

TESTIMONY TO CHRIST
and
A WITNESS FOR FREEDOM

Who Is Carl McIntire?



CARL McINTIRE
AT PRESS CONFERENCE IN NEW DELHI, INDIA

“FOR THE WORD OF GOD, AND FOR THE TESTIMONY OF JESUS CHRIST.”

Revelation 1:9

Dr. McIntire's Activity in International Council of Christian Churches Since 1948

He is president of the Council and chairman of its executive board

First Plenary Congress, 1948
Amsterdam, The Netherlands



Second Plenary Congress, 1950
Geneva, Switzerland



Third Plenary Congress, 1954
Philadelphia, Pa.



Fourth Plenary Congress, 1958
Rio de Janeiro, Brazil



Fifth Plenary Congress, 1962
Amsterdam, The Netherlands



Dr. McIntire's Activity in the Establishment of Regional Councils And Conferences

FAR EAST

1949 — Bangkok, Siam



1953 — Karuizawa, Japan



1951 — Manila, the Philippines



1956 — Singapore



1960 — Seoul, Korea





1952 — Beirut, Lebanon



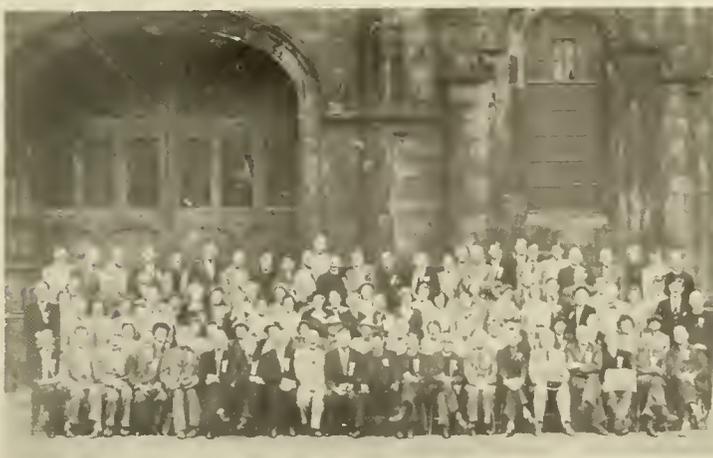
1955 — Bethlehem, Jordan



1949 — Buenos Aires, Argentina



1951 — Sao Paulo, Brazil



1952 — Edinburgh, Scotland



1953 — Toronto, Canada



1954 — Santiago, Chile



1955 — Jönköping, Sweden

Dr. McIntire's Activity on Boards and Agencies

Shelton College, Ringwood, N. J.
President of Board



Highland College, Pasadena, Calif.
Member of Board



Faith Theological Seminary, Philadelphia
President of Board



Independent Board for Presbyterian Foreign Missions
Vice-president of Board

Independent Board for Presbyterian Home Missions
President of Board

CHRISTIAN ADMIRAL, CAPE MAY, NEW JERSEY

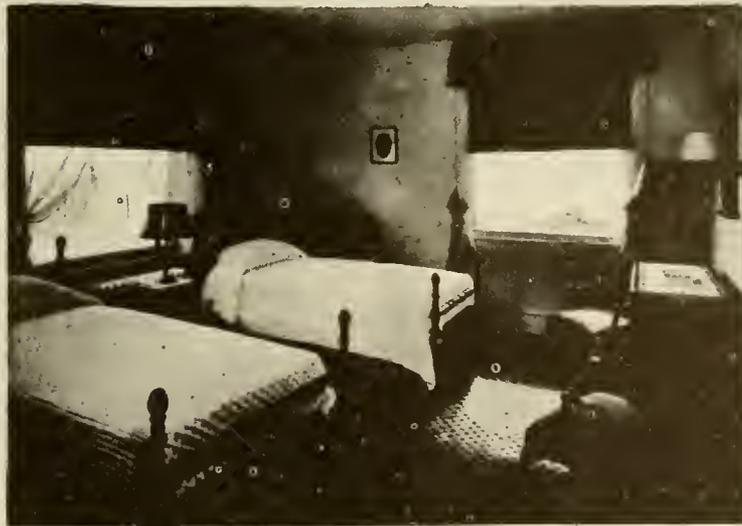
President of Board



The Christian Admiral's spacious lobby



Ocean view from the porches



A room at the Christian Admiral

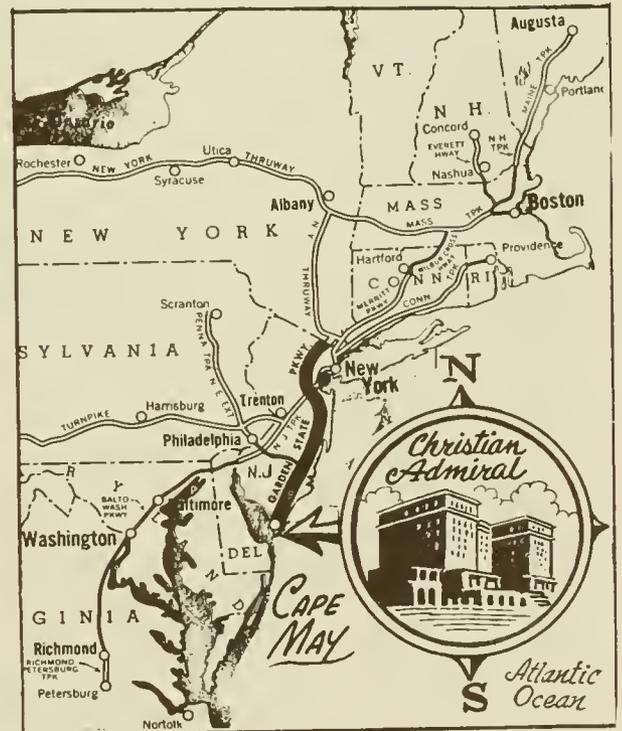


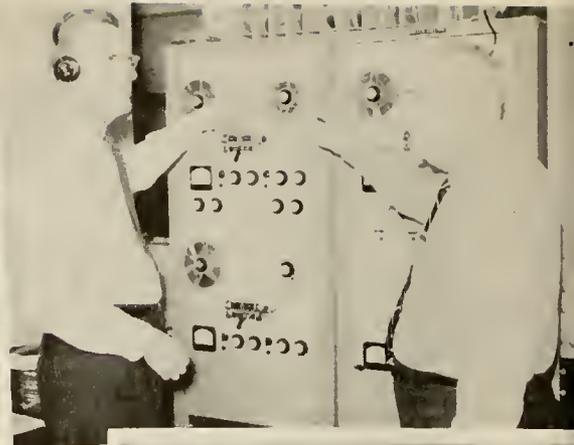
The Christian Admiral is a new addition to the Twentieth Century Reformation Movement. It has been founded to meet the great need of bringing Christians and patriots together that they might be informed, inspired, comforted, and challenged to face the issues which confront free men today — the Communist conspiracy and its drive upon the West, creeping Socialism as promoted by a false Kingdom of God ideology, the apostasy from belief in the infallible Scriptures which abounds on every hand, and the need of every man to trust the Lord Jesus Christ as his Saviour and become a child of God.

The Christian Admiral is dedicated to the glory of God and to the faith once delivered unto the saints.

All will be welcome. All may find rest in this magnificent citadel on the shores of the Atlantic Ocean.

The Christian Admiral is a gift of God to His people in a time of crisis.





20th CENTURY REFORM

