

## COLUMBUS SYNOD SECRETARY REJECTS DOCTRINE OF PREMILLENNIAL RETURN OF CHRIST: PROMOTES VIEW THAT MILLENNIUM BEGAN WITH FALL OF ROME

The general secretary of the Committee on National Missions of the Bible Presbyterian Synod (Columbus Synod), the Rev. Jay E. Adams, St. Louis, Mo., has recently published a book which rejects in toto the premillennial view of the return of Christ and outlines "what is currently called 'Amillennialism.'" Mr. Adams entitles his book, *Realized Millennialism*, and he announces that we are in the millennium at the present time. Mr. Adams testifies, "It has been a long difficult trek from pretribulation Premillennialism to my present position. But having arrived, I am convinced that the destination was worth the journey."

Bible Presbyterians generally may be shocked but those who have been following the difficulties between what is called the "Collingswood Synod" and the Columbus Synod and know some of the underlying currents are, of course, not surprised. Mr. Adams, however, holds a key position in the life of the Columbus Synod. As general secretary of the Committee on National Missions he has more to do than anyone else with the forming of new churches and their pastors. Under his leadership, and particularly with the zeal in which he promotes his teaching which he says, "I have digested through the years," we have evidence of a fundamental change taking place in the Columbus Synod.

That portion of the Bible Presbyterian Church known as Columbus Synod is moving along an entirely different road, and we do not think that Bible Presbyterians should go that way if they desire to preserve the historic testimony and position of the Bible Presbyterian movement. Time reveals many things!

### I

What is known historically as the premillennial view of Christ's return has been a very important historical issue with the Bible Presbyterians.

One of the points which brought about the formation of the Bible Presbyterian Church was just this. In the historic Articles of Association, 1937, the first written document of any kind pertaining to the development of the Bible Presbyterian Church, it was said by those who signed it, "We propose to amend these standards (Westminster Confession of Faith and Catechisms) in any particular in which the premillennial teaching of the Scriptures may be held to be obscured."

Behind this was the struggle which had developed within the Presbyterian Church of America (now Orthodox Presbyterian

Church) after the death of the late Dr. J. Gresham Machen. Leadership connected with Westminster Theological Seminary was determined that the infant church would be an amillennial church, though the great rank and file of the people and practically all of the churches which had separated and which were identified with the movement were strongly premillennial churches. The leadership in Westminster Seminary declined to permit the premillennial view to be presented and taught as an alternative view. This was one of the reasons Faith Theological Seminary was established. It remains premillennial today!

When, therefore, the Constitution of the Bible Presbyterian Church was adopted, sections of the Confession of Faith and a considerable portion of the Larger and Shorter Catechisms dealing with matters of eschatology were changed to conform to what was known generally as the premillennial view.

The accepted premillennial view within Reformed circles at that time rejected a dispensationalism which did violence to the unity of the covenant of grace but recognized that there are dispensations taught in the Bible. The outline of the premillennial view which was at that time accepted as pre-tribulation rapture followed a well-established pattern.

1. *The blessed hope*, the rapture, when Christ called His bride, into the air. This could take place any moment.

2. *The tribulation period*, generally reckoned about seven years in length with an apostate church, a world government and dictator, and with the most terrific aspects of the period manifesting itself in the latter half, two and a half years.

3. *The revelation of Christ*, His return in judgment upon the old world and the nations to set up His own millennial kingdom.

4. *The millennium*, the reign of Christ over the earth with His saints for 1000 years.

5. *A resurrection of the ungodly*, the final judgment of the Devil, and the ushering in of the new heavens and the new earth where-in dwelleth righteousness, and the coming down of the city of God, the New Jerusalem, to abide on the earth.

When one spoke of premillennialism this is what it was generally understood he was accepting. These are the views that were being preached in the Bible Presbyterian churches.

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## I Presided at an Anti-Khrushchev Rally

BY CARL McINTIRE

The American Council of Christian Churches sponsored a series of Faith and Freedom Rallies in the United States in cooperation with refugee groups from behind the Iron Curtain as a vigorous protest against peaceful coexistence and the coming of Nikita Khrushchev, a beastly tyrant, to be the honored guest of the United States of America. It was my privilege to preside at the one held in Philadelphia and I did not know that the Rev. Carl J. Reitsma of West Collingswood even attended the Philadelphia meeting until his article appeared in *The Presbyterian Guardian*, September 25, declaring the appeal by the meeting was indeed "carnal." He insisted that the arrangement for the meeting itself "was either a costly blunder in calculation or a carnal publicity stunt unworthy of a Christian." Yet, on the basis of this one meeting, with no further evidence, he makes a blanket condemnation by declaring, "The Twentieth Century Reformation Movement is religion on a side-track." The movement itself, with all of its varied activities and testimony "for the Word of God, and for the testimony of Jesus Christ," cannot be so slandered by one meeting even if all that is said against the meeting were true.

Mr. Reitsma, however, manifests a rather familiar dialectic. He highly commends the meeting and turns around and severely condemns it. He writes:

"The speakers contended that to bring Mr. Khrushchev to the United States was a dreadful wrong. . . .

"In my judgment this is a good case against Khrushchev and we are indebted to the American Council. . . . We may be glad that someone spoke out against his coming."

Later, in the same article, he writes: "Things were kept general and only Khrushchev appeared to be the sinner. What a pity. Surely, this is mis-directed zeal." On one hand, he is glad for such a good case against Khrushchev; on the other hand, he pronounces pity because Khrushchev "appeared to be the sinner."

I object strenuously to the twisting of what was actually done and some of the things that were actually presented which appears in Mr. Reitsma's article. He says the emphasis was "upon Goodness rather than God."

The entire service, a memorial service, was conducted in the name of the Lord and for the glory of God.

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## COLUMBUS SYNOD SECRETARY . . .

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As time passed, there arose some within the Synod who began to speak of a "mid-tribulation rapture" and "post-tribulation rapture," but they insisted that they were loyal premillenarians even though they did not accept the imminent return of Christ. This teaching caused disturbances in some of the Bible Presbyterian churches. It caused some ministers to shift their pulpits.

### II

Now Mr. Jay Adams comes forth with a bold, forthright presentation of the amillennial position. He claims, "Many—perhaps most—conservatives are on the move, eschatologically . . . many are hovering on the brink of a complete repudiation of Premillennialism, but are hesitant to take the step."

Mr. Adams thinks that he has offered them the safe place to land.

For those who delight in the Blessed Hope with all of its inspiration and challenge to the believer, the system offered by Jay Adams is gloomy and pathetic. A few of his statements will illustrate how far afield this National Missions spokesman has gone.

1. Adams writes: "The Realized Millennialist says the 1000 years began in early New Testament times and continues at present" (p. 61). This millennium, Adams says, corresponds to the kingdom of God. He presents a chart identifying the death of Christ and then he says that the two main enemies were the Jews and the Romans and that the world-wide kingdom of God, or the millennial period—1000 years—began at the fall of Rome. He says, "What believer will deny that ever since the fall of Rome, there has been only one truly world-wide kingdom in existence—the kingdom of God?" (p. 63.) When Mr. Adams identifies the 1000-year period of Revelation 20 with his program, he does not hesitate to accept the full impact of his fantasy by saying that this 1000-year period has already lasted almost 2000 years, "Already the 'millennium' has lasted almost two thousand years" (p. 64). So he explains, "The new kingdom of God officially began at the death of Christ, when principalities and powers were despoiled, but it became a reality when the Roman empire fell. The short time was that overlapping period when Satan's tottering world-kingdom coexisted with the newly-spawned world kingdom of God" (p. 61).

2. But Revelation 20 also speaks about Satan being bound for this period of 1000 years. But this does not please Mr. Adams. He proceeds to argue that Satan has been bound at least to a degree since the fall of the Roman empire and that when this period, the Realized Millennium, comes to its close, Satan is going to be more fully released to go out and do his devilish work of deceiving the nations more than they are at present being deceived.

Mr. Adams writes: "A word should be said about the millennium as a length of time. The thousand years is an 'ideal' period meaning a long time. It is set in contrast to the shorter designations (3½ years, 42 months, etc.) which describe the time of intense suffering of the saints" (p. 64). And all of this Mr. Adams thinks actually took place before the fall of the Roman empire.

3. Another point where Mr. Adams is confused has to do with the question of the first and the second resurrection. To the premillennialist the first resurrection is the resurrection of the righteous dead, the Rapture, when they will be given their glorified bodies; and the second resurrection, spoken of in Revelation 20, is of the wicked dead, "The rest of the dead lived not again until the thousand years were finished." But to get his "Realized Millennium" fitted into this picture he has to insist that there will be simply a final general resurrection of all men. He says, "There is little need to debate this matter further, for it is the logical consequence of the interpretation of the first resurrection as a spiritual and non-physical event" (p. 70). And this second resurrection, therefore, will be the one general resurrection of the good and the bad all at the same time. He insists that Matthew 25:31-46 demands such a general resurrection.

4. There are many, many points in this fantastic system of Mr. Adams that lead the Bible Presbyterian to stand aghast at the thought that such could be presented within the Bible Presbyterian Church by a man who is in a particularly sensitive position to carry on this work.

He writes, "A final note should be appended concerning the important, but greatly neglected, 21st and 22nd chapters of Revelation" (p. 70). These are the chapters that speak of the new heavens and the new earth and the Holy City, New Jerusalem, coming down from God out of Heaven. Here he just cannot go along with the literal interpretation. He says, "A literal interpretation involves the idea of God dwelling literally upon the earth in some special way. . . . This last idea seems to be a somewhat unlikely picture, when understood literally. It may be wise to reserve judgment concerning the exact location of the eternal abode of the believer" (p. 71). He describes the language which is used as an attempt "to 'get at' what is actually beyond us."

This book has been called to the attention of the Columbus Synod by the "Bulletin News Supplement" published by the Publications Department of the Bible Presbyterian Church.

### III

One thing is commendable about Mr. Adams' book. He makes it very plain what he rejects and what he advocates. He says, "Realized Millennialists are all postmillennial with respect to the advent of Christ" (p. 19).

This, of course, means that the church has no right to expect the return of Christ until

after the millennium is finished. The Blessed Hope is no more!

Let every Bible Presbyterian recognize that this development concerns the Columbus Synod churches only. Nothing of this kind is in the Collingswood Synod Bible Presbyterian churches. It is very gracious of God that, in His providence, in the falling out of the difficulties which developed, the Collingswood Synod brethren are man for man believers in the pre-tribulation, premillennial return of Christ, which was the recognized position and accepted position of the church when the constitution was adopted. There are, of course, details and other matters on which brethren do not all see exactly alike, but, on this question of amillennialism versus the premillennial view of Christ, the Collingswood Synod men are clear.

Furthermore, the center of theological leadership for the Columbus Synod in Covenant College is not clear. The men in that institution are not agreed on these matters in any sense of the word. On the glorious doctrine of the Blessed Hope, which means and should mean so much in the life of the Bible Presbyterian Church, the Columbus Synod churches are and will be in a state of uncertainty and confusion.

On the other hand, Collingswood Synod churches rejoice in the doctrine of the premillennial return of Christ. There is no issue about the question in their midst. The Board of Directors of Faith Theological Seminary sometime back, when it realized what was happening and the way in which these lines were developing in the church, declared that it interpreted the statement that the Seminary was premillennial to mean that the pre-tribulation Rapture was in the premillennial view of the return of Christ. This is what the Board members all meant when Faith Theological Seminary was originally established and the questions of mid-trib, post-trib, "Realized Millennialism," etc., were not an issue.

### IV

When the Bible Presbyterian Church was established it was established as a premillennial church! There was, of course, room for differences of opinion on details and the like, but that there might be no possible misunderstanding of the church's teaching the amendments which were put into the Larger Catechism and the Westminster Confession were definite and clear.

Several of these need to be brought out again for the church to see, particularly in view of Mr. Adams' clear-cut repudiation of the position maintained by the Confession of Faith. Concerning the Rapture, Question 84 of the Larger Catechism reads, "Shall all men die?" Answer, "Death being threatened as the wages of sin, it is appointed unto all men to die; for that all have sinned. However, believers in Christ who are alive on the earth at his return will not die, but will be caught up to meet him in the air."

