a still wider circuit. In rough weather it was no slight undertaking to get so many people on board. Even in summer, when all was calm, it was a tedious operation, and not infrequently darkness was setting in before all were again on shore. The numbers who assembled depended on the reputation of the minister expected to preach, and the people had their own way of testing the esteem in which the different clergymen were held. It was found that, for every hundred hearers, the vessel sank an inch in the water. Nothing, therefore, could be easier than to keep the register. They could tell to an inch the popularity of every minister who came. A depression of six inches told that a congregation of 600 had been drawn together, and on some occasions it is said that this number was exceeded.

"On the whole, it would appear that this plan of church extension, so novel among the Highlanders, was found to answer well. There was only one person whom it did not altogether please. The letters of Sir James Riddell are those of a kind-hearted and friendly landlord, strongly prejudiced against the Free Church; but when he came from the Continent and saw what was going on, it was not to his mind. In an interview with Dr. Beith of Stirling, one of the officiating ministers, he expressed a wish to have the iron vessel brought in close to the shore, and made fast, so as to be more convenient for the people. Dr. Beith, while willing to consider the proposal, suggested that, in agreeing to this, he was really yielding the whole principle, and might as well give a site at once. For that, however, the time had not yet come."

But modernism is reaping its toll in the form of the church structure. The Church of Scotland is remodeling any number of its buildings, moving the pulpit out of the center and over to one side, placing an altar with a cross and candlesticks on either side. It is the same tendency that one sees here in the United States. It is the fruit of unbelief and apostasy, where men have a form of godliness and deny the power thereof. The pastor becomes a little errand boy who marches back and forth according to pattern and ritual. The idea of sacrifice takes the central stage in the place of the divine, infallible, inerrant revelation of the Word of God. All of this is just a little incident on the train back to Rome.

One is impressed by the fortitude of the people of Scotland. They are suffering under great stringency — one egg a week. Though Tain

is in the midst of a land of great beauty, with sheep in the pastures, a farmer cannot kill his own. Every sheep is numbered and a record kept by the Government and meat rationing is most severe, the worst in their history, the worst since the war. One sees definitely the effect of socialism. Sixty-six and two-thirds per cent of the cost of every automobile is taxable. The people are suffering under a great burden of taxation. Instead of socialism helping the people and lifting them up, it is digging a deeper pit into which they are slowly slipping.

Modernism has had a lot to do with this, and the Red Dean and the socialists in the church. Fisher, one of the leaders of the World Council of Churches, was an out-and-out socialist. The Methodists have placed great emphasis upon this in the British Isles. But I am thankful that I can report that there is increasing opposition to it and the conservative church groups are becoming more vocal.

The editor of *The Free Church Record*, organ of the Free Church of Scotland, in the issue featuring the General Assembly took the socialist planners to task in no uncertain terminology. He said: "For seven years they have sought to create a paradise of leisure and plenty for the labouring classes, but the outcome has been restrictions, stringency, and general discontent. It is apparent that the social paradise of their dreams was one in which spiritual values had little or no place, and they have not yet learned that man shall not live by bread alone. The masses of the people sit loose by religious ordinances, and a pagan spirit of self-indulgence and superstition has taken the place of the fear of God and the self-restraint that made of us a virtuous and con-



In Glasgow. The Rev. and Mrs. Alexander MacDonald and others of the Duke Street Church.

tented people. For several decades we have been living on the spiritual capital bequeathed to us by our fathers, and now we are facing moral and spiritual bankruptcy on a scale unprecedented in our history since the Reformation."

Sunday morning I preached in the Hope Street Church pulpit, where D. L. Moody held forth in Glasgow. After the service we met many from Stornoway and other friends who had contact one way or another with those related to our movement. The pastor is one of the younger leaders of the church and is being used of God to build and strengthen the Hope Street Church. Sunday night we were in the Duke Street Church, with Pastor MacDonald. We had been guests at his home. There is nothing that these Scotch people will not do for you or give you. He is the pastor and former moderator of the Free Church and has a warm evangelical fervor. There are many young people in his church, and souls are finding the Lord. Chancellor Arie Kok preached in the Duke Street Church: He and Pastor Maris, when they visited Scotland, were welcomed in the same whole-hearted manner in which we have been received.

It is the Word of God which unites and binds men together and gives them an understanding one of the other, and the things that pertain to the faith once delivered unto the saints. Both of these churches in Glasgow have Gaelic services where the Psalms and the preaching are all in the beloved Gaelic tongue.

I have had a real taste of Scotland and I look forward to returning to Edinburgh where we shall have the privilege of meeting many of the ministers and of addressing the Free Church Assembly. Religious conditions which I see in Scotland parallel almost exactly the conditions in the United States. The larger group has been taken over by modernism, inclusivism, and apostasy. It is in the hands of the smaller group that the faith is being maintained and preserved. These need to be encouraged, stimulated, and strengthened to take a more vigorous part, pressing the great issues of the day, exposing unbelief and apostasy in their midst, and unfurling the banner of the cross in the Twentieth Century Reformation. The battle is the Lord's, and He is the Governor among the nations.

Yours gratefully in Christ,

CARL McINTIRE

LETTER NO. 3

Airport
London, England

May 15, 1951

Dear Friends in Christ:

I'll start this letter here and try to finish it in the air. We have just come through the customs and are "out" of the country. It will take one hour and 20 minutes to reach Amsterdam. Never have we been so pressed for time to write a word. Yet, so many blessed and providential things are happening that I want to share them with you.

Our Lord is truly answering prayer. The International Council of Christian Churches has a place in England and it is surely being discussed and considered.

The meeting last night in the Highgate Road Baptist Church was very fruitful; much more so than we expected.

I arrived down town in London yesterday after 2 p.m. Henri Pol had been in London ten days making many personal calls. There was much to report. The men who went to Geneva from here have brought back a most favorable impression, and this has contributed to a most serious consideration of the ICCC's claims and cause in many circles, including the various mission groups.

At 5 p.m. we had tea! We were in the Russell Hotel. Dr. John Wilmot, pastor of the Highgate Road Baptist Church and a member of the ICCC's Commission on International Affairs, came with Mr. W. E. Dalling, editor of the *Bible League Quarterly*, whose home is in Barry, Glamorgan, South Wales. Mr. and Mrs. Dalling had come 200 miles for the meeting that night.

A word must be said about the Bible League. This body was organized to contend for the faith. Under its auspices Dr. Robert Dick Wilson, Dr. J. Gresham Machen, Dr. T. T. Shields, and others had been brought to England in years past. The *Quarterly* now has a circulation of 2,000. It has reported the International Council's Geneva Congress and printed some of the resolutions. Mr. Dalling is strong in his support of the ICCC. He personally left the Baptist Union years ago over the question of modernism.

(We have now boarded the plane.)

The tulips are blooming in Holland and we expect to see some of the colored fields from the air, if the clouds permit. The last time I made this K.L.M. flight from London to Amsterdam, Mr. Arie Kok sat next to me, and he read several passages from the New Testament. One of them was, "He that loveth father or mother more than me is not worthy of me." His utter devotion to the cause and the Lord was a constant inspiration. Now he sees the face of our Lord.

Yesterday was Whitmonday in London and everything was closed, and the people were away for a long weekend. There was a splendid crowd in Highgate Church at 7 p.m., about 150 people representing many interests and church groups. Mr. Pol had brought much literature and also books. Every piece was taken.

Dr. Wilmot presided and in gracious words explained that this was the first meeting of its kind to be held in London. He mentioned the visits to his church of Dr. Shields, Dr. Springer, and others in the past three years, and explained his commitment to the ICCC. He announced that a period of questioning would be held after my message. Such old hymns of the faith were used as "Fight the Good Fight." Mr. Pol outlined the history of the ICCC and the struggle over the Federal Council of the Churches of Christ in the U.S.A. and the rise of the American Council of Christian Churches in that land.