TOP Row, left to right: (1) Rev. Charles E. Richter and Dr. Carl McIntire at the microphone in the broadcasting studio; (2) Rev. Joseph F. Misicka at the controls just outside the studio; (3) listening to tapes to make sure they are right for mailing to radio stations in all parts of the U.S.A., and to Canada; (4) tape making operation; (5 and 6) tape mail clerks.

SECOND Row, left to right: (1) Miss Mabel Edna Griggs, head of business department, with Mrs. Ralph Prickett, extracting day's



ATION HOUR PERSONNEL

mail from mail sack; (2 and 3) letter reading operation; (4, 5, and 6) IBM operation.

THIRD Row, left to right: (1) station secretary at work; (2) folding tracts in mail room; (3) Mrs. Grady Hagler, head of mail room, operating Phillipsburg Inserter; (4) tying and packing outgoing mail; (5) mail room clerks; (6) another IBM operation.

FOURTH Row, left, correspondence secretaries; right, correspondence secretary and Mr. A. Donald Pidgeon, treasurer.



WHO IS CARL McINTIRE?

The Rev. Carl McIntire, D.D., Litt.D., F.R.G.S., is president of the International Council of Christian Churches and pastor of the 1,600-member Bible Presbyterian Church of Collingswood, N. J. He has held this latter post since 1933.

In 1936, Dr. McIntire and his congregation renounced the jurisdiction of the Presbyterian Church in the U.S.A., following a doctrinal controversy over the nature of the gospel being presented by the Board of Foreign Missions. Some months before, Dr. McIntire, with the late Dr. J. Gresham Machen, had been instrumental in organizing the Independent Board for Presbyterian Foreign Missions. This organization, outside the structure of the denomination, was formed to assure church members that their mission funds would be used to develop missions true to the historic Christian creeds of the church. The need for the new agency was created as a result of the modernistic program promoted by the Presbyterian Church in the U.S.A. Considering the situation as it arose, Dr. McIntire said, "I could not support a board which I knew was engaged in propaganda contrary to the Gospel of Christ. . . . Dr. Machen and I both, in briefs which we prepared, documented the fact that, in China, mission money was being used to support institutions and publications which were promoting Communist propaganda."

Ordered by the General Assembly of the Presbyterian Church in the U.S.A. to quit the Independent Board, Dr. McIntire refused, choosing instead to obey the Scriptural admonition which states that "we must obey God rather than men." He, and the other members of the Board were disciplined by the General Assembly for defiance of its order.

Following the withdrawal of Dr. McIntire and his congregation from the Presbyterian Church in the U.S.A., the Presbytery proceeded to "depose" him. This tardy and meaningless action by the Presbytery has since been used to justify branding Dr. McIntire, erroneously, a "defrocked Presbyterian minister."