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# Independent Board States Historic Position Of Its Presbyterian Testimony: Carefully Prepared Document Gives Picture to Churches

(Resolution unanimously adopted by the Board.  
Photographically reproduced from *Biblical Missions* of  
August-September, 1959)

A

## RESOLUTION ADOPTED BY THE INDEPENDENT BOARD FOR PRESBYTERIAN FOREIGN MISSIONS

June 25, 1959

(The Board voted on the same date to publish this resolution in its entirety in *Biblical Missions*.)

The experience which The Independent Board for Presbyterian Foreign Missions has had in the last five years at the hands of the Columbus Synod and its leaders has led the Board through deep and troubled waters. What is known as the Columbus Synod has openly repudiated and withdrawn its endorsement and commendation of this Board. Former members of the Board, together with the general secretary, have been constituted by the Columbus Synod into a Board of Foreign Missions known as World Presbyterian Missions, Inc., under its direction and ownership. The formation of W.P.M., with its activities, and the attacks which have been made upon The Independent Board members, officers and various missionaries, demand that The Independent Board defend its position, maintain its integrity, bear witness to its Charter and constantly glory in its allegiance to its Head, the Lord Jesus Christ.

In many points the attack made upon this Board has corresponded with the attack made upon the Board by the General Assembly of the Presbyterian Church in the U.S.A. in its great conflict of 1934-1936. Foremost of the recent attacks have been those made upon the president of the Board, Dr. J. Gordon Holdcroft, and various other members. These attacks followed an administrative decision of the Columbus Synod's Judicial Commission arbitrarily declaring that those who had attended the Collingswood Synod meeting had joined another denomination. The Presbytery of Philadelphia of the Bible Presbyterian Church, to which Dr. Holdcroft belonged, summarily, without a hearing, removed him from the Presbytery. (Membership in the Bible Presbyterian Church for a minister is only in the Presbytery.) This action, without preserving the rights of the individual minister guaranteed in the Constitution and upheld by the ordination vows of all ministers, constituted an ecclesiastical execution.

In the case of the late Dr. J. Gresham Machen, the first president of this Board, the Presbyterian Church in the U.S.A. adopted a mandate which maintained that membership in The I.B.P.F.M. was a disloyal act. The Presbytery of New Brunswick, to which Dr. Machen belonged, proceeded to file charges against him and placed him on his defense. Though his trial was a farce and a mockery, in that his guilt was accepted on the basis of the mandate of the General Assembly of 1934, Dr. Machen's actual suspension from the ministry and removal from the church came only after his Presbytery carried out a form of trial, and after appeals were taken both to the Synod and to the General Assembly. No such trials, hearings, appeals were granted to the third president of the I.B.P.F.M.

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# Earl Pinckney, Missionary, Explains Withdrawal From Columbus Synod

The Rev. Earl E. Pinckney, missionary to Brazil under the Independent Board for Presbyterian Foreign Missions, has written a letter giving in detail his reasons for asking the Philadelphia Presbytery of the Columbus Synod to transfer him to the Collingswood Synod or to drop him from the roll. The letter in full follows:

July 17, 1959

Rev. Kenneth Horner  
Rev. William Mahlow  
Rev. John Palmer

Dear Brethren:

"This know also, that in the last days perilous times shall come"; if we be unfaithful, "yet he abideth faithful: he cannot deny himself" (2 Tim. 3:1; 2:13). "For if thou altogether holdest thy peace at this time, then shall enlargement [relief] and deliverance arise to the Jews from another place: but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:13, 14.)

That we live in perilous times none can deny. Possibly these are the most perilous for the church of Jesus Christ since the days of the great persecutions before the time of Constantine. Being such, the words of Paul to Timothy in his second letter are very appropriate for our days. In such times in the past God has raised up men and movements to carry on a faithful witness to the Word of God and the testimony of Jesus Christ. These men and movements have served to encourage Christians to be faithful and busy in the work of the Lord. Looking back into history we can recognize the men and movements that God has used in His providence. In our days, it is more difficult because of the human frailties to be certain we are of that group that is best serving the cause of Christ. However, we must decide in which cause we want to dedicate our lives.

In my first letter I stated in a few words my convictions and desire for transfer to the New Jersey Presbytery of the Collingswood Synod. After prayer, study of the Word, study of many of the documents published during the period leading to the division of our church, recollection of personal experiences while at Shelton, Faith, Quarryville, and our years here, I am convinced that my first decision must stand and therefore confirm my request that I be transferred to the New Jersey Presbytery of the Collingswood Synod. If the Philadelphia Presbytery doesn't issue letters of transfer, then I must request that my name be taken from the roll of the Philadelphia Presbytery as a minister under its jurisdiction.

As has been expressed in your letters and in my previous ones, this decision has nothing to do with the personal esteem and love that I have for you or many of the brethren in the Columbus Synod. This is based purely on my convictions on the principles involved. Please do not feel that I have slighted or taken lightly your counsel to wait until our return to make our decision. I feel it is much better as is.

I do not want to enter into extended letter writing but feel that I should give some observations which have in-

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## COLUMBUS SYNOD SECRETARY ...

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That this Rapture was to take place before the millennial reign of Christ and not at the end of a "Realized Millennium" in a general judgment, as Jay Adams now teaches the church, is clear from Question 86, "What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?" The answer reads: "The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which even in death continue united with Christ, and rest in their graves, as in their beds, till at the return of Christ they are again united to their souls and live and reign with him upon the earth a thousand years. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of ungodly men, after the millennial reign of Christ." (Italics ours.) The righteous are to be raised before the millennium, the ungodly are to be raised after the millennium.

So far as Mr. Adams' view of the first resurrection being some kind of spiritual resurrection and the second one being the general resurrection, Question 87 gives the answer, "What are we to believe concerning the resurrection? Answer: "We are to believe that there shall be a resurrection of the dead, both of the just and of the unjust: when Jesus Christ returns the just that are then found alive shall in a moment be changed; and the self-same bodies of the dead in Christ which are laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body in the first resurrection. The bodies of the wicked shall, after a thousand years, be raised up in dishonor by him as an offended judge in the second resurrection." The Catechism clearly separates the resurrections. We have a question, Question 89, "What shall be done to the wicked after their resurrection?" Answer, "After their resurrection, the wicked shall be judged, and, upon clear evidence and full conviction of their own consciences, shall have the fearful but just sentence of condemnation pronounced against them; and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both

of body and soul, with the devil and his angels for ever." And then Question 90, "What shall be done to the righteous after their resurrection?" Answer, "After the resurrection, the righteous, being caught up to Christ in the clouds, shall be openly acknowledged and acquitted: shall join with him in the millennial reign, and the judging of reprobate men and angels: and shall be received into heaven."

Mr. Adams' views are so radical on this subject within the Bible Presbyterian Church that if they were to be accepted, as apparently he believes they are being accepted in increasing numbers, then the Confession of Faith and Catechisms will definitely have to be changed in these particulars and these references modified or removed.

In the Confession of Faith, Chapters XXXII and XXXIII make very clear the premillennial position concerning the return of Christ.

At the return of Christ we are told "such living persons as are found in him shall not die but be changed," and then, "The bodies of the unjust shall, after Christ has reigned on earth a thousand years, be raised by the power of God to dishonor." The section entitled, "Of the Last Things," Chapter XXXIII, is specific with regard to the millennium: "God hath appointed a day (which word in Scripture in reference to the last things may represent a period of time including the thousand years following the visible, personal and premillennial return of Christ), wherein he will judge the world in righteousness by Jesus Christ." Even the word "premillennial" will have to be taken out of the Confession of Faith.

It must be emphasized that this is not an issue in the Collingswood Synod and this development which we have seen coming on brings out into the open now a matter which every Presbyterian who calls himself Bible Presbyterian and rejoices in the stand of the church and its history cannot ignore.

We invite and urge all the Bible Presbyterian churches which recognize the Columbus Synod but believe and rejoice in the premillennial return of Christ to face up to this condition and instead to declare their adherence to and their recognition of the Collingswood Synod where the historic position of the church is being honored, where there is peace in regard to these issues, and where the great struggle and testimony of the church is continuing to be carried on as it was founded.

### V

So far as the Collingswood Church is concerned there is a very interesting angle to this development. The Covenant Bible Presbyterian Church in Haddonfield, which was formed by a group withdrawing from the Collingswood Bible Presbyterian Church, had Mr. Jay Adams as their first pastor and he continued until he accepted the position

of general secretary of the National Missions Committee.

The group that withdrew from Collingswood were premillennialist, pretribulation premillennialist. The Collingswood Church has been instructed under the ministry of Russell Painter, Harold S. Laird, and Carl McIntire. Here the pretribulation, premillennial view of the Rapture has been held, believed, rejoiced in, and it has indeed been a Blessed Hope. In fact, this emphasis upon the second coming of Christ has been considered one of the marks of a "fundamental church."

When this group left the Collingswood Church they called as their pastor Mr. Adams, many of them not knowing that their pastor held these views, or, as he says in this book, "I have digested through the years."

The tragedy is that when people were disturbed by the propaganda that was put out by the leaders of the Columbus Synod against leaders in the Collingswood Synod, when the drive was on to develop a Synod-controlled church with more power at the top, the people were led along by personalities, stories, rumors, false reports, and tales, and a careful consideration of what was actually involved doctrinally did not become a factor.

The people in the Collingswood Church can rejoice that they have been delivered from all this and that the teaching of the Collingswood Synod and the ministers of the Collingswood Synod's churches will not disrupt the churches with these strange ideas that the millennium began at the fall of the Roman empire.

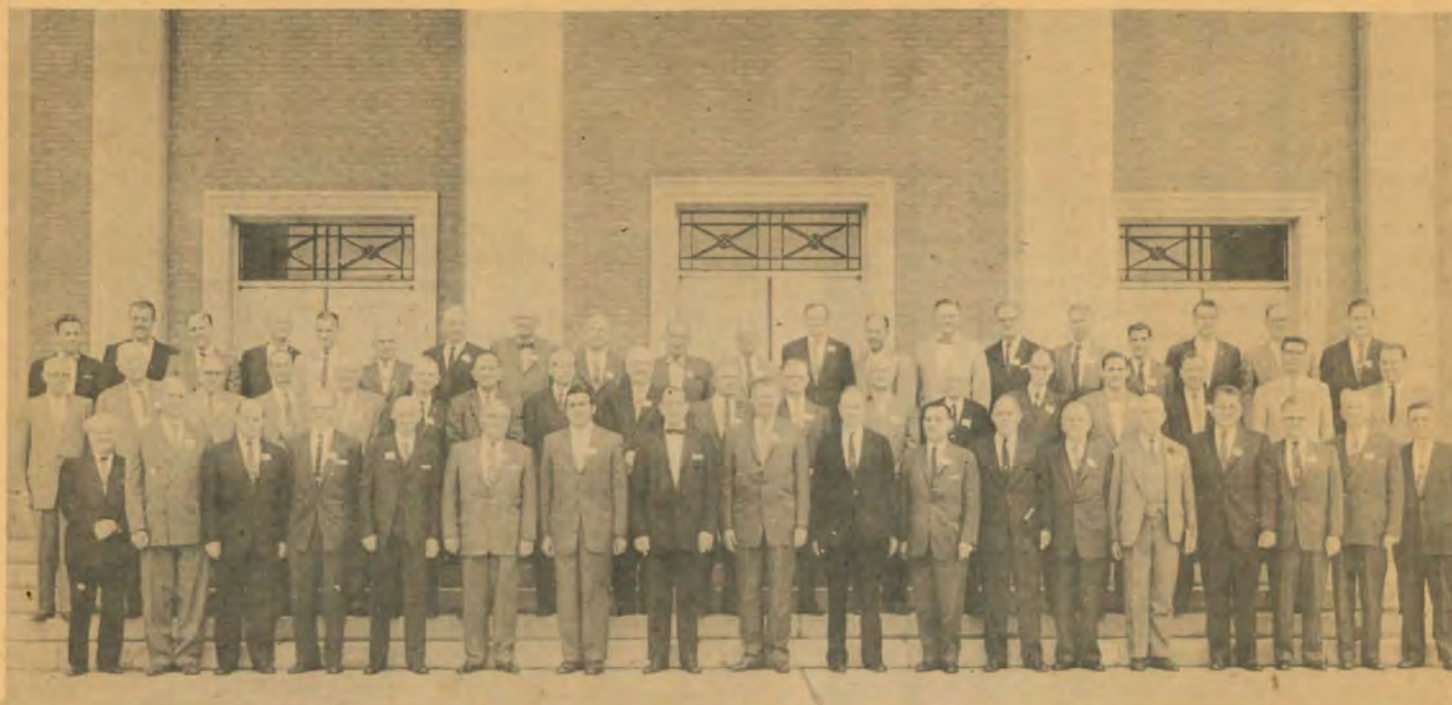
So the Blessed Hope is gone. It is on the way out when the key man in the whole National Missions program is promoting these views with a personal zeal as he works to build the churches. After all, it does make a difference what kind of churches you build and what these churches are taught concerning the return of Christ. These are the days of apostasy and the end time is upon us, and it is a great comfort and an inexpressible joy to believe that we should honestly, sincerely watch daily for Christ, for we know neither the day nor the hour wherein the Son of man cometh.