I expounded the Scriptures and went down the line with evidence

concerning the apostasy of the World Council of Churches. Point by point we gave the facts. My, men cannot argue with the Scriptures nor with the facts of the unbelief in the house of God. It is a terrible terrible tragedy. I sought to give the world-wide picture of the struggle and of the responsibility of every believer in the conflict for the truth. I read the list of the churches in the British Isles in the World Council. It is most imposing! Modernism has claimed many victories in this land of the Reformation. Even the British Council of Churches has the Unitarian Church in its membership and fellowship. Here is the list of WCC churches in Britain:

Baptist Union of Great Britain and Ireland
Churches of Christ in Great Britain and Ireland
Church of England
Church of Ireland
Church of Scotland
Church in Wales
Congregational Union of England and Wales
Congregational Union of Scotland
Episcopal Church in Scotland
Methodist Church
Methodist Church in Ireland
Presbyterian Church of England
Presbyterian Church in Ireland
Presbyterian Church of Wales
United Free Church of Scotland

When the meeting was opened for questions, immediately a man arose. He said he had four questions when he came to the meeting, but now he had only one. He was pastor of a Congregational Church and was in the WCC. Modernism was there. The hard course, he said, would be to "stay in." The easy course to separate from the unbelief. Then he asked me to judge him in his conduct. I explained that God is lord of the conscience, and that if he could clean up his church and get it out of the WCC, he should do so, but if he could not, then he should separate. God's people cannot be in fellowship with or aid and abet unbelief in the house of God. The Congregational Church started in the beginning with the Gospel in all of its pulpits and testimony.

This brother did our meeting a great service. He then said that as for him he would stay in the WCC. He did not approve of the ICCC's position, on the purity of the church. Immediately a pastor from the Irish Evangelical Church, the Rev. E. H. Titcombe, arose. His church is in the ICCC, and he told of the experience of their churches in Ireland in separating from the Presbyterian Church. A true spokesman from the British Isles had arisen to reply to the Congregational brother. He spoke, too, of obedience, the coming generation of children — and men would have to answer before the judgment seat of Christ!

The questions really came after that, and for an hour the whole issue was faced as far as the British Isles are concerned.

One man wanted to know about the closing of mission doors, and

about the ICCC's victory in Tanganyika in getting the door open for the Livingstone Memorial Mission after it had been closed by the position of the International Missionary Council. Some facts have been getting through to the people.

The whole question of the British Council of Churches was raised, and the possibility of starting another council to offset it was presented. There was very much interest in it all. Then the "evangelical party" in the Church of England where Catholics, modernists, and pro-communists are in control was considered. When it was said that, if this party of believers would separate in obedience to the Scriptures, a great testimony and struggle for true reformation would be made, there was obvious approval by most people present. "Evil is evil, and God's people know God's Word calls for purity and a "holy communion." Another man wanted to consider the cost of such losses. Dr. Wilmot gave the answer — the truth of God comes first, and the evangelicals in the apostasy are not "giving up" anything. The modernists already possess them and they permit the evangelicals so as to use them, for its aids the modernist cause. The modernists want all the evangelicals they can hold. The evangelicals give to and count for the WCC.

Men were present from the Baptist, Methodist, Presbyterian, Church of England, Independent, and other bodies. We met some people from Stornoway, Scotland. The Free Church of Scotland and the Free Presbyterian Church of Scotland were represented. Mr. and Mrs. George A. Fromow, of the Sovereign Grace Advent Testimony, came to talk at the close of the meeting. He was in Geneva, and is a leader in the Bible League.

Mr. Paisley, a Baptist pastor from Ireland, was present. His son is leading a revival over there, and has been responsible for the last break from the Presbyterian Church. The *Beacon* had the story, April 12, 1951, of the elders who left and formed the Free Presbyterian Church of Ireland.

The Twentieth Century Reformation is here. Britain has a part in it. The struggle for the true Gospel and the preservation of the true church of Christ is on the world over.

Following the meeting there were several requests for more meetings. The call for facts and information was openly raised in the question period. A paper is needed here. It will come!

Our plane is now passing over some of the tulip fields of Holland. The clouds are breaking and we can see the red and yellow below. I'll write of Amsterdam and Geneva and Paris as I can.

In Christ,
CARL MCINTIRE

LETTER NO. 4

In the Air
Amsterdam to Geneva
May 17, 1951

Dear Friends in Christ:

Our Lord has surely gone before in Amsterdam. One is so conscious of His every providence. This is our fourth visit to the Dutch city, and things have changed favorably for the International Council of Christian Churches. The reporters from the Dutch Christian dailies and the church papers have carried many articles about the development of the Twentieth Century Reformation. There has been more newspaper publicity, I believe, about the ICCC in Holland than in any other country. The "great debate" over the WCC vs. the ICCC is being thoroughly thrashed out over here.

When we reached the American Hotel from the Airfield Schiphol (Ship Haven) the reporter from *Trouw*, Holland's largest Christian daily (over 200,000 circulation), was waiting for an interview. Good publicity had been given to our coming and to the public meeting held in Utrecht last night. The reporter was fully informed about the WCC and ICCC, much more so than the reporters or "religious editors" one meets in the U.S.A. His story the next night was fully objective and gave a good account of the interview. He listed the five objections we have against the WCC. The WCC includes: (1) Unitarians in belief, the Hicksite Quakers; (2) the Greek Catholics, denying the Reformation; (3) the modernists, including their president, Bishop G. Bromley Oxnam, and the U.S.A. Methodists; (4) the pro-communists, including their president, T. C. Chao, of Red China; and (5) their courtship with Rome itself. Their president, Marc Boegner, of France, represents this emphasis.

I do not believe the WCC can stand up under such documented and unrelenting exposure! God's people are alarmed and amazed when they get the documented evidence!

A dinner had been arranged with several of the Dutch leaders and brethren. This was informal and for intimate discussion and "briefing."



In Amsterdam in front of the office of the International Council. Left to right: Rev. Henri F. M. Pol, Ds. L. Floor, Rev. Carl McIntire, D.D., Mr. A. Warnaar, Jz.

It was a joy to see the stalwart of the faith, the Rev. J. J. van der Schuit, leader of the Christian Reformed Church and vice-president of the ICCC. He has had a blessed influence for the whole ICCC cause. He has decided to go to South America for the Pan-American Evangelical Conference, July 16 to 24. His presence there, representing the Calvinism of the Netherlands, will be an inspiration to all the believers in South America. He is over 70, but a strong soldier.

In our little meeting there were Burgomaster A. Warnaar, Dr. L. Praamsma, and Dr. P. Prins, all of the Reformed Reformed Churches; Professor J. Severijn of the State Church (in the WCC); and Dominie L. Floor, J. H. Velema, and J. C. Maris of the Christian Reformed Church. Maris went with Mr. Arie Kok to Scotland last fall. He has written a series of articles on the journey and the testimony of the Free Church. They have been printed in the official organ of the Christian Reformed Church here. Mrs. Kok translated them into English for me and the Rev. G. N. M. Collins in Edinburgh just before I left for this mission. Maris worked close with Mr. Kok, and will be a real leader for the ICCC.

Following dinner we talked until after 11 p.m. on all the developments. The National Association of Evangelicals has virtually nothing in Holland. The Reformed Reformed Churches have turned down the WCC. The main argument of those favoring affiliation with the WCC is that they should go in as a witness to the others. The WCC is presented by these advocates more as a forum and platform for discussion. This position came up in the public question period last night. The answer, of course, is that the WCC is not a "forum," but its constitution says it is "a *fellowship* of churches which accept Jesus Christ as God and Savior." There can be no *fellowship* between modernism, Greek Orthodoxy, neo-orthodoxy, and evangelical churches. Such "fellowship" is impossible and the attempt to have it forbidden by the Scriptures. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). God says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

The only true way to have a witness to the WCC is *outside* in a true, Scriptural fellowship of Christians, such as the ICCC. There is no witness in a confused WCC where there can be no real unity nor testimony by the Council to the historic Christian faith.

The next morning was spent in conference with Burgomaster Warnaar, Mr. Pol, and Dominie Floor who has been employed part time in the ICCC since its beginning. He has the responsibility of our official Dutch organ, *Getrouw*. His close association with Mr. Kok is an asset to the whole cause here.

The really important news was the announcement that Mr. Warnaar would be the Associate Secretary of the ICCC for Europe. The executive committee of the ICCC unanimously called him to full-time work, but he has consented to serve for part time only, with a view to working full time later. He is a man of God and has been a champion of the ICCC since the first. He served as a corresponding secretary in the First Congress in Amsterdam. His responsible leadership in his own

church, the Reformed Reformed Churches, and his wide travels and influence in churches in the U.S.A. and South Africa are a valuable asset to the cause. He speaks English and several other languages. He is on the committee of the Reformed Ecumenical Synod dealing with the question of the ICCC-NAE. He is mayor of his city and has been active in the political life of the nation. During the war he was in Hitler's concentration camps for 18 months as a political "hostage." There is real thanksgiving in the choice of Mr. Warnaar.