Bible Presbyterian Church

After the withdrawal, Dr. McIntire and other Presbyterian ministers caught in the same conflict of conscience, formed the Bible Presbyterian Church. The General Synod of the Bible Presbyterian Church, established as a result of the break with the Presbyterian Church in the U.S.A., declared the action of that denomination's General Assembly toward Dr. McIntire "null and void." Dr. McIntire

The group today numbers 15 member denominations and represents the cooperative interests of 1,500,000 American Christians. It also represents a Biblical alternative to the successor of the Federal Council — the National Council of the Churches of Christ in the U.S.A. Dr. McIntire served as first president of the ACCC, from 1941 to 1944, and remains today a member-at-large of its executive committee.

International Council of Christian Churches

Entering the religious conflict on the world scene, Dr. McIntire and other fundamental Protestant churchmen saw a need for an international cooperative body. In 1947, he and the others issued a call for a meeting to establish such an organization. In Amsterdam, The Netherlands, August, 1948, the International Council of Christian Churches was organized and Dr. McIntire elected its first president. He has since been re-elected at each of the body's five plenary congresses. The Council now represents 89 Protestant denominations and associations of churches on the world level and presents an effective Biblical witness against the ecumenical maneuverings of the World Council of Churches.

The Second Plenary Congress was held in Geneva, Switzerland, August 16 to 23, 1950, with 43 countries and 82 denominations represented and 450 in attendance.

The Third Plenary Congress met in Philadelphia, Pa., U.S.A., August 3 to 12, 1954. Representatives were present from 45 countries, with 1500 people in attendance. Of the 54 constituent member bodies, 40 sent delegates. These were from 23 nations. Besides these another 24 organizations were represented.

The Fourth Plenary Congress was convened in Petropolis, Brazil, August 12 to 21, 1958, with delegates from 45 nations and more than 500 in attendance.

The Fifth Plenary Congress was held in Amsterdam, The Netherlands, August 14-20, 1962. Delegates from 62 nations and 83 denominations were represented, with 700 registered delegates in attendance, and total daily attendance, including visitors, of 1000 persons.

During his tenure as ICCC president, Dr. McIntire has lent his support and presence to the formation of fundamental regional associations of churches designed to establish Biblical channels of co-operation on national and area levels. During the years he has attended the annual and biennial meetings of all these organizations.

has never been a deposed minister and is today a bona fide pastor in the Bible Presbyterian Church. He was elected the moderator of its Fifth General Synod. The Collingswood Church which he serves is the largest in the denomination and considered the "mother church." Looking back, Dr. McIntire and his congregation have thanked the Lord for the opportunity they received for Christian witness during the mission board struggle.

Serious differences developed shortly after the withdrawal from the Presbyterian Church in the U.S.A. in 1936. These concerned the form of the church and its support of the independent agencies which had been established; its attitude toward intoxicating beverages, including the use of cocktails; and finally, the doctrine concerning the premillennial return of Christ.

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

At a later period a group in the Bible Presbyterian Church objected to the very strong emphasis of the denomination against modernism, apostasy, and Communism. This element wanted a "softer approach" and did not want to carry on a vigorous battle against the National Council of the Churches of Christ in the U.S.A. as the Bible Presbyterians had been doing. This group operates today under the title, Evangelical Presbyterian Church, and some of its leaders have gone back to co-operating with the local councils of churches of the National Council.

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

American Council of Christian Churches

Dr. McIntire's confrontation with theological modernism and Communist infiltration in Protestantism did not end with the denominational conflict. In 1941, disturbed by the increasing power, modernism, and socialistic programs of the Federal Council of Churches, he was instrumental in bringing together the Bible Presbyterian Church and the Bible Protestant Church which organized the American Council of Christian Churches. The new interchurch body offered haven to fundamental Protestants not at home in the inclusive Federal Council.

The Council publishes a quarterly journal, *The Reformation Review*, and a paper in Dutch, *Getrouw*.

20th Century Reformation Hour and Christian Beacon

Throughout all his activities, Dr. McIntire has attempted to pursue a course "for the word of God, and for the testimony of Jesus Christ." Following this path led him to the development and expansion of the 20th Century Reformation Hour radio program. Originally heard on one station in Chester, Pa. (WVCH), the program began to move out in the fall of 1958 and is heard today five days a week, for 30 minutes, on more than 576 radio stations in 47 states and 3 provinces of Canada. The purpose of the program is much the same as Dr. McIntire's purpose in his weekly newspaper, *Christian Beacon*: to bring before the Christian public in the United States the facts about Communist infiltration of religion and the inroads being made by liberal theologians who deny the basic creeds of Christian belief. Plans for the program indicate a reaching out for 600 radio stations through which Christians may be kept abreast of religious events, their implications, and results.

Anti-Communist Activities

Dr. McIntire has joined the modernist-fundamentalist struggle in Protestantism around the world. And he has also been an effective instrument in exposing the Communist use of religion to achieve world conquest since that ideology's emergence as a primary threat to religious and political freedom. A truth squad, headed by Dr. McIntire, toured Australia in January, 1956, pointing out and scoring the Communist sympa-

thies of Prof. Josef L. Hromadka of Czechoslovakia. Prof. Hromadka, at that time, was touring the churches of Australia under the sponsorship of the World Council of Churches (he is a member of the WCC's central committee). He has been called the "No. 1 Protestant defender of Communism." Later, in 1956, Dr. McIntire participated in four major rallies in the United States (New York, Philadelphia, Chicago, and Los Angeles) revealing the Communist use of eight clergymen from Iron Curtain countries visiting the United States at the invitation of the National Council of Churches. Just three years later, Dr. McIntire appeared again in national rallies decrying the lack of morality involved in Soviet Premier Nikita Khrushchev's tour of America at the invitation of the American Government. Dr. McIntire, on this occasion, spoke in Philadelphia; on the grounds of the Washington Monument in Washington, D. C.; and in the Rose Bowl at Pasadena, Calif.