Mr. Adams' views also on the "tighter synod" are most significant. He took the position that, when the Columbus Synod withdrew from the American and International Councils of Christian Churches, only the Synod had a right to speak for the church, the churches, and the members of the church in this matter, and that not even a local church or an individual member in the church could associate themselves with the ACCC and the ICC. This was very, very tight indeed and it surely took away the liberty from the local churches and the individuals in the churches which has been clearly guaranteed

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## 23rd General Synod, Bible Presbyterian Church, Collingswood, October, 1959



### TO ALL BIBLE PRESBYTERIANS

This issue of *The Free Press* is directed primarily to the members of Bible Presbyterian churches, especially those that are connected with the Columbus Synod.

As time moves on it is apparent that a large number of the individuals who are members of Columbus Synod churches do not know what has been taking place in the Church. Their leaders have kept the truth from the people.

A letter received in the radio mail of the 20th Century Reformation Hour, dated October 27, 1959, from Washington, D. C., had this to say:

"I am a member of the Bible Presbyterian Church, 3038 Q St., N.W. I joined this group years ago when you first came out of the old Presbyterian Church. I was a member of Fourth Presbyterian Church . . .

"Now I have just learned that our church is in the Columbus Synod and I am not very happy about it. . . . What would you suggest I do?"

"I hear your broadcast . . . every day over WFAX, also hear good sermons over radio on Sunday. Dr. Dale Crowley who has 15 minutes just before you often mentions your program that follows."

This letter could be duplicated a good many times.

This issue of *The Free Press* reproduces in full the resolution of the Independent Board for Presbyterian Foreign Missions.

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### The Commissioners

The 70 ministers and elders, officially appointed commissioners to the 23rd General Synod of the Bible Presbyterian Church which met in Collingswood, N. J., October 21 to 26, 1959, are as follows:

#### MINISTERS

Abbott, Paul R., Jr., Barrington, N. J.  
 Albany, William H., Jr., York, Pa.  
 Arcularius, Philip duB., Lakewood, N. J.  
 Calkins, Charles S., Sodus, N. Y.  
 Chrisman, Charles Dana, Nanuet, N. Y.  
 Clark, J. Phillip, Philadelphia, Pa.  
 Cleveland, Emmett N., Chester, Pa.  
 Dickerson, Robert V., Long Beach, Calif.  
 Dobson, H. Wallis, Greenville, S. C.  
 Dunzweiler, Robert J., Elkins Park, Pa.  
 DuVall, Robert H., West Chester, Pa.  
 Eelman, Cornelius M., Edmonton, Alta.,  
 Canada  
 Eppard, Alfred W., Wilmington, Del.  
 Faucette, A. Franklin, Lakewood, Ohio  
 Faucette, William C., Kalispell, Mont.  
 Fincke, George W., Jr., Coatesville, Pa.  
 Fullerton, H. C., Lake Worth, Fla.  
 Fulton, John W., Pitman, N. J.  
 Gordon, Lynn Gray, Seattle, Wash.  
 Hall, Victor R., Concord, N. C.  
 Hanna, James W., Haddon Heights, N. J.  
 Hawks, William S., St. Joseph, Mo.  
 Holderoft, J. Gordon, Philadelphia, Pa.  
 Hunter, Adam B., Tacoma, Wash.  
 Irving, William M., Jr., Mentmore, N. Mex.  
 Jackson, Charles S., Morrisonville, Ill.  
 Janbaz, John E., San Bernardino, Calif.

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### RESOLUTION ON COLUMBUS SYNOD

We call to the attention of the brethren the fact that the Columbus Synod group which has left us has changed considerably the testimony which we had.

1. Church after church is dropping the name "Bible Presbyterian" from its title and identifying itself before the world in the advertising, billboards, as "First," just "Covenant Presbyterian Church," etc.

2. A strong, centralized synod has developed with denominational control at the top of: (a) the press, (b) the seminary, (c) the college, (d) Christian education, (e) home missions, (f) foreign missions. The mind of the leadership in this synod has been radically changed on these particular matters from the historic position of the synods.

3. A move has been made and is under constitutional progression to unite with the Reformed Presbyterian Church and to adopt a different name from that which God has honored and in which we delight.

4. The distinctive position which the Bible Presbyterians have maintained on separation has been seriously compromised in the attitude of various churches to the Billy Graham evangelistic campaigns and what is known as ecumenical evangelism. The distinctive separatist position which we maintain has further been compromised in that some brethren have been willing to unite in union evangelistic efforts with the modernist churches and have been willing to unite with the inclusivist ministerial associations.

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## I Presided ...

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I read Psalm 46 in full, "God is our refuge and strength."

Dr. Clyde Kennedy, president of the American Council of Christian Churches, concluded his masterful address, "Let us return then to God; let us humbly seek His face and implore His divine help in our nation's crisis. Above all, let us confess our faith once again in the living God who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. This is the world for which Christ died. . . . Let us look to Him in this hour of our nation's peril."

To say that the emphasis was "upon Democracy rather than the Gospel, upon Survival rather than Salvation" neglects the well-balanced presentation of the counsel of God. Captain Wayne Montgomery took a text and preached a sermon. Dr. Kenneth Kinney also took a text and quoted at length from the Bible. The meeting exalted the living God as the Author of liberty. Mr. Reitsma admits, "We sang, 'I Love to Tell the Story,' and reference was made to John 3:16, but the Bible passages were mainly directed toward Mr. Khrushchev and the Communists, thus: 'Abhor that which is evil, cleave to which is good,' and 'Resist the devil and he will flee from you.'"

There was nothing wrong in using these mighty exhortations of the Scripture in dealing with the problem which we face with godless Communism. Thus he condemns the meeting, "It was a hard, cold, and lifeless meeting." This was thoroughly challenge. It was a warm, spiritual meeting. There were tears and Amens. Time and time again the company interrupted the various speakers with their applause. We would not call this very lifeless.

There is a false twist to Mr. Reitsma's article. He said, "Our enemy is not Khrushchev but Satan and all the hosts of the wicked." And then he quotes, "We wrestle

not against flesh and blood," etc. But this is exactly what was said at the meeting. He even quotes the text, "Resist the devil and he will flee from you." It was recognized that Khrushchev was Satan-inspired. But to quote some of the very texts that were used in the meeting itself against the things which the texts themselves were offered to support is indeed a very fine twist.

Another example of Mr. Reitsma's unjust and unkind criticism is seen in a paragraph in which he tries to make it appear that the American Council had joined in common cause with Roman Catholicism, "Can the distinctives of our faith just be set aside to make common cause with Catholicism against Communism?" Nothing like this was done. The American Council of Christian Churches was co-operating, not with the Catholic Church, not with Catholicism, not with any Catholic organization or Catholic priest; it was co-operating only with well-organized refugee groups which were not religious and which were not political. They are the different patriot refugee groups organized in this country to work by every possible means for the liberation of their own relatives and nation, and to arouse the American people to the seriousness of the present threat to our own liberty. The program, prayers, speeches, all were in the hands of the American Council, and each refugee group was asked to provide one man who would give his testimony to what the Communists had done and each individual appearing on the program appeared as the official spokesman of his organization.

The service was a Protestant service from beginning to end. Nothing in it or about it represented or spoke for Roman Catholicism. This is just what the American Council thus far has declined to do, to join hands in any way with the Roman Catholic Church or the Roman Catholic system in the anticommunist struggle. The ACCC is dealing with this issue on a Protestant platform and has sought consistently to do so. At the Washington Rally, request was made by an outside spokesman for the presence of a Roman Catholic priest on the platform. This was not done.

being taken away and diverted into an entirely different type of denomination. The men and the leaders who are doing this will surely have to answer before the living God.

If they wanted a different church and a church of this type, they should have left the Bible Presbyterian Church in peace and gone out and established a new one in keeping with the radical, new ideas which they sought to introduce into the Bible Presbyterian fellowship.

We are thankful that God has been gracious and that more and more people are realizing what has happened and that the Bible Presbyterian Church in its historic standards and its militant witness for Christ is being preserved by His grace.

Just how desperate can men get in their efforts to find something against the ACCC?

But perhaps the climax of twisting in this article comes when Mr. Reitsma takes words out of my mouth, "Your cause is our cause," which I said, and twists it around to mean that the cause of the Roman Catholic Church was the cause of the ACCC! He claims that Hungary and the Ukraine are "predominantly Catholic." What I said did not imply what he claims in the remotest possible way and only twisting as is done here could lead Reitsma to say, "This is an astonishing thing for a person so well versed in the doctrine of Separation." To twist a man's words, represent him as saying something that he did not say or intend, and then proceed to condemn him on the basis of this is hardly the way one Christian brother should treat another.

What we did say is that the cause of the refugee groups in desiring to see freedom returned to their land was the same cause which we had in seeking to maintain our freedom in this country, and this cause of freedom involves the glorious liberty to preach the Gospel of Jesus Christ!

But Mr. Reitsma goes further than this. He thinks the meeting was "a dangerous pre-occupation of religion with politics." This, too, is rather strange after his kind, commendatory words. But this I must say is the general Communist line which we have run into over and over again. When the Christian church stands up for the high principles of righteousness set forth in the Bible, cries out against peaceful coexistence with the Reds, defends the cause of human freedom, it is accused of being political. As we understand the Reformers of the sixteenth century, they, too, faced up to the issues of their hour. And as we understand our Reformed faith, the meeting of these issues is certainly an expression of the demands of that faith upon our conduct.

But, finally, Mr. Reitsma has a pacifist strain in his position which is characteristic of many of our fundamental brethren today who do not want to fight the enemies of God. They think we must be done with such means of protest; instead, we are to preach the Word. But the Word was preached at this meeting. It was applied, which is a part of the responsibilities of preaching. One of Mr. Reitsma's pacifistic, contradictory statements is seen when he writes, "What the world needs is not reformation by argument, but regeneration by the Spirit of God through the 'foolishness of preaching.'" We do not think that the Reformation of the sixteenth century was a mistake, and there were all kinds of arguments used, not in opposition to regeneration by the Spirit, but in full harmony with the same, and not in contrast to the foolishness of preaching; the finest of preaching presented the very finest of argumentation in behalf of the truth of God. This is Calvinism bringing the full impact of its

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## COLUMBUS SYNOD SECRETARY ...

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under the constitution of the Bible Presbyterian Church.

It is our opinion and has been from the first that the Bible Presbyterian Church should remain faithful and true to its standards and its heritage. Furthermore, that it is morally, ethically wrong for men to come in and to attempt to make the church over and to change it into a different kind of church from that which those who founded it and have sought to build it intended it to be. There is a real true sense in which a portion of the Bible Presbyterian Church is simply



## Independent Board . . .

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This Board, having participated in the vigorous defense of Dr. Machen and his stand for Presbyterian liberty and principles of justice, believes that the treatment of Dr. Holdcroft in his removal from the church by the Columbus Synod and its Philadelphia Presbytery constitutes an equally unjust violation of Presbyterian constitutional guarantees.

Other members of The Independent Board in Philadelphia Presbytery who underwent the same treatment were Dr. Allan A. MacRae, president of Faith Theological Seminary, and Dr. John W. Murray, president of Shelton College and pastor of the Church of the Open Door. Dr. MacRae was actually present and protesting when this action was taken. This Presbytery, this denomination, was the only one to which they belonged and their removal constituted a repudiation of the rights guaranteed them by the Constitution.

