

how they are carried out)-- the theory of Presbyterian Christians is that a group of ministers who are trained and understand theological matters and who have with them also a group of elders who do not have a professional interest, but who have got evidence of being earnest Christians, that they together should make a judgment whether a man is a real Christian and whether he gives evidence of being called of God, and that they should have a continuing service, so that their assurance isn't just that somebody thought you were an earnest Christian 30 years ago, but it is a group that still thinks you are!

That is the theory. If human ordination is to be worth anything to me it should be an ordination by a body that has some kind of continuing oversight. So I don't criticize others who use a different method but I personally feel there is not much point in ordination unless there is a continuing body.

As to ecclesiastical separation, we didn't hear a great deal about it in those days at first when I was at Westminster. It was all about the Presbyterian church in the U.S.A. and its apostasy. I mean those latter days I was at Westminster. Then when we had this upset in the Independent Board and when the group that wanted to have a tight attitude which would rule out most of those whom we called fundamentalists on what I would consider secondary issues, when they got --- they tried so hard to get control of the Independent Board. They had control of the seminary.

We felt-- you might say it's like the sun coming out and hiding the moon. The moon is still there, but you don't see it quite so clearly. So when we started Faith, we had Dr. Lathem who was pastor of the Third Presbyterian Church of Chester, as one of our original directors. One of his elders was one of our directors. Then Dr. McIntire, Clair, and I I think had dinner ~~and Dr. Lathem~~ at Dr. Lathem's house, and Lathem said, Can you recommend one of your folks who would be a good assistant for me? After we left, Dr. McIntire says to me, Oh, we can't recommend someone to help build up the old church! We can't do that."

But he said to me a little later, The disagreeableness (he perhaps used a more vivid word) of the OPC (he didn't use that term either, but it represented that group) he said, became so strong to us for a time that it kind of blinded our eyes to the uncleanness of the Presbyterian Church U.S.A. But his inclination was to more or less forget the OPC and Westminster. He made a few attacks on it in the Beacon then, and ever since he has once in a while made an attack, but it was as far as he was concerned a very minor issue.

The big issue was the stand against apostasy in the Presbyterian church in the U.S.A. So we were anxious to bring everyone we could to leave that body. I remember one of the Synod meetings of our new Bible Presbyterian church where we were having some people coming to us from the Southern Presbyterian church, and I said,--I forget they were going to take some stand, and I said, Well now, we should not take a stand on these things; next thing someone will be asking us, Is it right to have relations with the