"Instant in Season, Out of Season"

A tall, graying, lively-eyed man, Dr. McIntire is consumed with a desire to do the Lord's work and to do it at any expense of his personal time and energy. Pastor of a 1,600-member church; tied to a radio production schedule demanding his getting out of bed early each morning to broadcast six days a week; editor of a weekly religious newspaper read in all 50 states and 87 foreign countries; and president of an interchurch organization represented in 89 countries; Dr. McIntire's driving urge is to do more than he is doing. He has been

around the world eight times in behalf of the International Council of Christian Churches. He is the author of several books dealing with religion in the world today, and "Scrapbooks" documenting Communist infiltration in the churches; and many tracts and brochures.

Dr. McIntire is a graduate of Park College, Parkville, Mo., and at one time seriously considered a career in law before deciding the call of the Lord was the most urgent appeal in his life. He attended Princeton Theological Seminary, Princeton, N. J., and is a graduate of Westminster Theological Seminary in Philadelphia.

With all his activity, Dr. McIntire still finds enough hours in each day to be a board member and intelligent participant in the activities of several educational institutions and mission agencies.

A grandfather, Dr. McIntire is the father of two married daughters and a son now doing graduate work at the University of Pennsylvania. Despite the pressures of a full schedule, his family has not been neglected, and his grandchildren are not now being neglected. Perhaps the most important of all, with the responsibility of preaching, editing, and administering, he maintains time for the personal devotions and prayer so necessary to the nurturing of a strong Christian life.

Dr. McIntire was born in Ypsilanti, Mich., May 17, 1906. He grew up in Durant, Okla., and now resides with his wife and son in Collingswood, N. J.

AUTHOR

Dr. McIntire is the author of a number of full-length books, and many pamphlets, tracts, and compilations.

Among his best known books are a number which are now out of print. These include: *Twentieth Century Reformation* (first edition, 1944, second edition, 1945); *Rise of the Tyrant* (1945); *Modern Tower of Babel* (1949); and *A Cloud of Witnesses* (1938).

Full length books now current are: *Author of Liberty* (1946); *Servants of Apostasy* (1955); *For Such a Time As This* (1946); *The Wall of Jerusalem Also Is Broken Down* (1954); *Better Than Seven Sons* (1954); and *Epistle of the Apostasy* (1958).

Notable among his pamphlets are: *The New Bible, Revised Standard Version, Why Christians Should Not Accept It* (1952), several printings of which were made to meet the demand, totalling more than 100,000 copies; *The National Council of Churches — An Appraisal* (1957);

Bishop Oxnam, Prophet of Marx; and *The New English Bible, New Testament, What Modernism and Ecumenism Do to the Word of God.*

Of continuing importance are the "Scrapbooks" compiled by Dr. McIntire. These are:

No. 1—*Metropolitan Nicolai, Agent in Soviet Secret Police* (1959, 1960)

No. 2—*Josef L. Hromadka, No. 1 Protestant Defender of Communism* (1959)

No. 3—*Communist China, A Documented Appraisal of Fifth World Order Study Conference* (1959)

No. 4—*The Russian Baptists, Propagandists for Stalin and Khrushchev* (1960)

No. 5—*Archbishop Nikodim, Soviet Spokesman for the Russian Orthodox Church* (1961).

No. 6—*Eugene Carson Blake, the Chief Church Spokesman for Leftist Causes* (1963)

No. 7—*Milan Opocensky, Communist Propagandist—Making Marxism Christian* (1964)

Other compilations include: "The Climax of Apostasy," "A Communist Peace Conference," "The New-Time Religion and the Social Gospel," "The One-world Church," "Operation Abolition," "Operation 'Tribal God,'" "Red Flag Packet," "The Russian Orthodox Church," "The State Department and the Word of God," "Operation 40,000,000," "The Truth About the Churches, About the National Council of Churches, About the Revised Standard Version of the Bible, About the Noisy Detractors," and "Operation 300,000-000."

More recent tracts are: "A Bankrupt United Nations," "Mr. K and His Shoe," "Statements of Archbishop Nikodim compared With Testimony of Former Soviet Secret Police Officers," "One Can Chase a Thousand," "Private Enterprise in the Scriptures," "Red China and Her Slaves," "Why Christians Should Fight Communism," and a series of 13 entitled, "What Is the Difference?"

ACTIVE MEMBER OF BOARDS AND AGENCIES

Dr. Carl McIntire has given his support and membership to a number of independent institutions and agencies which stand for the principles of the Twentieth Century Reformation. He is:

Vice-president of The Independent Board for Presbyterian Foreign Missions, with headquarters at 246 W. Walnut Lane, Philadelphia 44, Pa. This board was organized in 1933 and chartered in 1934 for the purpose of establishing and conducting "truly Biblical Missions" among all nations. Its purpose is: (1) to aid in fulfilling Christ's commission to preach the Gospel to every creature according to the principles and methods laid down in the Scriptures; (2) to defend the Faith; (3) to provide for missionaries a board under which they can serve God and the people to whom they are sent free from fear that their efforts may be undermined by the unbelief of the supporting agency at home; (4) to provide for faithful, Bible-believing Christians an agency through which they can send their money with confidence that it will be used to preach the true Gospel.