In the Presbytery of New Jersey the situation was even more shocking. The Presbytery of New Jersey of the Bible Presbyterian Church declined to recognize the Columbus Synod. A minority withdrew, constituted themselves into a separate Presbytery, and then proceeded to place certain names upon the roll of their new Presbytery, among them the names of two members of this Board, Dr. Carl McIntire and the Reverend Philip duB. Arcularius. This was done without their knowledge or consent. The brethren in the newly formed Presbytery then, by official action, proceeded to remove these brethren from the roll of the church. In the case of Dr. Carl McIntire, the *Camden Courier*, the local newspaper in the area, carried three columns, front page headlines, with the following: "Rev. McIntire is dropped by N. J. Bible Presbytery."

This action, taken in direct response to an administrative decision of the Columbus Synod, constituted an unconstitutional act in violation of the fundamental principles of Presbyterian church government and discipline. Under no circumstances is a Presbytery authorized to place the names of ministers upon its roster without their knowledge or consent and then remove them in an act of discipline, disgrace and public scandal.

A similar action was taken in the case of the Presbytery of Kentucky-Tennessee of the Bible Presbyterian Church. The Reverend J. U. Selwyn Toms, the first moderator of the Bible Presbyterian Church and a member for many years of this Board was among those in the majority who maintained the Kentucky-Tennessee Presbytery and refused to recognize the Columbus Synod. Whereupon a minority met on its own initiative, constituted itself a Presbytery and then proceeded to remove the name of J. U. Selwyn Toms and others from the roll which it had created. This new Presbytery later advised them that they were no longer members of the Bible Presbyterian Church.

This exercise of church power by members of the Columbus Synod in dealing with members of The Independent Board constituted a serious transgression of Presbyterian standards. In a case involving an even less serious transgression of Presbyterian standards, when in 1935 three men were forbidden seats in the General Assembly Dr. Machen declared:

*All our liberties as Presbyterians are based upon the great principle that we cannot be deprived of even the least of our rights as ministers or as members of the Church by simple majority vote of the General Assembly, but can only be deprived of those rights through judicial process beginning normally in the presbytery and going up through the synod to the General Assembly.*

*In judicial process an accused person has the right to hear the charges against him, summon witnesses, be represented by counsel, and have in general the opportunities that are incident to a day in court. Those three members of the Assembly were given none of those opportunities either in 1934 or this year. There-*

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fluenced my decision. Though I would like to avoid personal references, yet in many instances persons will be identified since they are so logically involved that their persons are identified without mentioning their names. Please do not feel that this is a personal attack but a matter of observation. All that is said is done in the spirit of trying to help us all see clearly what men are thinking and weigh and accept what is right, and disregard what may not be according to what we are convinced to be otherwise.

It appears that there is a softer approach which has infiltrated into the Columbus Synod and which will prevail. This is based on the following observations.

Several influential members advocate this approach and have sharply repudiated the position of Dr. McIntire and the *Christian Beacon*. It was even said that the separation of the *Christian Beacon* and McIntire is not my type of separation. Union is being made with the Reformed Presbyterian Church which has not been strong in its attacks against the great apostasy of our day. Though they have separated; it is true, they have not joined in those united separatist testimonies which have lifted up the standard. Serious consideration of union was made only after the Columbus group was disassociated from the ACCC, the ICCC, Dr. McIntire, etc. Many eyes are turned toward union with the OP Church. If this union is ever consummated, it will bring into your group not only those who are not strong in condemning the enemy but many who oppose the ICCC and have opposed it from the beginning. I am afraid that instead of the BP's causing these men to take a stronger stand, these will cause the BP's to become softer in their offensive against the enemy. Ned Stonehouse, one of them, is even a member of the editorial staff of *Christianity Today*.

Ernest Pickering of the Central Conservative Baptist Seminary, Minneapolis, Minn., has written a tract, "The Present Status of the New Evangelicalism." In his introduction he makes this observation. To me it represents in a lesser degree, I am certain, a tendency in the Columbus Synod group. The stigma that some are seeking to lose isn't fundamentalism but McIntire, the ICCC, ACCC, and the *Christian Beacon*. I want to quote a few lines. "Some evangelicals have for years chafed at the bit because their classification as fundamentalist precluded any serious consideration of their thought and writing by the masses of our country. The bitter pill of reproach, isolation, and derision because of their theological position has been a difficult one to swallow. They have longed for acceptance as bona fide religious leaders among the recognized religious groups of the day. This driving motive has compelled them to change their approach in order to better conform to the pattern of the day, and so seek to make themselves acceptable."

Coupled with this has been an unwillingness to continue in a constant, vigorous defense of the faith. New evangelicals express impatience and disdain with those who expose the sin and error of apostasy and long to forget the whole fundamentalist-modernist controversy and move on to something more "constructive." They have grown weary in the battle, and have decided that the advice of the old frontiersman is wise, "If you can't lick

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## Earl Pinckney, . . .

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'em, jine 'em." I do not feel that the BP's have sought recognition with the modernists, etc., but have sought more recognition with the moderates and so have followed some of the paths of the new evangelicalism. I used to hear from one of my friends, "Explain McIntire." We know that many feel that they cannot live in harmony with McIntire nor with the ICCC or ACCC. Fran Schaeffer wrote me saying that if the BP's hadn't left the ICCC and ACCC, he would have left the BP's. All of us know what happened at Synod as reported by George Christian. Though this position was not the official position of the Synod, it represented the feeling of many of the brethren. Luther once said, "Lord, if I must err, let me err in that I am too zealous for the truth." Is not this the error of McIntire? We must admit that he has erred, but who hasn't? If McIntire and the ACCC, ICCC, the *Christian Beacon* were out of the picture today (with all of its faults) would the Christian world be better off? If we cannot answer yes, then we should be identified with these movements and men to help continue the good work God has done with and through them.

What caused the separation in the BP Church? I believe it was "The Power of Negative Thinking." Paul warned the Galatian Christians, "For all the law is fulfilled in one word . . . Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:14, 15). Due to the constant propaganda against Dr. McIntire, MacRae, the ACCC, etc., a propaganda that didn't let up, we have reaped its fruits. Everyone was ready to accept an evil report and slow to accept the good. So strong was this sentiment that Synod almost blew up with the "Get Rid of McIntire Spirit." From the earliest days of the move to Philadelphia a current of criticism flew in Faith Seminary and the bull sessions had as their theme, "McIntire, MacRae, Faith Seminary, the ACCC, ICCC, their faults and how things should be done differently. I remember after about an hour of such talk, John Palmer said, "Do you think God is pleased with our conversation of the last hour?" I for one had to hang my head in shame for I felt that I wasn't being fair in criticizing without going to the brother personally. Pete Smick and Bob DuVall used to say, "We hate to go to the National Missions Book Store because we always get the latest dirt off the shovel." John Young said to Fran Schaeffer during a conversation words to this effect, "If you aren't careful with your much talking you will lose that sanctification about which you are speaking. I have felt these things rather strongly as a result of our own experiences here in our seminary. We passed one of the most difficult years of our life because of this negative spirit. The reason was basically the same problem. We had an epidemic of negative thinking. First the school had a new director, the food wasn't all that it might have been due to financial difficulties, the Asiatic flu hit us, almost everything was wrong. The morale of the students was low, arguments were frequent, and everyone found fault with the seminary, the teachers, the directors. All knew better how to run the school than the directors. During vacation I tried to analyze the problem and felt that it was just a bad case of negative thinking. We began a campaign of positive thinking and have

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## Independent Board . . .

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*fore, their unseating was an act of almost unbelievable tyranny. It is not surprising if many persons hold that in this act the General Assembly of the Presbyterian Church in the U.S.A. stands on a lower plane, regarding fair play, than that which prevails generally among the people of the world, who make no profession of religion at all.*

Previous to the actions of the Columbus Synod, men who became leaders in that Synod, some of whom are now members of World Presbyterian Missions, Inc., publicly attacked leaders of The Independent Board, accusing them of "gathering power."

This Board was assailed in a document entitled, "The Ideological Division Within Our Church," and called "Congregational" rather than Presbyterian. This document constituted a major attack upon the historic position of The Independent Board. A member of this Board, Dr. Rayburn, now a member of W.P.M., was a co-author of this document. Referring specifically to the conflict in the Presbyterian Church in the U.S.A. and Dr. Machen's leadership, and those with him, it asserted that it was only after they "had lost control of those 'boards' that they turned from Presbyterianism to independency for a solution." The document declared:

*Which is Presbyterian—an independent agency controlled by independent men who are responsible to no one but themselves, or an agency which is subject to 'review and control' by the body of which it is a part? And we repeat: we are not objecting to independent agencies as such. But we are objecting to the attempt to picture independently-controlled agencies as Presbyterian rather than Congregational. When we berate the modernists for injecting new meaning into old terms, let us not fall into the same error.*

This was a direct challenge to the very existence and integrity of this thoroughly Presbyterian Board as established and chartered.

Another fundamental issue, the freedom of conscience under the Constitution of the church was raised in an Open Letter which attacked The Independent Board. This letter, written by Dr. Flournoy Shepperson, Sr., a member of The Independent Board, and now a member of W.P.M., was offered by him as a pattern for the various churches. This letter follows, point by point, the same charges as those contained in the Mandate of 1934 against Dr. Machen and this Board.

The letter said that the session of the writer's church "would stand by the actions of the Synod as required by the Form of Government." This is what the Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A., Dr. Wm. B. Pugh, said Dr. J. Gresham Machen had to do in obedience to the mandate of the General Assembly of 1934. A document "Studies in the Constitution," adopted by the General Assembly of 1934, argued that the Form of Government required obedience to the actions of the General Assembly. Dr. Machen and those associated with him resisted this unprotestant tyranny with their ecclesiastical lives and maintained "all synods or councils...may err and many have erred; therefore they are not to be made the rule of faith or practice..." In order to protect the Bible Presbyterians from similar tyranny, when the Form of Government was drafted in 1938 a preliminary principle was added to Chapter I which reads: "All powers not in this Constitution specifically granted to the courts of the Church are reserved to the congregations respectively, or to the people."

Another paragraph under the chapter dealing with general synods declares.

*Although the deliverances, resolutions, overtures, and other actions of the General Synod are to be accorded the weight which is proper in view of the character of the body, yet whenever such deliverances, resolutions, overtures, and other actions are additional to the specific provisions of the Constitution, they shall not be regarded as binding unless they become amendments to the Constitution.*



This Board has fought to maintain the freedom which belongs to all Presbyterians, and will resist ecclesiastical tyranny wherever manifested. This is an obligation of the Board as a true Presbyterian body responsible for the work of its Missions and missionaries.

As the Columbus Synod began to assert itself, it presumed to speak for the missionaries under The Independent Board as though it had some control over their activities in missionary work. This intrusion into the life and labor of The Independent Board for Presbyterian Foreign Missions constituted an unwarranted invasion on the part of a Synod which had no such constitutional authority over ministers within its fellowship who had already committed themselves by solemn pledge to the Charter and testimony of The I.B.P.F.M.

The Columbus Synod, furthermore, in a hasty and precipitous action, without considering the ministry or welfare of missionaries under this Board, withdrew them from The International Council of Christian Churches. The cooperation of The Independent Board with the Bible Presbyterian Church, and the endorsement which the Church had given to the Board had carried with it, since the formation of the Council in 1948, the endorsement and commendation of the Board for its place of leadership in the ministry of The International Council. This sudden action on the part of the Columbus Synod brought embarrassment to the missionaries serving under this Board and wrought great harm to the noble and holy cause to which this Board and The International Council, its agencies and member denominations, were committed in allegiance to Jesus Christ.

The missionaries under this Board at the time of this action occupied positions of responsible leadership in regional and national councils affiliated with the ICCC. They were active in determining policies and resolutions shaping the development of the separatist movement throughout the world. Missionaries in Brazil, Chile, Formosa, India, Japan and the Middle East found that they were no longer connected through their Synod with this agency so singularly owned by God. The effect of this action was far-reaching. The Independent Board has sought to repair this damage and to strengthen the hands of missionaries in this area of Christian cooperation.