When the public announcement was made last night, he responded by expressing his unworthiness for the responsibility, yet his complete commitment to the testimony of the ICCC and the Twentieth Century Reformation. He asked for the prayers of God's people and declared that the written Word of God, the holy Scriptures, had to be maintained and defended. His coming is a gift of God. Let us thank God and take greater courage.

In the afternoon, representatives of a radio station came to the office and recorded a 15-minute interview to be broadcast at 7.30 p.m. Again, the questioner wanted to know, "What's the difference? between your organization and the WCC?" I want to hear the WCC leaders' public answer to this. It is coming! The radio men also asked for a 10-minute statement on the ICCC to be translated into Dutch and broadcast later.

We went for tea to Mr. and Mrs. Pol's apartment. They are making plans to leave for the U.S.A. June 19 on the *New Amsterdam*. Their two children speak Dutch fluently.



The office force in Amsterdam. Left to right: A Warnaar, Jz., Elseje de Wit, L. Floor, Henri F. M. Pol, Sjoek Pakker.

My, my, what an open door God has given the ICCC! What a challenge and a thrill to deal with the issue of the hour and of eternity! What we need are able men, an abundance of propaganda — facts. Facts must be gotten to the people and we need the funds, missionary funds, to provide for the task.

On the way to Utrecht we drove around by Lisse, Hillelom, Sassenheim, and Leiden so as to pass through the tulip fields. They are a patchwork of color — red, purple, yellow, brown, blue, white, and many combinations. The earlier ones were gone. We saw cars from France, Italy, Buenos Aires, and Germany. Mr. Pol bought (25 cents) a tulip lei made of red and yellow blooms. This was placed on the hood of the car. Many cars had them. Roadside stands featured the large strands.

The meeting in the Oosterkerk at Utrecht was attended by around 300 people. They sang a Psalm. The pulpit in the center was reached by steep stairs and was large enough for only one man to stand in at a time. These pulpits have been called “wooden breeches.” Since I had to be interpreted, there was not room for two men in the same “wooden pants.” Mr. Pol, who interpreted, and I stood on the main floor. Many of the friends we had seen in 1948 when the ICCC was formed were there. We told the ICCC’s story and struggle.

The first question came from an elderly man who wanted to know why the ICCC and the NAE could not get together, and he deplored the lack of “love” among brethren in the U.S.A. This gave the opportunity to explain fully the reasons the ICCC and NAE cannot come together, and that it was no lack of love for others which prohibited it. The NAE was formed by men, nearly all of whom are in the WCC. The NAE will not stand for the purity of the church — its position really is against the real place of the church, and the NAE will not call for separation from the National Council of Churches in the U.S.A. and the WCC on the world level. The ICCC’s stand is the one required by the Bible and church history, and to compromise it with NAE’s would be disastrous for the cause of truth.

A younger man then arose in the rear and defended the WCC. He was able and clear. He wanted the answer to several questions. Why had we spent so much time attacking the WCC? I answered that when your house is on fire and your children are upstairs in the bedroom asleep or unaware of the fire, you spend *all* of your time putting the fire out and getting them out. The Protestant church world is in a conflagration, the worst in history. The ecumenical movement is consuming the sheep who are asleep or uninformed and we must sound the alarm for Christ.

He then said that we picked at the bad things about the WCC which served our purpose, but did not mention the many good things. Again I said we but dealt with their constitution and top leaders — Oxnam, Boegner, Chao. And as to the “good things,” their presence in a “fellowship” was nullified by the “bad” before the Lord. I asked how long a mother keeps for a family a bowl of potatoes into which a small amount of deadly poison has been mixed? The WCC has placed its modernist, radical elements on top because the majority want it so!

The inclusive church is not taught in the Bible.

Next he asked or stated that the WCC was not working for a world church, that was the American idea of it, not the European. We replied by quoting the constitution of the WCC as to one of its functions, "To promote the growth of ecumenical consciousness in the members of all churches." I asked what was the end and goal of the ecumenical movement if not the answer of the prayer of John 17 — their vision of *one* visible, organic church. Most all WCC leaders have the same hopeful delusion of the consummation.

Finally he said the WCC was more of a forum, and true churches could go in to help bring back to the faith the others that had slipped some. But, of course, this is not the nature or purpose of the WCC. Its constitution says it is "a fellowship of churches." All recognize each other as churches. Because some have apostatized, others that are true cannot join them to "win them back." God and His Word work differently.

There were people present from France and Switzerland. One leader afterward said he had been a strong advocate of the WCC, but he had seen our book and had changed his opinion and was now working for the ICC. .

Our plane is nearing Geneva. My, it takes time to write! We have a great God. All He asks is that we trust only Him and give all glory and honor to His only begotten Son, Jesus Christ.

In Him,

CARL McINTIRE

LETTER NO. 5

Geneva to Paris
By Swiss Air

May 18, 1951

Dear Friends:

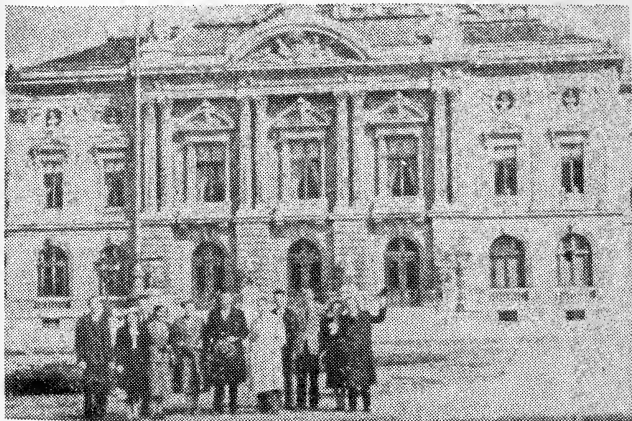
Geneva is the headquarters of the World Council of Churches. Its general secretary, Dr. W. A. Visser 't Hooft, made a statement once about the ecumenical ship, "the symbol of the WCC." I think of it often when his name comes to mind. It is truly prophetic and profound! He said: "But as this ship symbolizes the World Council of Churches, it is a new type of craft. . . . This ship is on its maiden voyage. We do not know how seaworthy the craft is, whether it will hold the cargo of hope that has been put into it by Christians all over the world. It may be too heavily burdened.

"The ship is headed for an unknown destination. . . . The ship has an inexperienced crew. . . . The members of the crew speak different languages. . . . It is almost as if our crew couldn't agree on which is the bow and which the stern.

"And we begin this perilous experiment in the midst of one of the worst storms in history."

It is an utterly astounding statement. How could any reasonable person commit himself to such a ship and journey? The WCC's secretary could not have described for us in a better way our own understanding of the WCC. Yet 180 denominations and 150,000,000 people are on the ship! Thank God, some are getting off; and others are beginning to realize their peril.

Well, beautiful Geneva will always have a large place in our affections. The Second Congress of the International Council of Christian Churches was held there last August 16-24. Just recently the Grand Theatre where we met was gutted by fire. The interior burned. The evidence can be seen from the sides and rear, but the front is the same. The fire started on the stage during a practice for some play, and all the plush and wooden interior burned out.



In front of the Grand Theatre, Geneva, Switzerland, where the Second Plenary Congress of the International Council of Christian Churches was held in 1950.

To our joy, when we arrived at the airport in Geneva the Schaeffers, the Rev. and Mrs. Francis A. Schaeffer, of Champéry, a recording secretary of the ICC and a missionary of the Independent Board for Presbyterian Foreign Missions, Pastor W. H. Guiton, vice-president of the ICC, and Mr. H. E. Alexander of the Ecole Biblique de Geneve, and about ten others from the Bible School were there to welcome us. The Action Biblique has become an affiliated organization of the ICC. It is a wonderful development and will mean much to the whole cause over the world.

We took pictures, attended to a few things in the city, and then drove

out to the school. It is on the outskirts of the city on a hill overlooking the lake and the city. The flowers that characterize Geneva were everywhere.

In the evening we spoke, by interpreter, to the school and some people who had come from the city. There were about 80 present. The school has about 40 students. It has a three-year course and a nine-month year. The cost is 180 francs a term, and Mr. Alexander said, "We count on God for the rest." The property covers, I believe, 70 acres, though they do not use our measurements. The large administration building is three stories high, with classrooms, assembly halls, and a right and left wing, for men and women. It cost 410,000 Swiss francs to build in 1925. God gave all the money and it was paid for when completed. 410,000 today would be about \$100,000.

Mr. Alexander himself is a Scotch Presbyterian from Scotland. He was a pioneer in the battle of the faith and in 1916 published his manifesto, "Ichabod." This stirred the French evangelical world. The Bible League of England published it in its quarterly. Since then he has pressed the issue of absolute separation from the state church with its dominant modernism.