President of the **Independent Board for Presbyterian Home Missions**, with headquarters at 756 Haddon Ave., Collingswood, N. J. This was organized in 1955 "to evangelize the lost, to challenge the apostasy, to build churches" — "to preserve the Faith, in faith."

President of the Board of Directors of **Faith Theological Seminary**, Elkins Park, Philadelphia 17, Pa. The Seminary was founded in 1937 as a

result of the gathering apostasy in the Presbyterian Church in the U.S.A. It was founded without resources, but with faith in God and with a great conviction that there is only one Gospel and that it and it alone must be preached to the ends of the earth. It was first located in Wilmington, Del., moving in 1952 to its present location in the fabulous Widener Estate. Its Charter states that it was to be a Seminary "of high educational efficiency and absolute loyalty to the Christian religion as taught in the Old and New Testaments," and this it is today. The Charter further states that its purpose is "to train thoroughly furnished and consecrated leadership for the Church of Christ. . . . Its graduates are to be well fitted to defend the full truthfulness of the Word of God against all attacks of modern infidelity or naturalism, and to interpret it in the light of careful and accurate study of its words in the original languages. . . . True piety is to be nurtured, and an attitude of devotion and constant prayerfulness inculcated. In another paragraph the Charter declares: "The Seminary shall never be subject to the dictates of any ecclesiastical body. It is to oppose ecclesiastical autocracy wherever found."

Member of the Board of Directors of **Highland College**, 450 Avenue 64, Pasadena 2, Calif. This school, a four-year, liberal arts Christian college, was founded in 1950. It is a part of the Twentieth Century Reformation, teaching in its classrooms Reformation principles. It is a school

which is contending for the Faith.

Vice-president of **Shelton College**, Skylands, Ringwood, N. J. This college continues the corporate existence of the National Bible Institute, New York City, which in turn in 1916 absorbed the activities of the Union Missionary Training Institute of Brooklyn, which was founded in 1885. National Bible Institute was founded by Dr. and Mrs. Don Odell Shelton in 1907 and incorporated in 1908. It became Shelton College in 1950 and moved to the Ringwood campus in 1953.

President of the Board of Directors of the **Christian Admiral**, a magnificent beach-front hotel at Cape May, N. J. A first-class Bible conference and freedom center, the **Christian Admiral** also offers the best in food and accommodations. Opened for its first season in the summer of 1963, the **Christian Admiral** welcomed thousands of visitors from all sections of the United States and from Canada.

Member of the Board of Directors of the **Navajo Bible School and Mission**, Window Rock, Ariz. This Mission was founded in 1933 by the late Rev. Howard A. Clark, an experienced missionary to the Navajo Indians, who served as the Mission's head for thirty years. The Mission has a number of preaching outstations and is at present working for a permit for the building and operation of a radio station to reach the Indians in that vast area of Arizona and New Mexico.

SUPPORTER OF REGIONAL AND NATIONAL COUNCILS

The regional councils of churches affiliated with the International Council of Christian Churches to which Dr. McIntire has given his support and in many cases his presence are listed below:

American Council of Christian Churches. Established in New York City, September, 1941. Annual meeting held the last week of September and the spring convention held the last week of April.

Latin American Alliance of Christian Churches. Established in Sao Paulo, Brazil, July, 1951, with 16 nations represented and 400 in attendance. Meetings held in Santiago, Chile, 1954; in Rio de Janeiro, Brazil, 1956; in Buenos Aires, Argentina, 1960; in Lima, Peru, 1961; Mexico City, 1963.

Far Eastern Council of Christian Churches. Established in Manila, The Philippines, November, 1951, with 12

nations represented and 110 in attendance. Meetings held in Karuizawa, Japan, 1953; in Singapore, 1956; in Seoul, Korea, 1960.

British Consultative Committee of the ICCC. Established in Edinburgh, Scotland, July, 1952, with 300 in attendance. First known as the English Consultative Committee. A number of conferences and rallies have been held, and a periodical, **Reformation Link**, is published.

Middle East Bible Council. Established in Beirut, Lebanon, August, 1952, with 9 nations represented and 215 registered delegates and visitors. Meetings held in Bethlehem, Jordan, in 1955; in Nahr es Safa, Lebanon, 1957, 1960; Leptokaria, Greece, 1963.

Canadian Council of Evangelical Protestant Churches. Established in Toronto, Canada, June, 1953. Meetings held annually.

Scandinavian Evangelical Council.

Established in Jonkoping, Sweden, July, 1955, with 450 persons in attendance, some of whom were from other nations. Meetings held in Hillerod, Denmark, 1957; in Oslo, Norway, 1959; in Skelleftea, Lapland, 1961.

ICCC European Alliance. Established in Hillerod, Denmark, August, 1957, with 10 nations represented and 200 in attendance. Meetings held in Oslo, Norway, 1959; in Brunnen, Switzerland, 1961.