Another problem causing friction is raised by World Presbyterian Missions when missionaries who forsook The Independent Board for Presbyterian Foreign Missions are directed by W.P.M. back into areas where they previously labored under the direction of this Board. Certain missionaries who left the Board and turned to World Presbyterian Missions openly confessed that they had changed in their position and attitude toward the historic stand of The Independent Board. These changes took place in missionaries on the field, who then allowed their changed position to introduce discord and difficulties in the infant churches. This has been particularly true in the field of Chile. The world is big enough, and the fields are numerous enough for W.P.M. to undertake work without harassing the work and missions which have been under the direction of this Board for years. The refusal of W.P.M. to find fields where work can be carried on in peace constitutes a serious reflection upon the purposes and ends of that Board.

Another work of this Board into which it has placed more than \$100,000 committed to its trust was taken over intact by World Presbyterian Missions. Missionaries in Peru connected with this Board resigned and presented the work of this Board which they had been carrying on as an outright gift to World Presbyterian Missions—Christian ethics and missionary standards notwithstanding. This work was appropriated despite the vigorous protests of this Board, its donors and friends. This work is now being promoted by World Presbyterian Missions as its own and one reads its accounts of accomplishments as though this work had always been that of W.P.M. The missionaries who have made such diversions of the Board's work have violated the solemn pledge which they had made to this Board and before God, contained in Article VI, Section (3) of the Board's Charter. This section reads:

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seen progress and good results. There is still much to be desired, however. Because of human frailties there are always faults in all men and one doesn't have to look very far to find them. Nor is it necessary to call attention to them. The sinful human nature is ready always to see the bad and forget the good even as the Confession of Faith teaches.

I feel that the spirit of many in the church was so set against Dr. McIntire, and in some instances closed purposely to anything that he might say, that he didn't have a chance at times. Before either the Faith or Greenville Synod I heard one minister say to another, "You have to go to Synod with your mind already made up because if you don't McIntire with his skillful use of psychology will twist your thinking and change your mind." Brethren, this isn't fair nor Christian in a democratic body.

It used to be said, "A man can do anything and stay in the ACCC as long as he shouts separation loud enough." It would appear to me that in the heat of the battle men were ready to overlook great errors as long as a person was against McIntire. When I went to Quarryville as assistant pastor, almost the first Sunday Rev. Dyrness came to our house because in a conversation with the organist of the church Marion had suggested that she ought to have the hymns at least Saturday night since the organ was new and the organist was just learning to play it. One of his daughters heard this and soon Rev. Dyrness was at our house discussing the relations of an assistant pastor to the pastor. We were and are in perfect agreement with what he said, and I sought to be 100 per cent loyal to him while there. I am sure that if I had had the same attitudes and engaged in the same activities as some, I wouldn't have lasted one week at Quarryville. Yet as far I can see the only comment on the Soltau-Rayburn activities is that it wasn't proper to use the letters left in the Highland College by its former president. The honorable thing for George Soltau to have done was to resign from Collingswood the moment he could not give his wholehearted co-operation to the pastor and session of that church.

McIntire was criticised for the hard things that he has written. In all that I have seen and heard from him, those who have so criticised him have been much harder and more personal in their words against him and those associated with him.

McIntire is a dictator. I went to Rio three years ago with much the same spirit or possibly stronger that McIntire was a Dictator, as I had heard so many times. I went to see and judge. I attended the 4th Plenary Congress of the ICCC and again sought to observe the dictator. In neither case did I see such, though we all know that he is a man with convictions and is willing to stand up and fight for those convictions, to be sure. The role I noted was that of the peacemaker, which the beatitudes commends.

Dr. McIntire and a New National Missions Secretary. We all remember the story of this problem. I must say that even before I left the States I heard talk of a new National Missions secretary on the part of some of the brethren who make up the Columbus Synod. What I appreciated was the fact that Dr. McIntire went to Tom

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## Earl Pinckney, . . .

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and advised him before Synod that he was planning to do this and gave him reasons. Dr. McIntire had every right to do this, and, as we know, Tom played a part in fostering this negative spirit against McIntire.

The Independent Board and the ICCC. Much fuss was made because the Board asked its missionaries to declare their loyalty to it and the ICCC. To me there was nothing more logical than such a declaration on the part of the missionaries. Since one of its missionaries had sought to sabotage the Board on one field and had also communicated this plan to another, the Board did right, and as history has proven many continued under the Board with a disloyal spirit. When we cannot conscientiously support either the Board or the ICCC, we and not the Board should take the initiative to reveal this and resolve the problem. Our convictions place us in a position of responsibility.

As more light is shed on the BP separation from the ICCC, I am more and more convinced that it was one of the greatest mistakes this group has made and will continue to plague it until this is rectified. You said that the group that is studying returning to the ICCC didn't receive a favorable reception from Dr. McIntire. I personally feel that if the Columbus Synod group doesn't have a burning desire and is willing to make an all-out effort to re-enter the ICCC, it will be better for the ICCC for them not to be part. The spirit of those who make up this movement should be that of Armando. In talking with him one day he said, "If McIntire tried to kick me out of the ICCC, I would tell him that he can't do it since this movement is as much mine as it is his." The real leaders of the movement are in it because of deep-rooted convictions that have been developed as a result of the struggles they have faced each in his own part of the world. I wish you could have heard the testimonies of the leaders here in our seminary just before the conference in Rio. I want to be part of this movement and will fight to be part of it. But you say, What about the problems and errors of the past? Bible balloons, Cignoni, Fran Schaeffer, Action Biblique, etc.? From what I have seen since being here in Brazil, these problems should be relegated to secondary problems of errors of judgment. We are personal friends with many of the Action Biblique folks here in Sao Paulo. We have learned much of them, their leader, and organization. One of them has told me that in the Action Biblique you live under a pope just as much as you do in the RC church and for this reason he has decided to leave it. We also understand that Priscilla Schaeffer refused to continue in this group in Switzerland for this reason. Fran doesn't co-operate with them as much or possibly at all any more. Cignoni was not a full-time employee of theirs and possibly felt at liberty to accept the invitation of Dr. McIntire.

The Bible Balloons. The refusal of the brethren to accept the effort to correct the error made in the advertisements was rather disappointing. I was satisfied with the effort and so this should not have continued to be an issue.

Fran Schaeffer. Many feel that it was Dr. McIntire who was responsible for all of Fran's trouble in the ICCC. Dr. Hedegard told me that when Fran was in

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## Independent Board . . .

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*that, approving the charter of The Independent Board for Presbyterian Foreign Missions, I will faithfully endeavor to carry into effect the articles and provisions of said charter and to promote the great designs of the Board.*

This Board is also aware of a campaign to divert the funds of its supporters and friends to World Presbyterian Missions. The missionary force of W.P.M. constituted at its beginning a direct takeover from The I.B.P.F.M. The issues involved have been a Synod-controlled board, "truly Presbyterian," they say, versus The Independent Board for Presbyterian Foreign Missions; a softer approach in regard to the great issues of separation, as opposed to the consistent, militant stand of The I.B.P.F.M. from its beginning; and a repudiation of both The American Council and The International Council of Christian Churches to which this Board has been committed and with which it is cooperating today.

Involved in this total picture is a running attack upon this Board from which its officers, members, missionaries and friends have suffered. The Board has sought to be patient, being mindful of the harm and damage to the mission field and the testimony of Christ.

Five years have passed since the first open break led by a member of the Board, Dr. Robert Rayburn, and a missionary of the Board, Dr. Francis Schaeffer, indicated the nature of the attack upon the movement of which The Independent Board is so definitely a part. This conflict has dissipated valuable time which should have been used in preaching the Gospel to those who have not heard, and in building the 20th Century Reformation Movement. The Board therefore feels that a fuller statement of its position, such as is here set forth, needs to be made in order that Christian people may understand all that is at stake.

The Board is exceedingly grateful to the missionaries who have stood with it, defended its principles and position, and sought to persuade other missionaries to remain loyal to the Board, its Charter and its testimony to Christ. There can be no doubt that there has been a change and that a different kind of Presbyterianism is advocated and promoted by those in the Columbus Synod. This Board continues to resist this type of Presbyterianism. When this Board was first organized it protested against an ecclesiastical system in which the Presbyterian Church in the U.S.A., in bureaucratic style, had complete control of all agencies. The Columbus Synod at the present time is following the pattern set by that denomination, with its agencies and media of propaganda in full control of the highest church body.

This is not true Presbyterianism as it developed in the United States, with its freedom. This Board is independent of ecclesiastical control and is thoroughly Presbyterian. It commends itself to God's people by its stand and ministry and not because of some ecclesiastical power.

It was the late Dr. J. Gresham Machen, the first president of this Board, who led the Board in taking the position that The Independent Board for Presbyterian Foreign Missions would not send to the field ministers and missionaries maintaining membership in the Presbyterian Church in the U.S.A. One of the main reasons justifying this position was that the Presbyterian Church in the U.S.A. had placed its own mandate as supreme over the consciences of men and sought to enforce it by ecclesiastical trials and discipline.

In the case of the Columbus Synod, their action was even more arbitrary. That Synod placed its own administrative decision as supreme over the consciences of those who participated in one meeting in Collingswood, N. J. and excluded them from the church without trial or hearing. The I.B.P.F.M. therefore declares that it will not appoint under its direction anyone as a new missionary who comes from the Columbus Synod, until and unless that Synod makes right the wrongs which it has committed against this Board, its officers and missionaries. We believe that this is honorable in



the sight of God, in view of the serious wrong which has been done to the cause of Christ by the official actions of the Columbus Synod and its obedient presbyteries.

This Board is on record as saying that its missionaries must support the testimony and be constituent members of The International Council of Christian Churches, either through their denominations, through the Bible Presbyterian Church Association, or through the denomination on the field. Constituent membership in the Council must be the privilege and honor of the missionaries of this Board as long as this Council continues to stand loyally by its testimony and purpose.

As this Board has sought to deal with the problem on the mission field, and to preserve and maintain its work and testimony, it has exercised care and patience. Only in three instances has it taken action to remove missionaries because of their disruptive influences on the field. It intends to continue a policy of patience, and will deal with each missionary retaining membership in the Columbus Synod on the basis of his own personal position and attitude at the time of his return on furlough. But it advises its missionary staff that it will not, in obedience to its principles, return a missionary to the field if he continues to encourage the Columbus Synod in its actions by maintaining his membership in a church or presbytery of that Synod.

It is the Board's position that those missionaries serving under it who will now place their membership in the Columbus Synod above the testimony of this Board and above their responsibility to the field in which they labor and the work which has been accomplished through the years, will have to accept that heavy responsibility before the living God. The Board takes this position in the full confidence that the Lord Jesus Christ is the Head of the Church; that He, in His own time, will deal with the sin which has been committed against the Lord's work, against this Board and against the converts on the field. It is the prayer of this Board and its appeal to any of its missionaries remaining in the Columbus Synod, that they be led of the Spirit of God to stand fully with this Board now. If they do so, these difficulties, tensions and misunderstandings will be cleared up and the whole mission program of this Board will return to the peace and order which the Board and its Missions enjoyed in the years before this attack.

It is in a spirit of faith and trust that the Board looks to God and appeals to God's people to stand by it. It appeals to God's people and to the churches which have been supporting this Board to recognize the great issues which have been at stake in this present conflict, and to rejoice with the Board in its determination to be faithful to its principles, its history, and its Charter.

This Board is determined, by the grace of God, to maintain its position and its integrity. To this end the Board requests the prayers of all God's people as it seeks faithfully to carry out the position and policy herewith declared, and declared for the glory of God.

## RESOLUTION . . .

(Continued from page 5)

Finally, this 23rd General Synod, in expressing its thanks to Almighty God, declares that the great Head of the Church, by His providence, in the unfolding of events, has made it manifestly clear that this Synod and the churches standing with it are continuing with the same emphasis, the same standards, the same cause to which we have been committed from the beginning.

We therefore appeal to our brethren and churches who have not yet recognized the Collingswood Synod to consider the testimony which God is preserving here and we invite them to return in the spirit of faith, confidence, and love, that together we may build the Bible Presbyterian Church and advance the Twentieth Century Reformation movement!