I would like to get an English copy of "Ichabod" to photograph in the *Beacon*. Many forget that mighty deeds of valor were done in the initial days of the fight against apostasy. It was in 1916 that the General Assembly of the Presbyterian Church in the U.S.A. approved five evangelical doctrines as essential. This was directed against the liberals and it was this affirmation that was attacked by 1293 pastors in 1923 in the famous Auburn Affirmation. They said the doctrines were only "theories," that is, the virgin birth of Christ, the blood atonement, and the resurrection of Christ. The doctrine of the inerrancy of the Scriptures, they said, was harmful to the church. So, here in Geneva a leader was crying out for the Word of God — but so many are now tempted to compromise because of position and supposed advantage.

When the ICCC came to Geneva last August Mr. Alexander found that it stood for the things he has fought and suffered for so long. What a blessing the ICCC is in bringing such men together! God is working and raising a world-wide standard for His holy Word. Let God's people praise the name of the Lord.

Mr. Alexander started the Action Biblique, and there are now 16 Bible houses in 12 countries, all staffed by graduates of the school here, and over 2,000,000 Bibles have been distributed. They have a Bible House in Paris, and a large one here. Its office is down in the heart of the city with a sales and showroom on the first floor in a convenient location and offices on the second floor. I saw thousands of Bibles ready for distribution. Their representatives visit the fairs and in an attractive booth or stand sell and distribute the Scriptures. One man just returned from a Paris fair said they sold "279 Bibles." The accounts of people being converted by reading the Scriptures are thrilling, and the story of how the converts leave the Roman Church and the WCC apostasy is a part of it, too!

Mr. Alexander said. "stands for complete separation from apostasy. He has composed in word and music an entire hymnbook or praise. Some of the hymns speak of the battle against unbelief in the church. These should be translated and used all over the world. It is the music born of the fearful struggle and the wonder of God's faithfulness. "N.A.E.," Mr. Alexander said, stands for Neutrality Always Error." The World's Evangelical Alliance over here is working with the NAE in the U.S.A. The WEA has stated its position as one of "benevolent neutrality" toward the WCC. God has His own way of bringing men together in these days of the twentieth century apostasy for the Twentieth Century Reformation. In Mr. Alexander the ICCC has a staunch defender in the city of Calvin.

We visited, discussing work, problems, and responsibility, until after midnight. This morning the sun was out, and before leaving the grounds at 8 a.m. the students assembled in front of the main building and sang again. It was a strong hymn of standing against the apostasy. The singing of the Gospel message in French is beautiful.

Our stay here was entirely too short, but I believe most profitable. Pastor Guiton is delivering some lectures here now.

Oh, that men who love God and believe the Bible would abandon the spirit of compromise and appeasement with the enemy of our Lord, and come out of the apostasy and be separate! "The love of Christ constraineth us."

Now we have a brief stop in Paris before going to Edinburgh on Saturday.

In Christ,

CARI MCINTIRE

LETTER NO. 6

In Air from Paris to London

May 19, 1951

Beloved in the Lord:

Our visit to Paris, Marc Boegner's domain — and truly it is — has been most fruitful. Boegner is a president of the World Council of Churches and president of the French (Federal Council) Confederation, and from all reports this Confederation in France is trying to get its hands on and control all evangelical work.

It is amazing how much can be done in a short visit. The brethren are encouraged, the problems discussed, a wider circle of contacts made, and new friendships formed for the whole cause. The Lord Himself is so real and true!

The ICCC is an issue in France, and it is now taken seriously by Dr. Boegner himself! The NAE leader, Dr. J. Elwin Wright, and Dr. Donald Grey Barnhouse also, have fought the ICCC here, but the issues

cannot be downed. It is the kind of thing that just will not let God's people alone. The apostasy and the Scriptures make it a pressing matter.

Boegner's brother, Andre, signed an article in the paper *Twentieth Century Christianity*, on "Ecumenism," which reports an address on April 14 by Marc Boegner before pastors and members of the Presbyteries of the Reformed and Lutheran Churches of the Consistories of Paris. Dr. Marc Boegner spoke of the "problem of existence" of the WCC "from without and from within." The ICCC is the attacker from without. "Attacks from American denominations which constituted themselves into an international council of the churches and which reproach the World Council — what is altogether false — of catholicizing, or of being disloyal to the Word of God and of instituting a super-church. This international council finds even in France the support of certain Protestant people."

My, oh my, what is happening? The enemy is feeling the heavy body blows the ICCC has been striking in the fear of God. Thank God, an impact is being made upon this monster of apostasy in the twentieth century. It is the ICCC God is using, too, and not the timid, compromising NAE brethren, who cannot call God's people out of a "Babylon the Great."

Yes, the ICCC has some support in France. The Evangelical Methodist Church is a constituent member. Pastor Guiton, our vice-president, has been sending out his paper, *Le Cri d'Alarme*. He challenged in a letter to *Twentieth Century Christianity* some of the statements about the ICCC in the article reporting Boegner's address. But he has received word they will not publish his critical letter!

Some of Marc Boegner's men were present in the public meeting last night in Paris. They did not, however, enter into the question period which lasted for 40 minutes.

The significance of Boegner's address on April 14 is far-reaching for history and for the future of the ICCC: We must step up our tempo of attack and get the facts to all of God's people. Facts — facts! "My people perish for lack of knowledge."

One man suggested last night that the ICCC prepare packets of "original documentary evidence" for men to secure to use as "firsthand evidence" in the battle. Boegner's men, or nobody else's men, can stand up before the documents displaying modernism, unitarianism, and the apostasy.

Marc Boegner is one of the men who took part in the decision at Amsterdam in 1948 to deny press credentials to the opposition press, including the *Christian Beacon*, and for the four sections of the Council to meet in secret. He represented the WCC, together with Dr. John A. Mackay, in Buenos Aires, Argentina, at the Inter-American Evangelical Conference, July, 1949, and he was a party to the decision to lock the doors and to keep them locked so no ICCC man (including myself, the Rev. W. O. H. Garman, the Rev. A. Donald Mottat, and others) could

enter the conference there as a visitor or observer. He also delivered a famous speech in an ecumenical meeting in a Greek Catholic Church in Paris in 1949 together with a Greek and a Roman priest. He suggested that the Greek Catholics represent the Apostle John, the Roman Catholics the Apostle Peter, and the Protestants the Apostle Paul. The ecumenical movement, he intimated, would bring the three apostles together. It, he said, is "the certain promise" of the fulfillment of the prayer of Jesus in John 17 for the unity of His church.

Now he believes, according to his brother's report, on returning "from a quick trip to Rome" . . . that it will be very difficult to overcome certain obstacles, certain barriers which still separate us from the Roman Church." "But," the report concludes, "in spite of all obstacles the door remains open for the exchange of ideas and there are ways of pursuing the study of the problems we have in common. It seems already much that one can no longer accept as normal the divisions of the churches."

This seems to me to be more evidence to support further the charge of the ICCC, one which Dr. Boegner, as I reported above, said "is altogether false — of catholicizing."

When the WCC includes the Greek Catholics with their worship of Mary and with the idolatrous mass, and is also wooing Rome, I think God's people have sure grounds for charging it of "catholicizing." Dr. Boegner must not forget that Henry Smith Leiper, secretary of the WCC, has issued a 27-page memorandum to prove that the WCC has sought to get Rome to participate in the ecumenical movement.

Our meeting in Paris was in "The Tabernacle." The use of the building had been graciously given for a meeting under the auspices of the ICCC. The meeting was ours to present our case in all of its fullness.

When one looks at the very small struggling Protestant minority in Roman Catholic France his heart truly aches for this dark troubled land. Our meeting, however, we felt, was owned of God and very representative. Over 50 people came. Several missionaries from different boards were present. We met Dr. and Mrs. J. H. Rouch of Mid-Missions (GARF approved board). They are members of the First Baptist Church of Mentone, Ind., Milton Dowden, pastor, and are going to French Equatorial Africa to give their lives for Christ. The Rev. and Mrs. Don Richards of the North Africa Mission, on their way to Tunisia, North Africa, were there. He told me Francis Schaeffer led him to the Lord when he was in Chester, Pa. Men from the Paris Missionary Society were present. The Missouri Synod (Lutheran) had a man there. The secretary of the Baptist Union, from which some churches have separated, was present.