India Bible Christian Council. Established in Kanpur, India, June, 1950. Meeting held annually. This Council published a monthly news bulletin and a monthly magazine, **Biblical Witness**.

Australian Consultative Council of the ICCC. Established in February, 1956. Meetings held regularly.

(Continued on page 16)

OUR CHURCH PROPERTY



LEFT, top to bottom: Bible Presbyterian Church, Haddon Avenue and Cuthbert Boulevard, Collingswood, N. J., our present edifice; Collingswood Presbyterian Church, Fern and Maple Avenues, the building we left; Tabernacle of Testimony, now remodeled and known as Fellowship Hall.

RIGHT, top to bottom: View of present buildings from the rear parking lot; Sunday School on its opening day in September, 1961; Tent of Blessing, occupied until the Tabernacle was completed.

A Portion of Dr. McIntire's Broadcast on April 10, 1963

*in which he discusses "Fundamentalist" and his
testimony in the United Presbyterian Church*

This week I am offering a packet that I call "The Truth About Carl McIntire," and I would like everyone that is a friend of ours, or everyone that is running into these criticisms of us, to get this particular packet. I decided that I would take a little time and actually deal with some of these statements and charges and accusations that are being made against me. Since the Russians have gone back, these various church journals are coming out and even pastors are putting little squibs in their church bulletins about Carl McIntire. And it is the line, of course, that they have got to discredit in some way McIntire so that people won't listen to what he is saying on the broadcast and won't support what he is trying to do.

Among the things that are being said is that McIntire is an ultra-fundamentalist. That word *ultra* is being added on to the word *fundamentalist*. Now I have not objected to the word *fundamentalist* through the years, because we have had the great modernist-fundamentalist conflict in our various churches, and the modernists represented the liberals who questioned the authority or the accuracy of the Bible, they questioned the virgin birth, and they questioned the blood atonement, and they were the liberals. The fundamentalists were those who stood by the great historic doctrines of the Christian faith; so we haven't objected to being called a fundamentalist, but we do object to being called an "ultra" because our views have not changed, the Bible has not changed, and the creeds have not changed, and the things we stand on have not changed. But all of a sudden we wake up and find out that we are being denounced as some kind of an ultra. Well this ultra line, I would like to tell you, folks, the ultra-right and the ultra-fundamentalist and all that sort of thing — if you want to read it where it really is played up, just read the Communist publications, because that is where you find that particular line.

Well, I would like to say about these church leaders around the country and these men who are writing these articles describing McIntire as some kind of an ultra and referring to what they call the *so-called* International Council of Christian Churches of which he is the president, where does it leave these gentlemen? Where does it leave these gentlemen when they call us an ultra? Because the International Council of Christian Churches and the American Council of Christian Churches with which we are associated has its great doctrinal standard, the basis of the co-operation of these churches, and it is not "ultra." All you have here is just the great doctrines of the Christian religion as they have been believed through the centuries by the great evangelical churches, and that is where we stand. And that is the position we take. Have we reached a day in our national life, in these church circles, where men who stand for the great doctrines of the Christian faith have become some kind of "ultras"? The Lord said the day would come when men would speak evil of you, and men who would even kill you would think that they would do you good service. And we have reached a day now when those of us who stand for what the Christian church has always stood for are evil spoken of — the International Council of Christian Churches has adopted the Apostles' Creed; is there anything wrong with the Apostles' Creed? Is a man or a council of churches that stands on the great

Apostles' Creed today some kind of ultra? Of course not.

Now the other accusation that is made quite generally is that McIntire is an unfrocked clergyman. The UNICEF Department of the United Nations has put out an attack on McIntire with this in it. Arthur Godfrey spoke on his program about it the other day, and I don't know how many people called me and sent me notes about it, but he called my name and said that I was an unfrocked clergyman, and then you read these stories that McIntire was deposed. Ladies and gentlemen, I am not "unfrocked." I am the pastor of one of the greatest Protestant churches in this country, and I have been pastor of this church now, will be in September of this year, thirty years. This church is a great missionary church that delights in hearing its pastor preach the Word of God to the people week after week. At the present time I am preaching a series of sermons on the Ten Commandments, and I have been going through the Book of Genesis on Sunday nights, verse by verse, and we are down now to next to the last chapter of the Book of Genesis. I believe the people need the Word of God.

All right, now, let me go back and give you a little of the history and the background that is behind all of this type of thing as they hurl it at McIntire. May I say to you people that my life is an open book and just as clean as it can be, and I want to say to you people that in the great modernist-fundamentalist conflict in the Presbyterian Church, the United Presbyterian Church now, in which I participated, I am very proud of the part that I had in it, and I thank God that I was privileged to stand for the inerrancy and the infallibility of the Bible. And when these men come around talking about McIntire being "unfrocked" and "defrocked" or "deposed" or whatever it is, they stop at that particular point and they don't go on to explain what was involved in that great controversy and what Dr. McIntire and his congregation did when they stood up for the Word of God. They just don't tell that part of the story. And now it is that part of the story that I would like to tell to you people.

