WHAT "THEY SAY"

BY CARL McINTIRE

In the debate over the questions of liberalism, socialism, Communism, and the departures from the historic Christian faith, every time we present facts — indisputable facts — and take a stand on them in the light of the Bible, there is a pattern which the enemy invariably follows.

First, he must attack our person. This is the argument *ad hominem. Second,* he claims that we maintain a position which we never have maintained. He then proceeds to denounce this straw man. Such procedures must be used in order to divert attention from the truth.

Among these arguments you find the following:

1. McINTIRE IS BITTER. He is a bigot; or, as one educator recently said, he is "a jackass."

The answer is that I am not a bigot in the unworthy sense of the word, but we do stand for what we believe is the truth, and we shall not deviate from it. I am motivated by love for God and our free land.

2. McINTIRE HAS HAD FINANCIAL PROBLEMS and troubles, and long tales are being spread in this field.

There is absolutely no truth of any kind in any such allegation. Moreover, we receive nothing from the broadcast or the *Christian Beacon.* My salary is paid by the congregation which I serve. This is a matter of public information in the published budgets of the church.

3. McINTIRE USES THE METHOD OF THE COMMUNISTS.

Our approach in dealing with issues has been Biblical — to bring everything out into the light. The Communists operate with deception, darkness, and subversion. The Bible says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This is the method of Scripture. In fact, it is the duty of God's people to follow such procedures in dealing with evil, and there is no greater evil than godless Communism today.

4. McINTIRE, THE ANTI-COMMUNIST, IS HELPING THE COMMUNISTS.

This is a twist that has always been used in history. Jeremiah was accused of helping the enemy because he denounced the Children of Israel for their apostasy. The anti-anti-Communist uses this argument against the anti-Communist to try to silence him. At this point, the anti-anti-Communist and the Communist join forces in their attack upon the anti-Communist. Anything which will discredit, silence, or intimidate an anti-Communist aids the Communist cause! In the Bible there is no substitute for forthright exposure of evil.

5. McINTIRE DOES NOT GIVE THE WHOLE TRUTH. He takes things out of context.

This argument is very seldom used because our method has been photographically to reproduce the entire document as evidence, and discuss it in the presence of such evidence. The turn is then made that Dr. McIntire violates copyrights by using material in such a way. The answer is that it is not a violation of copyright to use material as evidence in debate, and when no financial return is involved. No matter what one does today, it is impossible to do it without somebody attacking! Jesus Christ was either the friend of sinners or He was a winebibber!

There is no substitute for the truth — objective facts, with opinions drawn in the light of recognized standards of judgment. To us the Bible is the standard of righteousness which must be honored. All facts, opinions of men, institutions, nations, and individuals must be judged by the moral law.

What is so interesting in such debate is that when the procedures used to discredit a man or his arguments are employed, and one by one they are analyzed, they are found to be of no weight! The Lord said, "Men loved darkness rather than light, because their deeds were evil." It is evil to attempt to discredit a man's arguments by smearing his person. It is not honest debating to state his position, misrepresent it, and make it into something which he does not maintain, and use that as a basis for discrediting him.

What is all-important about all of this activity and debate is that there is an Almighty God with an all-seeing eye who understands the hearts of men, and He is the One who will bring everything into final judgment!

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WHO IS CARL McINTIRE?

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

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

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

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

Bible Presbyterian Church

After the withdrawal, Dr. McIntire and other Presbyterian ministers caught in the same conflict of conscience, formed the Bible Presbyterian Church. The General Synod of the Bible Presbyterian Church, established as a result of the break with the Presbyterian Church in the U.S.A., declared the action of that denomination's General Assembly toward Dr. McIntire "null and void." Dr. McIntire has never been a deposed minister and is today a bona fide pastor in the Bible Presbyterian Church. He was elected the moderator of its Fifth General Synod. The Collingswood Church which he serves is the largest in the denomination and considered the "mother church." Looking back, Dr. McIntire and his congregation have thanked the Lord for the opportunity they received for Christian witness during the mission board struggle.

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

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

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

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

American Council of Christian Churches

Dr. McIntire's confrontation with theological modernism and Communist infiltration in Protestantism did not end with the denominational conflict. In 1941, disturbed by the increasing power, modernism, and socialistic programs of the Federal Council of Churches, he was instrumental in bringing together the Bible Presbyterian Church and the Bible Protestant Church which organized the American Council of Christian Churches. The new interchurch body offered haven to fundamental Protestants not at home in the inclusive Federal Council. The group today numbers 15 member denominations and represents the co-operative interests of 1,500,000 American Christians. It also represents a Biblical alternative to the successor of the Federal Council—the National Council of the Churches of Christ in the U.S.A. Dr. McIntire served as first president of the ACCC, from 1941 to 1944, and remains today a member-at-large of its executive committee.

International Council of Christian Churches

Entering the religious conflict on the world scene, Dr. McIntire and other fundamental Protestant churchmen saw a need for an international co-operative body. In 1947, he and the others issued a call for a meeting to establish such an organization. In Amsterdam, The Netherlands, August, 1948, the International Council of Christian Churches was organized and Dr. McIntire elected its first president. He has since been re-elected at each of the body's four plenary congresses. The Council now represents 72 Protestant denominations and associations of churches on the world level and presents an effective Biblical witness against the ecumenical maneuverings of the World Council of Churches.

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

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

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

Plans for the Fifth Plenary Congress are now being made. This will be held in Amsterdam, The Netherlands, August 14 to 20, 1962.

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

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