The worker in charge of the Action Biblique in Paris (Mr. H. E. Alexander's group in Geneva) had brought some friends, too. The word had gotten about that we were to be there and God opened the way for a good report to be made. The question periods help to give some "feel"

of the people themselves.

My plane waits in London two hours before I go on to Edinburgh this evening. To think that by plane one can visit the key centers of Europe in one day — making one night stops — and leave behind a better understanding of the new Reformation, a continuing discussion of the issues of the day in the churches, and many pieces of literature in every place. Every piece of literature we had for that city was taken and always more was asked for. There are mighty issues — is there not a cause? And men of God must let all lesser things stay in their subordinate places and the Word of God be defended and honored.

I want to say a little more about Boegner's article discussing the ICCC and the "problem of existence." The ecumenical movement cannot be ecumenical, according to the definition of its own spokesmen, unless it includes "all." There is hope for Rome, but truly no hope for the ICCC. The WCC's attitude toward Rome is one of brotherly affection and understanding; but toward the ICCC it is different. As long as it fights on, the WCC is in trouble. So how will it be ecumenical then, as long as the ICCC exists? It is a serious threat — and we agree! How can it get rid of the ICCC so it can have its movement?

NAE is no threat. Many of its leaders are in the WCC. The WCC can take criticism and difference of this kind within its fold so long as men do not call for Bible-believers to leave the WCC. For this reason WCC leaders even have a good word for the NAE. It is a roosting place in their henhouse, where a few birds of a feather can hover together for comfort and warmth. But the ICCC's house and hatchery is busy building in territory that has "no connection with the WCC."

The Word of God is commanding and clear. "Great peace have they that love thy law: and nothing shall offend them" (Psa. 119:165).

Sincerely yours in Christ,

CARL MCINTIRE

LETTER NO. 7

On train, Edinburgh to Glasgow
May 24, 1951, 4 p.m.

Dear Fellow Believer:

I have just had an unusual experience. As we were standing by the door of the train in Waverly Station, Edinburgh, a man came along vending ice cream. He had on a white coat and was pushing a white-enameled cream container. The Rev. and Mrs. George N. M. Collins and Mrs. Collins' sister, Miss Mary Anderson, had come to bid me farewell. We were visiting and talking about the General Assembly, when the ice cream man passed; then turned back and said, "Pardon me, sir, are you the man I heard last night in the Wee Free Kirk?"

"Yes," I said. "Were you there?"

"I came along," he answered. "I write poetry and I have a poem about it. It was the first time I have been in the Wee Free Kirk."

As he continued he brought out of his pocket a blue booklet opening on the side. He found the page and began to read. We all stood in

amazement as he spoke of the Word of God, the history of the Wee Free Kirk, and the hearing of the Word of God from the faithful pastor of the Kirk — a group which were true to the faith!

It sounded like iambic pentameter. I asked for it. He offered to copy it, but there was no time. He promised then to send it to me.

A poet, inspired by the General Assembly of the Free Church to sing of faithfulness to the Word of God! An ice cream vendor rejoicing in the God of salvation! I hope he keeps his promise to send it along. I gave him my card.

There is a famine of the Word of God in this land. One's heart is heavy to see what is happening here, and how the great Church of Scotland is offering stones for bread, and when the vendor drops in to the kirk he is inspired to poetry about faithfulness to God's Word. The Word has its same power.

It is impossible to convey by pen the feeling one has in being in Edinburgh. It is "solidified history." To stand in John Knox's pulpit in the Church of St. Giles, built in 1387; to visit his house and to read on the wall, "I am in the place where I am demanded of my conscience to speak the truth and therefore the truth I speak; impugn it who so



In Edinburgh, The Rev. and Mrs. George N. M. Collins at right, with Mrs. Collins' mother and two sisters.

lists"; to walk in the Greyfriars churchyard where in 1638 the national covenant was signed, some of the names being written in blood, and there also to see the open pens where 1200 covenanters were imprisoned one winter for their faith and hundreds died: to go to the Grassmarket where the covenanting martyrs suffered and died for conscience' sake — these experiences and others all combine to make the centuries

seem slight and the eternal truth of God loom larger and more glorious. Our faith cost the blood of our true brothers in Christ.

In these settings — so common to the Scotch — their years have been spent. The modernists now have the Church of Scotland. Modernists steal even the graveyards. The union of 1929 brought even more under its cover. Yet, thank God, the Free Church has carried on, true to its heritage.

From the time I reached Edinburgh and was welcomed in the home of the Rev. and Mrs. Collins, I was treated like a member of the royal family. The hospitable, gracious, generous, and personal concern were a constant reminder of the true Scotch quality I have found throughout the land.

Sunday I preached morning and evening in St. Columbo's Church, the Assembly Hall also for the Free Church. The pulpit is high in the center, on a level with the balcony. The singing of the Psalms without organ is beautiful. Sunday night I preached on the text, "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3). I presented the issues and the picture. I am glad I did, for I did not have the opportunity to do so before the Free Church Assembly as I had thought I would. What I thought was to be an address to the Assembly Wednesday night turned out to be a brief testimony between other "delegates" with their greetings.

Every personal consideration and honor were shown to me. The new moderator, the Rev. Murdoch MacRae from the Isle of Lewis, was obviously most sympathetic to the International Council of Christian Churches. I had seen him in Stornoway and one of the first things he wanted to know when we met in Edinburgh was, "Could the ICCC have a conference in Edinburgh?"

There is much ceremony and historical tradition connected with the election of the moderator and constituting the Assembly. Both the retiring moderator and the new one wore the high silk hats and the moderator was felicitated by every speaker. Nothing like this have I ever seen in any church assembly in the U.S.A. The old country, the old world, has its roots deep in the past, and it all was most interesting and inspiring to me.

Just across the street was the Assembly Hall of the big modernist Church of Scotland, and their opening day far outshone the Free Church in form and dress. They had bands and a procession and knights and dozens of silk hats and colored coats. The liberals delight more in these elaborate forms.

Yet, the fountains of giving are drying up. The report in the papers is that the Church of Scotland is having to retrench in its missions, and that last year the missionary giving was less than three U.S. cents per member.

My personal contacts with the pastors who came to the Free Church Assembly were a delight. The Assembly here is made up of one-third of the clergy each year. As a result no one Assembly fully reflects the mind of the church. Some of the pastors I had met in Tain, Stornoway, and Glasgow. There are 54 ministers and 54 elders in the Assembly.

The moderator bestowed honor upon me by inviting me to the moderator's luncheon immediately after his election, and I also received a

formal invitation to the moderator's reception made out to me, "Dr. Carl McIntire and Lady." Here I was the first called upon to pay tribute to the moderator. He is a truly gracious and able leader for the church, and his address sounded the same clear ringing call that is heard in the ICCC assemblies! It is printed in full in the *Beacon*.

I soon saw, however, that there were several leaders in the Assembly, especially connected with the college, who were not yet altogether sympathetic to the ICCC, and I realized that it may be some time before the church comes into the ICCC itself. Misunderstandings must be removed and more information given.

The ICCC already is having its influence in the church, challenging it by its militant stand for the faith and its testimony to present realities!! It is a blessing to the cause, and the ICCC has gained much support and sympathy as people have learned the facts and seen the world-wide struggle and suffering of God's people. There is a oneness in spirit of the saints of the Lord, and this spans all barriers of time, race, tongue, or nationality. We are an eternal people, enjoying everlasting life now. For this reason we can and must think in terms of the world-wide cause of our Lord.

I also met other leaders in evangelical circles, including Dr. David Laurie of the Fellowship of Independent Evangelical Churches of Great Britain, had a conference with several brethren of the Reformed Presbyterian Synod, including the Rev. Hugh Blair, and spoke before the Synod of the United Original Secession. There were about 20 commissioners and its history goes back to 1733. The moderator, the Rev. Thomas E. Robinson, of Ceoni, C. P., India, was on the same boat from India with the Rev. and Mrs. Frank Fiol, missionaries of the Independent Board for Presbyterian Foreign Missions.

Mr. Collins saw to it that I visited the important historic points. He was not a member of the Assembly this year. He took me to the south country to see Sir Walter Scott's Abbotsford, and the old abbey at Melrose and Dreyburgh.

Wednesday night the "delegates" from other bodies addressed the Assembly. After they spoke the moderator then expressed his thanks for the Assembly. After my brief speech in which I called attention to the issues and the spirit of the ICCC he was most expressive of his appreciation. He spoke of deep sympathy for the ICCC, but also of the Scotch caution. I was most grateful to him and to the Assembly for the most generous applause of the evening. Ties and friendships have been formed and understandings reached which God will use.