I was born in Ypsilanti, Michigan, on May 17, 1906, in the Presbyterian manse there. I was reared in Durant, Oklahoma. I graduated from the State Teachers College there. I then finished my college education in Park College, in Parkville, Mo., and received my A.B. degree in 1927. In the fall of 1928 I went to Princeton Theological Seminary, which called itself the theological seminary of the Presbyterian Church. Immediately I became involved in the great conflict that was shaking that seminary and which was involved in the church. I was elected president of the junior class. The student body as such was divided over the great question of modernism and fundamentalism, and the struggle that was on at that time was to reorganize Princeton Seminary and make it conform to the inclusive pattern of the denomination. And it was at that point, back there in 1928, that Carl McIntire made up his mind that he was going to stand with the forces in the Christian world today that accept the infallibility of the Bible. It was back there that Carl McIntire made up his mind that he was going to stand by the Christ who was virgin born, sinless, and who shed His blood for sin. And Carl McIntire, from that day to

this, has been involved in these great controversies. And the struggles that we are engaged in right this very minute for our faith and for freedom are just a continuation of the issues that were shaking the church back in those days.

Now there are many details of this. We have written it out in various ways and we will be glad to send you the story now of "The Truth About Carl McIntire." But let me get now to the very heart of the issue at stake. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. became the center of controversy, and the man who led the great controversy was one of the most brilliant scholars of our generation, our century, Dr. J. Gresham Machen. Machen charged that the Board of Foreign Missions was sending out missionaries that did not believe in the standards of the church, that they were sending out missionaries that were actually preaching the modernist doctrine, and that missionaries were being sent out actually that were helping the Communist cause. Machen documented all of this in briefs. He went to his own presbytery, New Brunswick, here in New Jersey, and I went at that time to my own presbytery with the similar information and efforts were made through the channels of the church to get the denomination to rectify and to correct the situation and to bring the Board of Foreign Missions back around to the place where it would send out only missionaries who believed in the infallibility of the Bible, the virgin birth of Christ, and the precious blood of the Lamb. The efforts of Dr. Machen to bring about this reform inside of the church failed, and in 1933 Dr. Machen took the initiative in organizing an independent board, outside of the denomination. He called it the Independent Board for Presbyterian Foreign Missions. Dr. Machen invited me to be a member of that Board. I had become the pastor of this church in September of 1933, and with the consent of the elders of this church I became a member of that Independent Board and today I am still a member, and I am the vice-president of that great mission board today.

Now, ladies and gentlemen, when the General Assembly of the Presbyterian Church met in 1934, a mandate was adopted, directed against the Independent Board and the members of that Board. That mandate can be found in the Minutes of the General Assembly of that year. But it ordered the Independent Board to desist its activity; it ordered the members of the Board to resign forthwith or be disciplined. It ordered the sessions and the churches to support to the full measure of their ability the officially approved program of the denomination. Well, I am happy to tell you people that Dr. Machen and Dr. McIntire and the other men involved at that time said that they had to obey the Word of God instead of putting a mandate from a General Assembly supreme over their conscience.

Now this decision to obey the Word of God involved certain specific commandments. In the first place, the Bible tells us that if an angel from Heaven comes and preaches another gospel unto you, you are not to receive him, and to let him be accursed. Well no church board can command a Christian to support a mission program that that Christian believes is unworthy of his support. Now that is just plain, unadulterated Christianity; that's all. And, furthermore, when you are supporting a good mission board that is sending out the Gospel, you must be free to do so. And there wasn't anything wrong with an independent mission board sending our missionaries if Dr. Machen wanted to organize such a board. So we refused to obey that commandment of the General Assem-

bly and we chose instead to obey the commandments of the Bible.

Now Dr. Machen summarized it in a very beautiful statement and may I read you the statement which he made at that time; it is historic:

"Having been ordered by the General Assembly of the Presbyterian Church in the U.S.A. to sever my connection with The Independent Board for Presbyterian Foreign Missions, I desire to say very respectfully I cannot obey the order. Obedience to the order in the way demanded by the General Assembly would involve support of a propaganda that is contrary to the Gospel of Christ. Obedience to the order in the way demanded by the General Assembly would involve substitution of a human authority for the authority of the Word of God. Obedience to the order in the way demanded by the General Assembly would mean acquiescence in the principle that support of the benevolences of the Church is not a matter of free will but the payment of a tax enforced by penalties. All three of the above-mentioned courses of conduct are forbidden by the Bible and therefore I cannot engage in any of them. I cannot, no matter what any human authority bids me to, support a propaganda that is contrary to the Gospel of Christ; I cannot substitute a human authority for the authority of the Word of God, and I cannot regard support of the benevolences of the Church as a tax enforced by penalties, but must continue to regard them as a matter of free will and a thing with regard to which a man is responsible to God alone."

Now, ladies and gentlemen, that is Christianity. That is the liberty which you and I have in Jesus Christ.

Well, may I just say to you that in regard to this modernism and all that was going on, the Communistic angle was involved at that point. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. was supporting in its co-operative work institutions in China. They had two of their missionaries serving on the editorial board of the *Chinese Recorder*; and the president of Yenching University over there, which they were supporting, who was favorable to Communism, wrote an article in the August issue, 1934, in which he says, "I am of the opinion that economically Jesus advocated the abolition of the system of private property and the adoption of the public possession of all things." He goes on to say, "Jesus was not in favor of the existence of the family system." But you had a Board of Foreign Missions that was supporting an institution over there that was actually teaching and propagandizing for the Communists. And one of the strongest confirmations of this came about years later when Dr. John A. Mackay, who was president of the Board of Foreign Missions and also president of Princeton, made his appeal for the recognition of Red China and the admission of Red China into the United Nations. And I quote you directly from him, "Many of the Chinese Communists have been educated and trained in our Christian schools and universities." He gave that as one reason why we should now recognize Red China.