## Earl Pinckney, . . .

(Continued from page 10)

Sweden as a guest in his home for the purpose of doing Children for Christ work, Fran was seeking to undermine the ICCC, and Dr. Hedegard told Fran that he didn't think that his activities were completely Christian. Evidently many of the brethren in Europe didn't agree with Fran's activities.

The Independent Board and changes. While in the States one of the Board members said to me, Drs. Holdcroft and Bennet are old men and with all due respect to them they are followers of McIntire. They will soon be out of the picture and then McIntire won't be able to control the Board and some changes will be made. Knowing that the feeling of many people was to bring the Board under a greater influence of the Synod, possibly he meant this. As the Charter stands, it would be wrong to try to change it.

The Bible Presbyterian Association. At the Greenville Synod the first B. P. Church of St. Louis was thinking of withdrawing from the ACCC. Ken raised the question as to the right of an individual church to withdraw from the ACCC while the denomination was a member of it. Dr. Buswell said that individual churches had the right to join or leave such an organization without violating the constitution or Presbyterian principles. When churches and individuals sought to continue as part of the ACCC and ICCC through the BP Association, all kinds of objections were raised and it was all wrong.

Beloved, we are in a battle and we should not be divided, but we are. Each day I see that the direction of the Columbus Synod and Collingswood Synod are different, and completely apart from the problems mentioned above, I prefer to go in the direction of the Collingswood group with all of its faults and the stigma of being identified with Dr. McIntire, the *Christian Beacon*, the ICCC, ACCC, the Independent Board, etc. I am afraid that in ten years we will be surprised at the changes that will come in the Columbus Synod group. I hope and pray that I am wrong. The article in the *Philadelphia Evening Bulletin* of July 1st is one of the reasons I am convinced of this. If you join with the OP's, the Christian Reformed Church, and the General Synod Reformed Presbyterians, the small number of those who are aggressive separationists such as you, Dr. Buswell, Harris, and many other fine loveable brethren are, will be lost in those who favor the softer approach which will lead to a breaking down of separation principles.

I want to close with a few words about leadership by Bernard Montgomery:

"When all is said and done the leader must exercise an effective influence, and the degree to which he can do this will depend on the personality of the man—the 'incandescence' of which he is capable, the flame which burns within him, the magnetism which will draw the hearts of men towards him. What I personally would want to know about a leader is

"Where is he going?

"Will he go all out?

"Has he the talents and equipment, including knowledge, experience, and courage?

(Continued on page 12)



## About the Article, "I Presided At an Anti-Khrushchev Rally"

The article, "I Presided at an Anti-Khrushchev Rally," was sent to *The Presbyterian Guardian* for publication, in reply to a lengthy article in that paper, "I Attended an Anti-Khrushchev Rally," by the Rev. Carl J. Reitsma, pastor of the West Collingswood, N. J., Orthodox Presbyterian Church.

Before Mr. Reitsma's article appeared in *The Guardian*, he presented it to Columbus Synod leaders, including the Rev. William Mahlow. The original plan called for the reporting of the same in *The Reporter*.

None of the ministers connected with the Columbus Synod or the Orthodox Presbyterian Church would co-operate in the protest against Nikita Khrushchev.

Anxious to get something which can be used against the American Council of Christian Churches, Mr. Reitsma, spokesman for the OP Church in these matters, attended the rally in Philadelphia and the appearance of his article in *The Guardian* is designed to hurt the Twentieth Century Reformation Movement. These men and papers are more interested in carrying articles against the ACCC than they have been in dealing with Nikita Khrushchev and his present threat to our religious liberty.

Any who desire the full text of Mr. Reitsma's article may get it from *The Free Press*, 1630 S. Hanover St., Baltimore 30, Md.

## I Presided ...

(Continued from page 6)

demands upon all of our life for the glory of God.

We are told by Mr. Reitsma, "The meeting was indeed carnal," and "the weapons of our warfare are not carnal but spiritual, not picketing but prayer, not protest but preaching." There is a time and place where great preaching is also great protest, and preaching in the open, under the stars, in a great protest meeting, was one of those appropriate times and places.

The meeting was not "a costly blunder," neither was it a "carnal publicity stunt." Why does he suggest such? When men go forward with the finest of motives in their hearts, to serve the Lord, to defend the cause of human freedom, is it to be called a carnal publicity stunt? Who is judging this carnality? Nobody had any idea how many would attend such a protest rally. Nobody had any idea that three great network outlets in Philadelphia would refuse even to sell time announcing the meeting, or that the Philadelphia newspapers would decline to report in advance details and plans for the meeting.

We have never before seen such organized opposition to any meeting that we have had anything to do with. But, in spite of all the opposition and the attempts to minimize what was done, God marvelously overruled. The 30-minute NBC television program alone, if it had been bought, would have amounted to a sizeable figure. It was our privilege to meet, in face to face conflict, one of the leading modernists of the community and to give a testimony for righteousness and for the Gospel.

Mr. Reitsma objects to some of the literature handed him at the entrances. In a public rally such as this the American Council of Christian Churches cannot be held responsible for all the literature handed out by interested persons. In a free country such as we enjoy people give out a wide variety of things in gatherings of this kind.

In his general condemnation of the Twentieth Century Reformation movement, Mr. Reitsma says, "It is developing a fixed vocabulary and riding its hobbies with the result that the simple Christian requirement of faith in Christ is being obscured." This is false and is also slander. As one analyzes the article of Mr. Reitsma, it appears more and more to be an expression of an unkind bias and even ill will against the Twentieth Century Reformation movement. As he writes against it, he cannot even obscure his own dialectic.

Why is it that men of this kind in Reformed circles can find so much to pick at? No article of similar length has appeared dealing with the Khrushchev issue. Is McIntire more to be condemned in the efforts that he and others associated with him have made, more to be denounced than what Khrushchev has done? There is a lack of balance, proper perspective, that we have had to face for a long time.

Why are not men like this willing to be a part of the Twentieth Century Reformation movement and help in its leadership? We are witnessing the development of a false spirituality which in itself attempts to give a spiritual halo to degradations of brethren. The American Council of Christian Churches is in a position of recognition in this country at the present moment such as it has never had before, not because of Khrushchev's visit but because it has consistently been seeking to lift high the standards of the faith once delivered unto the saints and it is seeking to maintain a militant, aggressive, and uncompromising stand for separation from modernism and apostasy and in behalf of the historic Christian faith.

The spirit of Machen is certainly not reflected in this article in the journal of which he was the first editor. I believe that our willingness to point out the changes that have been taking place, the false contrasts which are being presented, is responsible for this latest attack upon us, more than the fact

## Earl Pinckney, ...

(Continued from page 11)

"Will he take decisions, accepting full responsibility for them, and take risks where necessary?"

"Will he then delegate and decentralize, having first created an organization in which there are definite focal points of decision so that the master plan can be implemented smoothly and quickly?"

"The matter of 'decision' is vital. The modern tendency is to avoid taking decisions and to procrastinate in the hope that things will come out all right in the wash" (Page 81).

The thing that impresses me is that I know where the Collingswood Synod is going and I am in agreement with its emphasis. I feel that to procrastinate more would be wrong and so "Here I Stand."

My hope and desire and prayer is that you too will come to take this same step. I cannot make it without wanting that others also join me in it. I am convinced that it is right and will use my influence to help others to see it and join with us in these days. Any position to which we do not seek to win others isn't worthy of our efforts. Therefore, I feel that I must work and pray that others might share these same convictions. As has been said, this has nothing to do with the personal love and esteem which I have for all those with whom I must differ on these points. May the Lord in His infinite mercy see us united in the near future in the great battle of our day. Let us remain faithful no matter what the cost.

Sincerely in Christ,

EARL

that we had a protest meeting of which none of us who participated in it were ashamed. Somebody did something at a time and place in the history of the country when it needed to be done—a testimony to the Author of liberty.

"To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches"—Rev. 3:21,22.

ALL COMMUNICATIONS AND INQUIRIES MAY BE ADDRESSED TO THE SECRETARY-TREASURER OF THE COMMITTEE FOR TRUE PRESBYTERIANISM, THE REV. ARTHUR G. SLAGHT, D.D., 1630 S. HANOVER ST., BALTIMORE 30, MD.



## B. P. ELDER TELLS HIS STORY

Mr. Oliver F. McNeel, elder in the First Bible Presbyterian Church, Denver, Colo. (Columbus Synod), sent the following letter to the members of that church. The letter is self-explanatory.

Members and friends of the First Bible Presbyterian Church of Denver have been asking why we left the church, so we have decided to write each of you a letter, stating why we can no longer co-operate wholeheartedly with this church. As an elder, elected by the membership, I am responsible to you, and feel that you have a right to know my stand.

In the light of Scripture (2 John 9-11) we are convinced that Billy Graham's co-operation with the modernists (who do not believe the cardinal tenets of the Faith, such as the virgin birth of Christ, etc.) is a great sin before God, as God explicitly forbids such co-operation with unbelievers. Further, Billy has said in his open letter, "Separation or Fellowship," "I do not believe that the ground of our fellowship is to be the inerrancy of the Scriptures, but rather, the ground of our fellowship is to be the deity of our Lord Jesus Christ." On the surface, this statement is blasphemy! This statement may seem harmless, but actually Billy is saying that it does not matter if there is an error here or there in God's Word. To me, such a statement is blasphemy! It *does matter* if His Word is true or not! God's majesty, His power, and His integrity rest squarely on the fact that His Word is unassailable and without flaw in its message. (You who seriously wish to get to the bottom of this matter should ask for *A Ministry of Disobedience*—Christian Beacon Press, Collingswood 7, N. J. God's Word says that if we, as His children, know of evil or danger which may come upon our people, and we do not warn them, *we shall be held accountable* (Ezek. 33:6-9). Your pastor has said that he would not at this time openly denounce Graham's tie-up with the modernists, therefore I feel impelled to make a stand with God's Word against this.

Modernism, in the form of the ecumenical movement, is sweeping America like a prairie fire. Billy Graham, because he preaches the Gospel, has led many sincere Christians to believe that everything is all right; but actually, Mr. Graham has lent comfort and encouragement to every infidel in this country by his recognition of and open co-operation with some of the leaders of the ecumenical movement. The fact that this sort of activity seems close to the right thing makes it very dangerous business indeed! Great harm has already been done to the cause of true Christian evangelism, because, instead of being united and strong, we, His children, are divided and weakened by the example of one of our leading evangelists. Your pastor should be warning his people against the dan-

(Photographed from New York *Herald Tribune* of October 31-November 1, 1959, Paris Edition)

## Church Body In U.S. Hits Dr. Fisher Fundamentalists Rap Suicide View

By United Press International

TACOMA, Wash., Oct. 30.—The General Assembly of the American Council of Christian Churches yesterday attacked the Church of England for recommending that attempted suicide no longer be considered a crime in Britain.

A committee appointed by Archbishop of Canterbury Geoffrey F. Fisher made the recommendation earlier this year.

"This constitutes an attack upon the Holy Law of God," a resolution approved by the assembly meeting here, said.

"For a Church to teach that suicide is not sinful and attempted suicide should not be considered a felony by the civil power is a radical departure from the creed of the Church and the standard of Christian morality. Death by suicide ends all opportunity for repentance.

"Almighty God created life. It is His. Murder, including self-murder, is a transgression of His law. No church is authorized to modify His eternal law."

The assembly, representing 15 fundamentalist Protestant denominations, also passed a resolution condemning Soviet Premier Nikita S. Khrushchev's visit to the United States. It described Mr. Khrushchev as an "international Dillinger." John Dillinger was a notorious killer and thief in the United States in the 1930's.

gers which are threatening on every hand. Instead, he has said very little about such things, and has even been disturbed when such fine papers as *The Sword of the Lord* and the *Christian Beacon* were sent to some of his church members. (1 Tim. 4:1, 2; and 2 Peter 2:1-3.)

Your pastor has intimated that he would not speak out in the pulpit against the things indulged in by worldly-minded Christians, whereas God says these things weaken the power, and in many cases, fully nullify the effectiveness of a Christian for God. I think these worldly practices ought to be preached against in the pulpit, especially since God not only tells us it is wrong to keep silent, but urges us to "reprove, rebuke, exhort with all

## INFLUENCE OF ACCC

The Bible Presbyterian Church was one of the forming bodies of the American Council of Christian Churches. The Church, through the Collingswood Synod; continues to be a part of this Council. Photographically reproduced is a news story from the Paris edition of the New York *Herald Tribune*, Saturday-Sunday, October 31-November 1, 1959. This publication has a wide circulation throughout all of Europe.