One incident which reveals the attitude of a few leaders should be related if I am to give a full picture. One of the "delegates" who spoke just before me, bringing greetings to the Assembly, was the moderator of the Presbyterian Church of Ireland. He had come to the Church of Scotland and was just brought over for the Free Church, too. This is the modernist church in Ireland which vindicated a heretic, Principal Davey, of the Presbyterian College in Belfast. This is the church out of which the Irish Evangelical Church has come at great sacrifice, and the Free Church is co-operating with the Irish Evangelical body. Students come to the Edinburgh Free Church College from Ireland and the Irish Evangelical Church co-operates in the mission work of the

Free Church. Some of the ministers of the Free Church did not like the situation at all and they did not hesitate to speak of it to me either.

The ICCC question is to come up Thursday night or Friday morning. I will be in Belfast. It is well, for the question is one for the Free Church family to consider with themselves freely. I am sure it will be given every consideration.

It is impossible for me to express to the pastors and members of the Free Church my appreciation for the way they received me. The Free Church has a glorious history, but as one said, it must also make history today! God has placed upon it a tremendous responsibility as it lives in the midst of the blood of the martyrs.

The Inter-Varsity Christian Fellowship here is in trouble and shows real weakness. The Barthians or neo-orthodox of the New College, Church of Scotland school, are in places of leadership in it. How does this happen?

Some day I hope the way may open for the ICCC to have a conference for the British Isles in Edinburgh. It is a beautiful, beautiful city. What if the Edinburgh Castle could talk? Scotland has great treasures in leadership and blessing to offer to the new Reformation.

In Christ,

CARL McINTIRE

LETTER NO. 8

Belfast, North Ireland

Saturday, May 26, 1951, 11 a.m.

Dear Friends in Christ:

When one sets foot on Ulster soil he is in territory where the Protestant versus Roman Catholic struggle has been fiercely contested and where Protestants won — only now modernism and its fruits are surrendering the victories to the "papists." When Protestantism loses its authority, the infallible Bible, men seek authority elsewhere even if it be the authority of the church, or of sinful experience, or of man's darkened reason.

My short stay here has been all that I anticipated or expected. The Rev. W. J. Grier and the Rev. E. H. Titcombe of the Irish Evangelical Church greeted me at the air terminal, and, of course, were full of information and were anxious for the news, particularly of the Assembly of the Free Church. We sat in the car, had prayer, and talked for a long time. Titcombe had been in our London meeting, and much good has come of it. *The English Churchman and St. James' Chronicle*, an organ of the Evangelical Party in the Church of England, had a story on the London meeting which was very good. It said of my address:

"The respective and opposing positions of the World Council of Churches and the ICCC were clearly exposed. Solemn warning was given against unholy compromise based upon the apostle's charge in Galatians, chapter one, concerning the one Gospel and the Church's clear duty in regard to its preservation, and proclamation without ad-

mixture.

"The progress of the Twentieth Century Reformation — subject of the Geneva ICCC second plenary congress last August attended by 450 delegates from 43 different countries — was thankfully reported as showing how God appeared to be setting His seal upon the movement's activities and testimony.

"The meeting continued for nearly three hours, and questions and friendly discussion were profitably engaged in. There were present representatives of Christian Causes in England, Scotland, Northern Ireland and Wales, missionaries from distant places as well as visitors from the country and around London, despite the fact that the holiday had claimed many well wishers whose attendance would have augmented the gathering on any ordinary day of meeting."

Mr. Grier has been a mighty defender of the faith in North Ireland. He studied at Princeton Theological Seminary (U.S.A.) in 1923-25, and followed the stand of Dr. J. Gresham Machen, Dr. Robert Dick Wilson, and Oswald T. Allis in leaving Princeton when the modernist-indifferentist coalition in the church captured the Seminary in 1929 to make it conform to the "inclusive" church. This is the school Dr. John A. Mackay, a Barthian, now heads.

In Ireland the conflict over modernism was brought to a head in the heresy trial of Professor Davey of the Presbyterian Assembly's College. This resulted in a vindication of the heretic by the Assembly in 1927 by a vote of 707 to 82 and a "vilification of the accusers." Thereupon a separation took place and the Irish Evangelical Church was born to continue to witness to the Presbyterian and Reformed faith. Mr. Grier was a leader in this fight and God has prepared him for leadership in the ICCC now and in the days to come. He has been a strong supporter of the ICCC from the very beginning, and the Irish Evangelical Church is a constituent member of the ICCC.

By the way — well, it is not exactly that, either — Professor Davey has now been made principal (president, we say in the U.S.A.) of the Assembly's College here. The church, Irish Presbyterian Church, has become a member of the World Council of Churches. So the lines are still drawn and the issues are clearer. The Irish Evangelical body has close ties with the Free Church of Scotland and co-operates in their foreign mission work. "Some of the best Scotch missionaries are Irish," they say.

The story is the same here as everywhere. Some men stood, others who ought to have stood, turned back at the last moment and "stayed in" "to fight from within," but there has been no trumpet call from behind the gates of the captured citadel! The evangelicals may preach their "positive" message in "peace" so long as they accept the modernist unbelievers as brethren at the holy Communion table!

I am the guest in Mr. Grier's home. Here Dr. Machen came twice, 1927, 1931. Dr. Cornelius Van Til and Dr. Ned B. Stonehouse of Westminster Theological Seminary have both been here. Mr. Grier married the daughter of an Irish Presbyterian medical missionary to China who went to China in 1900. He fought the modernism for years, refused to compromise with it, and has been a leader in the new church. He is Dr. John R. Gillespie.

Yesterday morning we met others of the brethren in the office of Mr.

Norman Porter, leader of the National Union of Protestants of Ireland. He is all for the ICCC and desires his organization to become "an affiliated" body. Article IV of the ICCC's constitution on "Associated Bodies" states: "Organized bodies of churches or individuals not qualifying for membership may, if in accord with the Preamble and Doctrinal Statement of this Council, upon application and acceptance by the Council have the privileges of representation and discussion in the Plenary Congress but shall be without vote. This includes such bodies as national and local Councils of Churches, Mission Boards, Bible Leagues and Unions, etc."

It is the WCC's affection for Rome and its union with the Greek Catholics that have turned him and his group so strongly against the WCC. He edits a paper, *The Protestant*. He called to my attention an article in *The Rock*, "Protestant" paper in Australia, attacking the ICCC. I had seen it but had not had time to reply. He said he was going to publish an answer. My, God is raising up men in every land to join in the fray! It is thrilling to see this spirit. It is leaders we need.

Readers of the *Beacon* will recall the story (April 12, 1951) of the elders who were forming a Free Presbyterian Church. I met the Rev. Ian R. K. Paisley, the evangelist who precipitated all the trouble. He and the clerks or secretaries of his two churches, George K. Gibson of Crossgar and R. Cleland of Ravenhill, together with the Rev. George E. Stears, pastor of the Crossgar Church, were among those in Mr. Porter's office. In Crossgar, 70 families left the old Lissara Kirk.

Paisley is young, full of zeal and faith. He hits hard the old Presbyterian Church and is stirring the elders. The elders who wanted him to preach were suspended. These men are young and are stirred to do battle. Stears has been for 22 years in Brazil and was in later years associated with the work of the Southern Presbyterian Church. He knew Veiera and Gueiros and Lyra (ICCC leaders in Brazil).

Elders are coming to Paisley for meetings. June 3 he goes to Portlennomde for a campaign in the Town Hall. The preachers of the Presbyterian Church are all against him. The laymen are backing him. He surely has the fire and the emphasis of a Finney. He said he is through "building up the modernistic churches with evangelism. Presbyterian churches must be split from top to bottom. I would split a Presbyterian Church tomorrow and wait for my reward in Heaven." He gave me permission to quote him. The elder told me of other elders who were getting ready to form Free Presbyterian churches, and there is a movement on.

Since Paisley is leading his "revival"—he has started a paper, *The Revivalist*, now in its third edition—out of the Presbyterian Church, I asked why he and his group did not join with the Irish Evangelicals. It is not my task as president of the ICCC, however, to put pressure on men in these matters, but I am sure many are wondering. Paisley declared that his movement takes a broader view on baptism than the old line Presbyterians, that their views on eschatology are different, and their emphasis on evangelism somewhat freer. There is however, most cordial relations and friendly spirit among all the brethren. Paisley expressed strong approval of the ICCC and he was at the meet-

ing last night. There is no doubt but that what has happened under his aggressive assaults has stirred many people. He is fighting with the "jawbone of an ass," and the Philistines are suffering. The Presbytery has posted solemn warnings against Paisley and forbidden their churches to receive or hear him. But he preaches salvation by faith.

