Statement on Being "Deposed"

BY CARL McINTIRE

REPLY TO STATEMENTS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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In the controversy over the Air Force Training Manual and its section, "Communism in Religion," the National Council of the Churches of Christ in the U.S.A. has declared that I am an "unfrocked," "deposed" minister who violated ordination vows.

The impression given is that I was guilty of sinful conduct meriting expulsion from the church. The National Council is careful not to indicate what did occur.

I emphasize immediately that I always have been and continue to be a fully ordained Presbyterian minister. I have been pastor of this one congregation in Collingswood for 26 years. I have not committed a shameful deed involving my character or integrity.

Moreover, the introduction by the National Council of this question into the present conflict represents an effort to divert attention from Communist infiltration of religion, and also by "discrediting" me to turn people away from the documented evidence we have produced.

The "offense" for which I was disciplined was solely my refusal to obey a "mandate" of the General Assembly of the Presbyterian Church in the U.S.A. in 1934 ordering the members of the Independent Board for Presbyterian Foreign Missions to resign from that board and to support to the full measure of their ability the Board of Foreign Missions of the Presbyterian Church, U.S.A. I was a member of the Independent Board and, as a Christian bound by the commands of God's Word, it was impossible for me to obey such an order. I could not support a board which I knew was engaged in propaganda contrary to the Gospel of Christ. And the Independent Board was indeed sending out missionaries preaching the Word of God as it has always been understood by Presbyterians.

The late Dr. J. Gresham Machen, scholar and defender of the faith, sought, with others, to reform the Board of Foreign Missions. 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.

In view, therefore, of the present question of Communist infiltration of religion, raised by the Air Force Manual, it is significant that this was an issue then.

For example, the Chinese chief executive of Yenching University, Peking, Dr. L. C. Wu, advocated Communism. This institution was being supported with funds from the Board of Foreign Missions of the Presbyterian Church, U.S.A.

The *Chinese Recorder*, which had two Presbyterian missionaries on its editorial board, printed an article, August, 1934, by Dr. Wu, in which he said, "I am of the opinion that economically Jesus advocated the abolition of the system of private property and the adoption of the public possession of all things. . . ."

Dr. Wu further wrote, "Jesus was not in favor of the family system . . . . Hence in the new society it may not be necessary to preserve this system." I insisted that Christian mission funds should not be used to support such Communist propaganda.

We objected to "modernism" in theology, also. We presented evidence to show that the Mission Board was sending out missionaries who rejected belief in "the bodily resurrection of Christ from the dead," and "the death of Christ as a sacrifice to satisfy divine justice and to reconcile us to God."

The conflict was known as the "modernist-fundamentalist struggle." When the General Assembly refused to reform the Board, Dr. Machen established the Independent Board for Presbyterian Foreign Missions, outside the jurisdiction of the General Assembly. I continue as a member of this board today.

The hierarchy in the General Assembly sought by discipline to eliminate their opposition in an ideological conflict in the church. Members of the Independent Board were called before judicial commissions packed with their men. The sin: refusal to obey the General Assembly and resign from the Independent Board for Presbyterian Foreign Missions and support the denominational Board of Foreign Missions.

In my defense I appealed to the Scriptures which insist that "ye must obey God rather than men." For this "offense" I was ordered "suspended from the ministry and the communion of the church." My congregation of 1275 stood with me and on June 15, 1936, we "renounced the jurisdiction" of the church, maintaining that the denomination had placed the word of man above the Word of God over the consciences of men.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). So it is still "shame" today, according to the National Council of Churches.

The refusal to obey the General Assembly was described as "violation of ordination vows" before the Judicial Commission. Yet the first vow of every Presbyterian minister declares the "Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." We were following God's infallible rule instead of a willful, ecclesiastical hierarchy. This will never be sin. The General Synod of the Bible Presbyterian Church, established as a result of this break, declared the actions of the General Assembly of the Presbyterian Church, U.S.A., null and void. We have continued our ministry without any interruption.