The ACCC in its Tacoma convention passed a resolution challenging the report of a committee of the Church of England recommending that suicide no longer be considered a sin or a crime in Britain. The ACCC was in a position as a group of churches to speak on this matter, and in doing so its testimony to the Word of God was heard in many places.

There is a place and a need for the ACCC. Bible Presbyterians have always rejoiced in both the ACCC and the ICCC. The action of the Columbus Synod in taking the Church out of these Councils in 1956 caused amazement and also real harm to the fundamental cause.

The Collingswood Synod continues the position and the place of leadership in the ACCC and ICCC that God gave originally to the Bible Presbyterians.

longsuffering and doctrine" (2 Tim. 4:2 and 2 Tim. 2).

I was a delegate to the Columbus Synod. I heard the words spoken against the leader of the Collingswood churches. At the time, I believed these accusations. Since then, after much meditation and prayer, my eyes have been opened to the deceit practiced by some of the men of the Columbus Synod. They appear to be so sanctimonious and even speak of living a separated life, but their actions compromise the Scriptural standards of holy living and true separation.

In my estimation, this church will never again be a power for God until it is again aligned with the militant side of the Bible Presbyterian Church. You may be surprised to know that the very first two meetings of members of this church were held under the guidance of one of the leaders of the Collingswood Synod. Also, during its infancy, considerable sums of money were received by this church from a prominent Collingswood Synod church.

According to the Lakeland, Fla., Synod minutes, action was initiated, designed to change the constitution so the Columbus Synod would have a firm hold on the properties owned by member churches. According to this plan, if a church desired to withdraw from the Columbus Synod, it would not

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## About the O.P.'s for New B.P.'s

In the next column a letter from Dr. Carl McIntire to a leader in the Orthodox Presbyterian Church is printed. This is presented to our Bible Presbyterian constituency in order that they may see exactly how the Orthodox Presbyterian leaders are working and have been working on the Bible Presbyterian Church through these years. This is part of the reason for the Bible Presbyterians' current problems.

In brief review for newer Bible Presbyterians, the difficulties with the Orthodox Presbyterians were as follows:

1) The Independent Board for Presbyterian Foreign Missions was repudiated in favor of a synod-controlled Board of Foreign Missions. Never has a mission board in the history of the Christian world been attacked so much by denominational pressures. The U.S.A. Presbyterian Church, the Orthodox Presbyterian Church, and now the Columbus Synod all repudiated the Independent Board for Presbyterian Foreign Missions. There were great ecclesiastical principles at stake in the struggle and the Board itself has been preserved and is being used of God.

2) The Orthodox Presbyterian Church is an amillennial church. Most of the churches that came out of the apostasy were premillennial. They wanted to continue to be premillennial. Westminster Seminary, which feeds the OP Church, refused to permit the presentation of the premillennial view. Amillennialism is taught in the Seminary.

3) The OP Church was called a "wet" church. It refused to take a stand for total abstinence from the use of intoxicating beverages, which had been the stand of the Presbyterian Church, U.S.A., for many, many years. It does not stand for what has been called in fundamental circles the separated life; that is, forsaking worldly pleasures which are a hindrance to Christian testimony. Many of these brethren, for instance, smoke, and there has been no stand against cocktail drinking.

Other problems centered around what was called the ecclesiastical machine or hierarchy. There soon developed, after the formation of the Church, because of the determination to direct and control it along certain lines, an ecclesiastical machine. The Bible Presbyterians wrote in their constitution that their fellowship was based upon mutual love and confidence and it has stood against ecclesiastical machines and ecclesiastical hierarchies seeking to dominate the church. This became one of the real issues with the Columbus Synod when their brethren began to hold caucuses and to plan how they could control the Synod.

The testimony of the ACCC and ICCC has been also a real issue between the Ortho-

## McIntire Answers Elliott on O.P. Church Issue

Because of the close co-operation between the Columbus Synod leaders and the representatives of the Orthodox Presbyterian Church, a letter written recently by Dr. Carl McIntire to the Rev. Edwards E. Elliott of the OP Church is here presented. It is published in order that Bible Presbyterians can realize the long-standing antagonism among OP Church leaders to the Bible Presbyterian Church. Now that the Columbus Synod leaders have begun to work with the OP Church, a further significant shift is evident from the position which the BP's have always taken concerning the OP Church.

The letter reads:

I want to acknowledge receipt of your letter of September 2d. You accuse me of being "guilty of false witness" 26 years ago! Then, because I do not do what you think I ought to do, you further blame me and have been doing this, apparently, for years.

The things which I wrote in the message, "For the Faith—by Faith," I believed to be absolutely true. I was not bearing false witness when I wrote them. If I had thought they were, I would not have said them. Furthermore, your reported representation of them here is not exactly accurate. I wrote, "Certain professors declared that they used intoxicating beverages, not, of course, to become intoxicated, but for their own pleasure. Under this influence certain students held drinking parties, and some even went so far as to become intoxicated. As this situation became known, the leaders of Westminster

dox Presbyterians and the Bible Presbyterians. The OP Church refused to support the ACCC. They came into the ICCC for a period but withdrew, and behind this was a very narrow view of the Reformed faith as well as opposition to certain personalities. Men permitted opposition to personalities to hinder their allegiance to and champion of great doctrinal positions of the Word of God.

The Bible Presbyterians, thank God, have had a truly Reformed consciousness and have continued the place of leadership in the fundamentalist movement which Dr. Machen himself had in the days of the great conflict.

These differences have been vital and they have shaped the very nature of the two different groups. There has been a dryness, a dead orthodoxy, as men speak of it, and a lack of warm evangelistic zeal in the OP Church. As a result, it has for many years practically stood still. It has been the hope and the prayer of Presbyterians in the Bible Presbyterian circles that the Orthodox Presbyterians would change and outgrow these attitudes, but this has not occurred. Instead, the Orthodox Presbyterians in many instances have concentrated attacks upon the Bible Presbyterians rather than upon the broader issues of the day.

Seminary took refuge in the doctrines of Christian liberty. As to the validity and reality of those doctrines, none in the movement disputed them, but there was question as to the expedient use of such liberty, particularly in our mechanized, high-tempered, present-day American life."

I also reported another incident which was true, "In a near-by community where there was a referendum being held against the saloon, one of the students arose and preached on Sunday morning a sermon in which he explained to the people their liberty in the use of intoxicating beverages. Church members broke down crying, some left never to darken the church door again." You so freely speak of someone being guilty of false witness and reflect upon my being a good soldier of Jesus Christ. This is one of the difficulties which we have encountered in dealing with some of you brethren.

I am interested in what you say about your explanations "satisfied both Lionel Brown and Gerald Latal, for they saw our point . . ." so left the BPC for your OPC. Thus you give good evidence of the very things I asserted to be true.

In a letter which Lionel Brown wrote to Wm. Harlee Bordeaux, general secretary of the American Council of Christian Churches, September 23, 1953, he said, "The OPC starts its confab here this morning. They are putting pressure on me to 'come in.' But I'm still resisting, not having full assurance that it is the will of the Lord." Earlier, in a letter to Dr. Bordeaux, general secretary of the American Council, dated September 18, 1951, Mr. Brown wrote, "I had a most delightful time at the OP presbytery. How deeply they made me regret the circumstances that delay my 'coming over on the victory side!'" In this letter of September 18th, he reports concerning some correspondence which he had with me concerning the premillennial position which we have held. Brown writes, "I recounted all this to the OP brethren who gathered here last week for presbytery, and they shook the rafters with their resounding guffaw."

August 25, 1953, Mr. Brown again wrote about the BPC of San Francisco to Dr. Bordeaux at the American Council office, 15 Park Row, New York City, "But I want you to minister here in S. F. for a very important reason. My leaving here will be a shock to the church and to bring it to a balance I am going to push the postponed merger with the OPC. At present Ed and I are praying and working on a plan that will involve the bringing of Henry Coray here as a missionary, settling him here in the building and then making this his center of operations. He can then split our group three ways, a central group working here in the city, an east

(Continued on page 15)



## TO ALL BIBLE PRESBYTERIANS

(Continued from page 5)

Every Bible Presbyterian should carefully study this. It shows the ecclesiastical tyranny which the Columbus Synod group exercised and the power that they grabbed when they threw the president of the Independent Board for Presbyterian Foreign Missions out of the Church. There was a time when the leaders of the Columbus Synod, in order to get their will, simply scrapped the constitution of the Church.

Another instance that has not been reported concerned the Upper Midwest Presbytery. When the division into the two synods first came, two members of that Presbytery attended the meeting in Collingswood. When they returned home they joined with others in issuing a call for a *pro re nata* meeting of the Presbytery so that the issues involved could be considered by the Presbytery. The stated clerk of the General Synod, the Rev. Robert Hastings, was also the moderator of that particular presbytery. When the petition, according to the constitution, was filed with the moderator, as required, he refused to call a meeting of the presbytery. He claimed that the men who attended the meeting in Collingswood had forfeited all their rights under the constitution. This was an arbitrary action by one minister in the presbytery, the moderator. To back up his action he appealed to the decision of the Columbus Synod directing the presbyteries to remove from the rolls of the Church those who attended the meeting in Collingswood. All this was arbitrary, exceedingly high-handed, and ministers in good and regular standing in their presbytery were denied their constitutional rights.

The repudiation of all the independent agencies previously endorsed and the attempt to cover up all this by reports and by appeals to spirituality and brotherly love aggravate the offense which has been committed against God and against brethren. It is time for additional issues of *The Free Press* to be forthcoming.

## The Commissioners

(Continued from page 5)

Kennedy, Clyde J., Tacoma, Wash.  
Kutz, Robert D., Butte, Mont.  
LeRoy, William Roger, Philadelphia, Pa.  
MacRae, Allan A., Elkins Park, Pa.  
McIntire, Carl, Collingswood, N. J.  
Misicka, Joseph F., Collingswood, N. J.  
Mood, Frank R., Milford, Del.  
Myers, David K., Elkins Park, Pa.  
Paashauss, Alfred R., Firth, Nebr.  
Peters, Emanuel A., Merchantville, N. J.  
Richter, Charles E., Collingswood, N. J.  
St. John, Robert D., Minerva, Ohio  
Slaght, Arthur G., Baltimore, Md.  
Smitley, Richard E., Elkins Park, Pa.

Stroud, Fred, Nashville, Tenn.  
Thompson, William W., Philadelphia, Pa.  
Toms, J. U. Selwyn, Chattanooga, Tenn.  
Vandermeay, Robert B., Glendale, Calif.  
Vandermeay, Robert W., Buffalo, N. Y.

### ELDERS

ARLINGTON, VA.  
Ervin, Sam R., Arlington, Va.  
AUDUBON, N. J.  
Watson, Garfield, Audubon, N. J.  
BALTIMORE, MD.  
Elliott, Albert M., Baltimore, Md.  
COATESVILLE, PA.  
Roper, Edward B., Coatesville, Pa.  
COLLINGSWOOD, N. J.  
Bancroft, Clayton A., Haddonfield, N. J.  
Bashaw, B. J., Haddonfield, N. J.  
Diehl, Waldemar W., Collingswood, N. J.  
Logue, James I., Collingswood, N. J.  
Wigfield, R. S., Collingswood, N. J.  
Willits, Robert P., Haddonfield, N. J.

### CONCORD, N. C.

Hagler, Grady, Concord, N. C.

### GLENDALE, CALIF.

Ludlow, J. Wyman, Pasadena, Calif.

### LAKELAND, FLA.

Blade, Frank A., Lakeland, Fla.

### MERCHANTVILLE, N. J.

Lyon, James W., Haddonfield, N. J.

### MINERVA, OHIO

Clinton, William H., Bakerstown, Pa.

### MINNEAPOLIS, MINN.

Henjum, Trygve, Minneapolis, Minn.

### NEW YORK, N. Y.

Bennet, James E., New York, N. Y.

### PHILADELPHIA, PA. (Northeast)

Mooring, William, Philadelphia, Pa.