Last night we had our public meeting in Mr. Grier's church, a large rust brick building with the traditional pulpit high in the center. It is the Botanic Avenue Church. Over 250 were present and they came from many places — all church groups in the city had some present — Brethren, Baptists, Methodists, Reformed Presbyterians, Irish Evangelicals, Church of Ireland, etc. The interest in these issues is very great indeed. I found many people who take Dr. T. T. Shields' paper, *The Gospel Witness*, and who have been following the ICCC for months. Shields is certainly known and beloved here. Some wanted to know when he could come again.

I met several relatives of friends in the U.S.A., one related to Mrs. S. P. Finlay, the wife of an elder in the Collingswood Church. Word of our coming had been sent ahead. The Rev. William Dodds, former clerk of the Reformed Presbyterian Synod, came 30 miles. He was in the U.S.A. last fall and spoke in Collingswood and at Faith Seminary. The Rev. Nevin Lyons of Grosvenor Road Reformed Presbyterian Church, Belfast, offered prayer in the service. In this church they sit to pray and stand to sing. In Scotland they stand to pray and sit to sing. Only Psalms were used in the service, Psalms 119 and 96, 124, second version. The Reformed Presbyterian Church meets in June and will consider affiliation with the ICCC.

After the service tea was served for the pastors and their wives, and we had a time of further questioning. There is keen interest. It is information they want for the people! They also asked about some meetings in Ireland for the ICCC. They want the issues to be presented throughout the country. Plans were also discussed for a local committee or council. The brethren strongly favored an ICCC conference in 1952 for the British Isles. They thought many of their leaders could go to Edinburgh, if the way opened there. But they want "teams" to visit Ireland at the same time or shortly before and after, if possible. The door is wide open. The National Association of Evangelicals, I may add, has no support here at all, nor could I learn of any in Scotland that favored its position of compromise.

I must take leave. My plane leaves soon for Glasgow, and tonight I fly the North Atlantic. God has been faithful and His righteousness is glorious!

In Christ,

CARL MCINTIRE

LETTER NO. 9 Preswick, Scotland

May 26, 1951

Beloved in the Lord:

I want to write one final word. I'll start it here and finish it as we go over the Atlantic tonight. We are due in New York at 8.05 a.m., and word from Collingswood is that Mrs. McIntire will meet me, and

we'll drive down the 100 miles to the church and I'll preach, if the plane is on time. It is all in our wonderful God's hands. What a glorious message we have to preach!

News from Edinburgh is that the Free Church General Assembly acted on the letter from the International Council of Christian Churches by referring it to a special committee, composed of a representative of each presbytery, for report at the next meeting. I think this is very good, and it means that the whole ICCC question will be discussed down through the church, and that, when the Free Church comes with the ICCC — if it does, and I believe it will — the whole church will fully understand the issue and the cause. It needs this.

A Free Church pastor said to me, just before I left Edinburgh for Belfast, that the difference between the Reformation in Scotland and in England was that in Scotland the Reformation came from the people up and in England it came from the Crown down. There is a real element of actual history there. John Knox gave the truth and the issues to the people, and the Reformation was thoroughgoing. The Twentieth Century Reformation movement in Scotland must be of the people, too. I believe that it will be and that God has some real leaders there who are ready to sacrifice for His truth.

In view of all the facts, I am thankful for the decision of the Free Church Assembly. It represents a true advance.

Wherever I have gone on this flying journey I have been most graciously and sympathetically received. It seems incredible that so much ground could be covered and so many contacts made in such a short time — Glasgow, Stornoway, Tain, Glasgow, London, Amsterdam, Utrecht, Geneva, Paris, Edinburgh, and Belfast, with meetings and conferences in each city — all from May 9 to May 26. I have seen the saints of the Lord, and the fellowship and blessing are among the treasures of the "heavenlies" in Christ. The ICCC has been commended by God to His people because of its loyalty to His holy Word.

I want to speak, in summary, of the over-all problems we face. The difficulty arises out of (1) inertia, (2) prejudice, (3) ignorance, (4) compromise.

1. **INERTIA**, I think, is the general effect of the apostasy upon God's people. Also, people are so frequently restricted in their view and vision by national boundaries and pressing, immediate burdens. Whenever I ride in a smoke-filled train car, my clothes absorb the smoke, even though I never smoke. I carry that odor with me for some time afterwards. The modernist propaganda and atmosphere unconsciously affects God's people — and they should be alerted to this. "Because iniquity shall abound the love of many shall wax cold." The emphasis of "unity," "brotherhood of man," "peace," etc., of the modernist is a propaganda device to disarm opposition to these heresies. When one gets into this atmosphere it is difficult to realize that the anesthetic is taking hold. The remedy, I believe, is a closer walk with the Word of God and bolder preaching by true twentieth century prophets.

2. **PREJUDICE** is the direct result of the enemy's propaganda against the ICCC and its leaders. The men of the World Council of Churches are legion and are spreading their tales everywhere. But this backfires in a disastrous manner for them, for their tales are made of whole cloth.

The greatest damage here, especially in France, has been by the men of the National Association of Evangelicals and those who desire to evade or compromise the issues of the hour. Prejudice can be overcome first by the truth and also by personal contacts.

3. **IGNORANCE** is, of course, the most prevalent enemy. The Lord's own simply do not know what is taking place. Very few have ever heard of the WCC and do not know that they are in such a system; their church officers have committed them to it. The remedy here is a world-wide campaign of information and facts. The giant of the WCC has feet of clay.

4. **COMPROMISE** is the most tragic of all — men who are informed ~~and are alert~~ have deliberately decided to turn away from the commands of Christ. There are many and various considerations which induce men to the expedient course rather than to that of implicit obedience to the great Head of the church. Solomon said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13, 14).

The men who are set on compromise actually turn and fight those whose conduct and position expose to the gaze of men their own course of expedience. Men who compromise rarely boast of the fact where questions of God's Word are involved. In fact, the compromisers are often the loudest in their verbal affirmation of orthodoxy. The remedy here is prayer, exhortation, love!

These four factors are all involved in the world-wide struggle to preserve the faith once delivered.

(3) Criticisms of the ICCC can all be met fully, frankly, and factually. This must always be done to inspire understanding and confidence.

The case for the ICCC is simple.

(1) The apostasy is deep and great. "Whole denominations," the ICCC constitution stresses, "in their official capacity, as well as individual Churches, have been swept into a paganizing stream of modernism." The WCC, with 180 denominations and 150,000,000 members, is a threat to the whole world. Shall God's people remain dumb, while thousands are damned in believing a false Christianity? Do not the Scriptures demand a militant witness, world-wide, against this Babylon the great? The glory of God and eternity are the issues!

(2) The ICCC must be considered on the basis of its constitution and the Scriptural witness and functions stated there. Its doctrinal preamble lists 10 points, including the Apostles' Creed. The first one reads, "Among other equally Biblical truths, we believe and maintain the following: a. The plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life."

Thus neo-orthodoxy, or Barthianism, or neo-Calvinism — the new modernism — is effectively barred from ICCC circles. This latest heresy cannot accept the inerrancy of the Scriptures.

The authority of the Council is defined and limited. "The International Council of Christian Churches shall have no authority to act

for any member in any matter that has not been delegated to the Council by that body. It may, however, offer counsel and advice to members and suggest opportunities for united action in matters of common interest. The Council does not seek organic union of its member bodies, nor will it trespass in any way upon their autonomy."

There are those who say it is an "American" organization. No; it is true that the ICCC was first initiated by the American Council of Christian Churches in the U.S.A., But the Bible with its demands is not an American book. The apostasy, world-wide, is not an American apostasy. All of God's people have a responsibility in the crisis, whether they are English, American, Dutch, Scotch, Brazilian, or Filipino. The fact that God's Spirit raised up the initiative in the North American continent should be, as it has been, a cause of thanksgiving to God.

The old argument that the ICCC's "method" is unwise abounds. Of course, the ICCC is made up of frail men, and it has erred at times, but its militant activity, its plan of attack on the apostasy, and its past activity in carrying the conflict to the enemy's camp — when his camp was set on encompassing a whole continent, or the Far East — is in true Biblical fashion. Amos went up to Bethel to Amaziah's stronghold — and Amaziah used every device to get him to leave, or to be removed. But God honored and delivered Amos! And so He is doing today for the ICCC.