Now coming back to the struggle that ensued following this Mandate and the refusal of these Christian men to obey it, I must say to you that my local church here in Collingswood, thank God, stood with its pastor. We had been and were the great missionary church in our particular presbytery, and our church refused to send any money to the Board of Foreign Missions of the denomination, waiting to see if this situation could be rectified. But when it was not rectified, then our church began to support the Independent Board.

Now when I refused to resign, I received an order from the General Assembly. They put me on trial, and they made up some charges that I was violating my ordination vows, and the like. But the specifications and the substance of it was that I had refused to obey the General Assembly. It was the funniest trial you ever saw. They asked me if I was a member of the Board. I said, Yes. They wanted to know if I had resigned. I said, No. They said I was guilty. Well I was guilty in their opinion, and because I refused to resign and because I appealed in my conscience to the Word of God, I was ordered suspended from the ministry and told that I could not take Holy Communion. That is what they did to us. Well, I can tell you, folks, it really stirred up the people around here that had been sitting under our preaching and knew that we were serving Jesus Christ and were putting Christ first.

You know, folks, Christ Jesus is your Lord. He has to be above the authority of a church when that church would command you to do something that you believe is contrary to His will. Jesus Christ has to be the head of the authority of the state. When the state tells you to do something that is sin, you have to obey Christ instead of men. So that is the issue that was involved. Well, we appealed to the General Assembly and in 1936 the General Assembly's Judicial Commission said we were guilty and they ordered us suspended from the ministry of the church. That was the order. Well, thank God, denomination is a voluntary association and my congregation and the pastor joined in renouncing this jurisdiction and we stepped out. We did that on June 15, 1936. Well, after we had left and continued as a congregation the Presbyterian testimony which we had, the Presbytery went through the form of "deposing" me because I had not accepted the suspension. That was the way in which it was done.

Now, ladies and gentlemen, the Bible Presbyterian denomination, which was born out of this controversy, repudiated the whole thing as unlawful, they repudiated it as contrary to the commandments of Christ and set up a Presbyterian denomination that would make Jesus Christ the Lord in that church, and not the will of an ecclesiastical machine or hierarchy that was trying to browbeat men to support the program that they wanted to put out through the Board of Foreign Missions. And, ladies and gentlemen, it was back in those early days of my ministry that God taught me the greatest lessons of my life, and I haven't compromised His Word since that day. And from that day unto this present time we have been standing up for the truth and for freedom and for liberty.

Well, of course, the Presbyterian Church then pursued us, they took us to court; the judge gave the decision in regard to our church property, and in 1938 in March this congregation here, God bless them, walked out and left a beautiful structure that they themselves had built, and we went down to a vacant lot and started all over again.

We started in a tent, then we built a tabernacle, and today we have a city block of property here that is worth over a million dollars. And God has blessed and built this church and we have stepped out all these years on faith. Folks, we believe God is greater than the General Assembly. And we believe God Almighty is greater than the United States of America. We believe, as the Prophets have believed, that there is a God in Heaven and that He will vindicate the men who stand for Him and for His precious Word. Amen.

Now imagine the attack being made upon me now. And they say I am unfrocked. They say I violated my ordination vows. But they don't tell you what happened. They cover it all up and they just use the idea that maybe it is a disgrace for a minister to be deposed. No, ladies and gentlemen, it was not a disgrace for Martin Luther to be deposed. It was not a disgrace for John Calvin and John Knox and these great men of a former day to stand up for their faith and to suffer for it. And when these attacks come upon me as George Cornell spreads this sort of thing around the country I want to stand up and fight, and tell everybody everywhere what we have done in the name and for the service of Jesus Christ.

Now I have given you this story briefly. And we need churches in this country that will obey the Word of God and that will be filled with people who will honor the name of Jesus Christ above every other authority and power upon the face of this earth.

Beloved, I am a simple Christian who believes he must obey Jesus Christ who redeemed him by His blood. That is being a Christian, and I want to be a good one.

SUPPORTER OF REGIONAL AND NATIONAL COUNCILS

(Continued from page 10)

Regularly organized national and local councils affiliated with the regional councils and established to promote the International Council of Christian Churches include the following:

Confederation of Evangelical Fundamentalist Churches of Brazil, which publishes a periodical, **O Fundamentalista**.

Malaysia Council of Christian Churches, which publishes **Malaysia Christian**.

Hawaii Council of the ICCC, which is responsible for the airing of the 20th Century Reformation Hour in Honolulu.

Auckland Consultative Council, New Zealand, which publishes **The Contender**.

Launceston Auxiliary of the ICCC, Tasmania.

Association of Fundamental Baptist Churches, The Philippines.

Organization to Promote the Work of the ICCC, The Netherlands.

Argentina Consultative Committee.

South African Council of Christian Churches.

Jamaica Consultative Committee.

British Guiana Council of the ICCC.

Chilean Council of Fundamentalist Christian Churches.

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