### PHILADELPHIA, PA. (West)

Smith, J. Wesley, Philadelphia, Pa.

### SAN BERNARDINO, CALIF.

Pribyl, George E., San Bernardino, Calif.

### SEATTLE, WASH.

Russell, Earl R., Seattle, Wash.

### TRENTON, N. J.

Coffey, William H., Jr., Morrisville, Pa.

### WEST BERLIN, N. J.

Glander, William F., Marlton, N. J.

### YORK, PA.

Norris, John H., York, Pa.

## B. P. ELDER ...

(Continued from page 13)

be able to do so of its own free will, but would have to submit its case to Synod where it would be decided whether it was "Scriptural" or not for this church to withdraw from the Columbus Synod. (Colossians 3:5.)

We have observed the "soft approach" of many of the Columbus Synod men, and have come to the conclusion that the pastors and leaders of the *Collingswood Synod* are the militant ones who are willing to make a stand against the evils of our day, and, therefore, are the ones who deserve our wholehearted support, because they are on the side of *uncompromising truth*. We have also observed that the men of the American Council of Christian Churches and the International Council are valiantly fighting the battle for holy living and a clear-cut stand against modernism and apostasy in all its subtle forms. Contrariwise, the Columbus Synod men voted to *withdraw* from both the American Council and the International Council in 1956. Today I believe that our Lord has allowed both a spiritual and financial decline to set in on some of the churches pastored by these men because of the compromising position which they took at that time (Eph. 6:13-20, and Rev. 3:15, 16).

Instead of compromising with the Devil forces of apostasy, every one of you who loves the name of Christ Jesus should, under God, solemnly vow to stand true to Christ and His Holy Word, and stand *with God's militant warriors* who are willing to take the awful treatment meted out to them by anti-Christ forces, but which they are willing to take, in order that the *Name and Honor of Christ* be not sullied with compromise. Our triune God and His Word are the only absolute entities in this world. How can any man who calls himself a Christian *ever* compromise God and His Word, and expect to get away with it? Is there not to be a judgment seat of Christ? ?? You who think it doesn't matter much how you stand, as long as the Gospel is being preached in your church, might consider again, prayerfully, what God says through the Apostle Paul in *2 Corinthians 5:9, 10*.

May our God bless you, and teach you, and strengthen you for the perilous days which lie just ahead. *Especially we pray* for those of you who want to honor God in a real way in your life. May the blessed Holy Spirit lead you out of all compromise, into all manner of service, and blessing, and REWARD, which you may, in turn, be able to lay at the feet of our LORD on that great DAY!

Yours for an uncompromising stand,

OLIVER MCNEEL

## McIntire Answers ...

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bay group consisting of three of our families and an equal group of OPCers and a peninsula group which is, as you know, a strong one. As long as I am here these will come to the center and it is impossible for such a

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## McIntire Answers ...

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mistosis to occur while I remain because of the necessity of keeping the center. Another such as Henry could accomplish this necessary division. Your timely arrival would confirm them in such a move, I am sure. They esteem you very highly and the fact that you are OPC might turn the scales in favor of such a move. At the moment, all is under wraps but should develop quickly. Coastal Presbytery of the OPC meets here on the 22d, 23d of September, a good time for you to arrive, and we have invited Coray to give us a Bible Conference beginning on the 20th and continuing through that week. Our church is coming for the two evenings of the presbytery. Our BP brethren might consider this as a betrayal but I am interested in preserving what I have labored in blood and tears to establish in thirteen years. I do not feel that it could exist long under the loose setup of the BPC and would save it at all costs."

You brethren have an awful lot to account for. You have been expert in proselitizing and dividing the BP churches!

Now you write, "For you to pose as a successor of Machen is almost ludicrous." Well, I have not posed as a successor of Machen at all. But you see, you make the statement that I have and proceed from there. My writings dealing with these big issues involving the currents of our movements are very clear. The OPC has definitely moved closer to the Christian Reformed Church and there are actions of their joint committees now pledging the churches to organic union. As this movement goes over more to the Christian Reformed movement, the great current which Machen led in the Presbyterian field toward the establishment of a true, pure, separated Presbyterian Church continues to go on! The fact that I am a part of this current does not make me "pose" as Dr. Machen's successor!

You say, "You know very well that the OPC is carrying on a continual battle against Modernism. The banner has not been allowed to fall in any way." I have produced evidence to the contrary and the banner has been allowed to slip. Good evidence of this is Dr. Young's own article in *The Guardian* recently, especially the first one! There has been a change a shift. The ongoing struggle which Machen led as a "fundamentalist" could have been tremendously strengthened and helped if the OPC brethren had gone on with it and had helped establish and maintain the ACCC and then continued their place in the ICCC. That is where they naturally and normally belonged.

Your letter to me of September 2d is characteristic, I think, of this same spirit that has caused so much difficulty, misunderstanding, and heartbreak among brethren. There is a mighty cause in our day. And you men

## 20TH CENTURY REFORMATION HOUR

REV. CARL MCINTIRE, D.D., DIRECTOR

Sponsored by Christian Beacon

<b>ALABAMA</b> Tuscaloosa, WACT, 1420 kc., 5.30 to 6 a.m.	Livingston, KPRK, 1340 kc., 7 to 7.30 a.m.
<b>CALIFORNIA</b> Burbank, KBLA, 1490 kc., 7 to 7.30 a.m. San Diego, XEMO, 860 kc., 10 to 10.30 a.m.	<b>NORTH CAROLINA</b> Mt. Airy, WPAQ, 740 kc., 10 to 10.30 a.m. New Bern, WHIT, 1450 kc., 6.30 to 7 a.m. Plymouth, WPNC, 1470 kc., 10 to 10.30 a.m.
<b>CANADA</b> Camrose, Alberta, CFCW, 1230 kc., 6 to 6.30 a.m.	<b>OKLAHOMA</b> Ada, KADA, 1230 kc. Durant, KSEO (AM and FM), 750 kc., 6 to 6.30 a.m. Henryetta, KHEN, 1590 kc., 6.30 to 7 a.m. Miami, KGLC, 910 kc., 6.30 to 7 a.m. Pryor, KOLS, 1570 kc., 7.30 to 8 a.m.
<b>FLORIDA</b> Auburndale, WTWB, 1570 kc., 8.30 to 9 a.m. Kissimmee, WKBX, 1220 kc., 7.30 to 8 a.m. Pahokee, WRIM, 1250 kc., 9 to 9.30 a.m. Tampa, WSOL, 1300 kc., 6.30 to 7 a.m.	<b>PENNSYLVANIA</b> Altoona, WRTA, 1240 kc., 6.30 to 7 a.m. Apollo, WAVL, 910 kc., 7.30 to 8 a.m. Chester, WVCH, 740 kc., 7.45 to 8.15 a.m. Phillipsburg, WPHB, 1260 kc., 8.30 to 9 a.m. Red Lion, WGCN, 1440 kc., 7.30 to 8 a.m.
<b>GEORGIA</b> Avondale Estates, WAVO, 1420 kc., 8.30 to 9 a.m. Thomaston, WSFT, 1220 kc., 8.30 to 9 a.m.	<b>SOUTH CAROLINA</b> Greenville, WMUU, 1260 kc., 8.30 to 9 a.m.
<b>HAWAII</b> Honolulu, KIKI, 830 kc., 5.05 to 5.35 a.m.	<b>TEXAS</b> Atlanta, KALT, 900 kc., 9.30 to 10 a.m. Gainesville, KGAF (AM and FM), 1580 kc., 6 to 6.30 a.m. Midland, KJBC, 1150 kc., 9.30 to 10 a.m. New Braunfels, KGNB, 1420 kc., 8.15 to 8.45 a.m. Orange, KOGT, 1600 kc., 9 to 9.30 a.m. Quanah, KOLJ, 1150 kc., 8.30 to 9 a.m.
<b>ILLINOIS</b> Evanston, WNMP, 1590 kc., 6.30 to 7 a.m. Harrisburg, WEBQ (AM and FM), 1240 kc., 8.30 to 9 a.m. Lawrenceville, WAKO, 910 kc., 7.30 to 8 a.m.	<b>VIRGINIA</b> Abingdon, WBBI, 1230 kc., 6.30 to 7 a.m. Clifton Forge, WCFV, 1230 kc., 7 to 7.30 a.m. Falls Church, WFAX, 1220 kc., 8 to 8.30 a.m. Lawrenceville, WLES, 580 kc., 9 to 9.30 a.m. Lynchburg, WBRG, 1050 kc., 9.30 to 10 a.m. Petersburg, WPVA, 1290 kc., 10 to 10.30 a.m. Radford, WRAD, 1460 kc., 6.30 to 7 a.m. Richmond, WMBG, 1380 kc., 6.30 to 7 a.m.
<b>INDIANA</b> Boonville, WBNI, 1540 kc., 8 to 8.30 a.m.	<b>WASHINGTON</b> Kirkland, KNBX, 1050 kc., 7 to 7.30 a.m. Puyallup, KAYE, 1450 kc., 6.15 to 6.45 a.m. Quincy, KPOR, 1370 kc., 9.30 to 10 a.m.
<b>KANSAS</b> Leavenworth, KCLO, 1410 kc., 8.30 to 9 a.m. Parsons, KLKC, 1540 kc., 9 to 9.30 a.m.	<b>WEST VIRGINIA</b> Martinsburg, WEPM, 1340 kc., 8.30 to 9 a.m. St. Albans, WKLC, 1300 kc., 7 to 7.30 a.m.
<b>KENTUCKY</b> Prestonsburg, WDOC, 1310 kc., 7.45 to 8.15 a.m.	<b>WISCONSIN</b> Poynette, WIBU, 1240 kc., 8.35 to 9.05 a.m. Ripon, WCWC, 1600 kc., 9 to 9.30 a.m.
<b>MARYLAND</b> Annapolis, WABW, 810 kc., 7.30 to 8 a.m. Frostburg, WFRB, 740 kc., 9 to 9.30 a.m.	
<b>MICHIGAN</b> Munising, WMAB, 1400 kc., 8.30 to 9 a.m.	
<b>MINNESOTA</b> Minneapolis, KEVE, 1440 kc., 6.45 to 7.15 a.m.	
<b>MISSISSIPPI</b> Kosciusko, WKOZ, 1350 kc., 8.30 to 9 a.m. McComb, WAPF, 980 kc., 8 to 8.30 a.m. Winona, WONA, 1570 kc., 8 to 8.30 a.m.	
<b>MONTANA</b> Kallispell, KGEZ, 600 kc., 6.15 to 6.45 a.m.	

should have been in, helping all of us together, bearing with each other, forgiving one another, seeking to understand one another, shaping policy and producing leadership! But instead, as this letter testifies, you have been working on such Bible Presbyterian men as Lionel Brown and Gerald Latal, and others, too, to get them to come over to "the victory side." Don't you think that it is at all possible that in some of these factual matters you could be mistaken, or at least there have been some real misunderstandings involved? If the spirit of Dr. Machen were in the OPC today, in my opinion you would have an entirely different attitude in regard to the great struggle against modernism and apostasy, and the shaping up of the ecumenical movement. It has been and will continue to be my earnest prayer that our brethren in the OPC, brethren in Christ, will come to see these things in the proper perspective, get over some of the "past" grievances, and, though they perhaps cannot go along with the Bible Presbyterians, at least they could go along in a genuine, ecumenical, Christian fellowship such as the ICCC and the ACCC. I would welcome it for the glory of God.

## LISTENERS WRITE

"Just what we need," is the concensus of opinion of listeners to the 20th Century Reformation Hour. This is expressed again and again in letters that are sent to the director of the broadcast.

A listener from Childress, Texas, wrote:

"I was thrilled with joy to hear you on the radio for the first time about two weeks ago and have tuned in on your broadcast every morning since. Since I have several of your publications you are not a stranger to me.

"I'm so thankful there are still with us men who love to proclaim the Word of God, and who earnestly contend for the faith which was once delivered unto the saints."

From Seattle, Wash., came the word:

"We do appreciate your broadcast, your fervency and boldness in declaring against sin and this terrible apostasy that has so deceived and enervated the people of America. We have long prayed that the Lord would raise up prophets of righteousness for these last days, and so we feel your program is a definite answer to prayer."