It should be said plainly, at this point, that, unless churches are ready to take an active part in contending earnestly for the faith, they should not come with the ICCC. Such influence in the ICCC would weaken its vigor and zeal. It is one thing not to go into the WCC; it is another thing to join in a struggle with it for the deliverance of souls.

One of the functions of the ICCC is stated, "To seek to awaken Christians everywhere to the insidious dangers of modernism and call them to unity of mind and effort against all unbelief and compromise with modernism of every kind, and against Roman Catholicism, in the hope that with the blessing of God this effort may result in a genuine Twentieth Century Reformation." There can never be a Reformation unless there is a call for God's people to forsake the evil of the apostasy!

Another function of the ICCC is listed, "To encourage all member bodies to foster a loyal and aggressive revival of Bible Christianity all over the world." There can never be an aggressive revival of Bible Christianity unless churches are ready to press for the same against the apostasy!

Other objections can be answered by anyone with the facts in hand. The ICCC has nothing to hide or to fear. It wants all the facts.

(4) The ICCC's world-wide fellowship and program inspires action and affection among the people of God. Last night in Belfast it was glorious indeed to know that our separatist churches in the U.S.A. were a help and encouragement to the Irish Evangelical Church and the company that gathered for the meeting. The churches in South America last night had an influence for Christ in Ireland that they would never have had, were it not for their fellowship in the ICCC. This aid across barriers of sea and nations is a constant contribution to the cause of Christ. The conference planned for South America, July 16 to 24, and in Manila, November 25 to December 2, the projected one in the Near

East (Syria) in 1952, and the Third Plenary Congress in the U.S.A. in 1953, all contribute to the vision and strength of the churches. Yet, churches should not join the ICCC on the basis of "what can we get out of this?" but on the basis of "what can we contribute to the Twentieth Century Reformation movement?"

The ICCC has a vigorous, constructive, and far-reaching program. Its Commission on Missions, now with 31 boards, has won a signal victory for freedom and the Gospel in opening the closed door of Tanganyika Territory for the Livingstone Memorial Mission. So it goes!

Benjamin B. Warfield delivered three addresses in commemoration of the four hundredth anniversary of the birth of John Calvin, July 10, 1509.

These addresses were published in 1909 by the Hope Trust, Edinburgh, under the title, "Calvin As a Theologian and Calvinism Today." Mr. Collins in Edinburgh gave me one of these. It is so clear and convincing. We shall publish it in full in serial form in the *Christian Beacon*. There is a paragraph in the message, "The Theology of Calvin," emphasizing the supernaturalism of Calvinism. Dr. Warfield writes, "The strength and purity of its [Calvinism] apprehension of the supernatural Fact (which is God) removes all embarrassment from it in the presence of the supernatural act (which is miracle). In everything which enters into the process of the recovery of sinful man to good and to God, it is impelled, by the force of its first principle, to assign the initiative to God. A supernatural revelation in which God makes known to man His will and His purposes of grace; a supernatural record of the revelation in a supernaturally given Book, in which God gives His revelation permanence and extension, — such things are to the Calvinist matters of course. And above all things, he can but insist with the utmost strenuousness on the immediate supernaturalness of the actual work of redemption. This, of course, in its impetration. It is no strain to his faith to believe in a supernatural Redeemer, breaking His way to earth through a Virgin's womb, bursting the bonds of death and returning to His Father's side to share the glory which He had with the Father before the world was. Nor can he doubt that this supernaturally purchased redemption is applied to the soul in an equally supernatural work of the Holy Spirit."

We are now far out over the North Atlantic. It is 11.15 p.m., Prestwick time, but it is light enough outside to take a picture. As far as one can see there are small, light, curly clouds like the wool on a sheep's back.

I thank God for this trip. Only eternity will reveal what it has meant for the glory of our Saviour. The ICCC is being used, and in every center we visited we have found men who love the cause, because they believe it is for the honor of the Lord Jesus Christ. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

In Christ,
CARL MCINTIRE

Conference Of Christian Churches In Asia

401 Pennsylvania Ave.
Manila, Philippines

April 25, 1951

Member Churches of the Body of Christ:

Greetings to you from the Conference of Christian Churches in Asia.

This letter is sent to inform you how wonderfully the Lord raised up the Conference of Christian Churches in Asia, and to invite a delegate or delegates from your church to attend the regional conference of the International Council of Christian Churches to be held in Manila, the Philippines, on November 25 to December 2, 1951, the Lord willing.

With no intention whatever, the CCCA came into being at Bangkok, Siam, on December 5, 1949. Sixteen of us from different portions of the globe went to Bangkok to seek admission as observers and consultants at the "Eastern Asia Christian Conference" which was jointly sponsored by the leaders of the World Council of Churches and the International Missionary Council.

The purpose of the World Council and the International Missionary Council leaders in calling such a conference at Bangkok was revealed by a statement issued by the general secretary of the World Council, Dr. Visser 't Hooft, in his discussion of the "Younger Churches," a part of his report to the Central Committee of the WCC which appeared in the *Ecumenical Review*, Autumn, 1949:

"The Bangkok Conference to be held in December under the common auspices of the IMC [International Missionary Council] and the WCC [World Council of Churches] may well become the most important ecumenical meeting since Amsterdam."

"The question of the place of the Younger Churches in the ecumenical movement is crucial for the future of the World Council. For only if we succeed in giving these churches the full opportunity to give their individual and combined contribution to our common thought and action will we be an ecumenical rather than a Western body."

The foregoing statements are revealing. At Bangkok, the Eastern Asia Conference was designed to engulf all Protestant churches on this part of the globe into the apostate ecumenical movement, including those that were established by fundamental missionaries, and are standing on the historic Christian faith. Therefore, our presence in Bangkok was very timely, and I believe God-inspired. Only eternity will fully reveal what the Lord accomplished there through the Conference of Christian Churches in Asia.

Our coveted desire to attend some of the sessions was denied by the Steering Committee of the Eastern Asia Christian Conference in spite of the fact that most of their meetings were previously announced in various Bangkok periodicals as open to public. After we were roped-out and after our application for admission cards was denied, the hand of our Almighty God was very evident in leading us to organize ourselves into a conference — hence the Conference of Christian Churches in Asia was gloriously born!

The following officers were elected by the CCCA:

President — Dr. Santiago G. Cruspero, Manila, Philippines

Secretary-Treasurer — Rev. Melquiades Galila, Iloilo City,
Philippines

Vice-president — Rev. Ernesto S. Singson, Vigan, Ilocos Sur,
Philippines

Rev. Boon Mark Gittisarn, Bangkok

Rev. Hong Chum Kim, Chunju, Korea

It is expected that other vice-presidents will be chosen from other sections in Asia.

Among other vital items, the following resolutions and letters were adopted at the Bangkok conference:

“Statement of Purpose.”

“Letter to the Younger Churches in Asia.”

“Communism.”

“An Appeal to The United Nations.”

“Christian School in Communist China.”

“The Church’s Relation to Pagan Culture Practices.”

“Accommodation or Steadfastness Before Persècution.”

“The Call for the Conference of Christian Churches in Asia.”

A copy of such call is herewith attached for your information.

Other literature concerning the conference will be sent to you later.

The need for a united, militant, and uncompromising testimony is vitally imperative these days of apostasy, in the defense of the Gospel. Modernism has assailed at all points the authenticity of the fundamentals of the historic Christian faith. Many leaders of the World Council of Churches have devised a “craft” which in reality is a “trap” which may deceive millions of precious souls to perdition unless the Lord’s people will unite their shoulders, melt their hearts, and mix their tears together in their efforts to throw the Life Line. In the words of Dr. Visser ’t Hooft, general secretary of the World Council of Churches, who in his effort to describe this “craft,” said:

“It is a new type of craft, on its maiden voyage, heading for an unknown destination, with an inexperienced crew speaking different languages — and we embark in the midst of one of the worst storms in history.”

The regional conference of the ICCA in Manila is designed to throw light on vital issues confronting the visible Church of Christ, to encourage missionary endeavor on this part of the world, to keep mission doors open to fundamental and uncompromising Gospel witness,

and to promote the Twentieth Century Reformation.

Therefore, the undersigned, president of the Conference of Christian Churches in Asia, cordially invites a delegate or delegates from your church to attend the conference to be held on the above stated date and place. The hour is late, the call is urgent, the task is solemn, the prize is glorious, the opportunity is brief, and then our blessed Redeemer and Lord will blow the trumpet to summon the Church militant into the Church triumphant!

Yours in that "Blessed Hope,"

SANTIAGO G. CRUSPERO