The intervening years have vindicated our stand. China has gone Communist with the aid of funds provided by the Board of Foreign Missions of the Presbyterian Church, U.S.A. And a confirmation of this came from Dr. John A. Mackay, in 1949, while he was president of the very Board of Foreign Missions of the Presbyterian Church, U.S.A., which we refused to support. In appealing for the recognition of Red China, he gave as one of his reasons, "Many of the Chinese Communists have been educated and trained in our Christian schools and universities." But because I would not support, on their order, these institutions which were training Communists, I was disciplined. After my church and I left the denomination, the Presbytery proceeded to "depose" me. This is all they report for their propaganda purposes in 1960. Dr. Mackay is the Dr. John A. Mackay mentioned in the Air Force Manual.

Freed from this yoke with the Presbyterian Church, U.S.A., and the then Federal Council of Churches, we have continued to preach the Gospel, building the Bible Presbyterian Church, and joining in a movement of genuine Christan co-operation in the American Council of Christian Churches in the United States and the International Council of Christian Churches throughout the world, to the end that we shall have a genuine Twentieth Century Reformation.

"A Morals Charge"

REPLY TO STATEMENTS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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Defenders of the National Council of the Churches of Christ in the U.S.A. in the present conflict over the Air Force Training Manual and the question of the Communist use of religion, in concentrating attack upon various individuals, including Dr. Carl McIntire, are using all manner of accusations to discredit the characters of opponents of the NCC.

In the case of Dr. Carl McIntire, Collingswood, N. J., reports are being spread abroad that he was "thrown out of the Presbyterian Church on a morals charge."

The leaders of the ecumenical movement know that this is not true and they know the conflict of 1933-36 in the Presbyterian Church in the U.S.A. was over the question of modernism in the Board of Foreign Missions in that Church and over the formation of the Independent Board for Presbyterian Foreign Missions. It was a struggle over the truth and authority of the Bible!

Dr. McIntire was associated with the late Dr. J. Gresham Machen and other Presbyterian leaders who were "placed on trial" by the Presbyterian Church in the U.S.A. because they refused to resign from the Independent Board on orders from the General Assembly to do so and to support the Board of Foreign Missions of the denomination. There was no question of any moral delinquencies on the part of Dr. McIntire or any other of the persons brought to trial. There was no "morals charge."

When defenders of the National Council of Churches resort to this kind of personal villification and attempts to besmirch the character of their opponent, surely it is time for Christian people to have something to say about it.

Two instances are sufficient to show the way this campaign is being conducted against Dr. McIntire's character.

A listener to the 20th Century Reformation Hour broadcast from San Angelo, Tex., reports that she attended a meeting of the official board of her church and she states: "I mentioned your name in connection with your program that I got over the Corpus Christi station and our pastor informed me that you had been 'thrown out of the Presbyterian Church on a morals charge.' . . . I am so sick and tired of people not discussing issues but rather taking a dig at a person."

Radio Station WFAA, Dallas, Tex., May 8, 12.45 p.m., carried a broadcast by a Mr. Merrimon Cunninggim, who has been associated with a Southern Methodist university, in which broadcast he sought to defend the National Council of Churches. He took issue with a statement by Lynn Landrum in an earlier broadcast on the same station in which Mr. Landrum had said that Dr. McIntire was "without a smirch on his character." Cunninggim also had an article in the Dallas *News* saying that McIntire was an unfrocked clergyman.

In Cunninggim's radio talk he said, "As for McIntire, he is described in the radio talk [by Mr. Landrum] as 'without a smirch on his character.' That was not, however, the judgment of his own church, for after a full-dress examination, the record of which is publicly available in 'The Judicial Decisions of the Presbyterian Church in the U.S.A., [May 28-June 3, 1936, Case No. 2,]' McIntire was declared 'guilty of conduct unbecoming a minister of the gospel' and of 'violation of his ordination vows.' It was also stated by the church that his proved offenses 'were specifically against the moral law.' "

This paragraph we say without any hesitation is manufactured and it is slander.

First, the very document to which Mr. Cunninggim refers, listing the charges against Dr. McIntire because of his refusal to obey the mandate of the General Assembly of 1934, specifically says that the charge of "conduct unbecoming a minister of the Gospel" against Dr. McIntire was dismissed and he was not convicted of such a charge. To

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