

to assume much more proportion than I realized at the time. Of course I think I've already mentioned, I felt that when Milo Jamison left the Presbyterian Church U.S.A, Dr. Machen said, "It's premature." But 2 yrs. later when he left, he felt that now was the time when everybody should leave.

He had an attitude --he and some of his associates-- that I'm not so sure how much he had it, but a lot of his associates had the attitude that in adopting the Mandate that declared it was just as important to support the established Boards and Agencies as to attend the Lord's Supper, the church had made itself officially apostate. Therefore, one must separate from it.

Well, I feel that such relationships are largely a matter of what works best. How ~~you~~ you can advance the work of Christ best. I've often seen a case where a man has gone into a church where there was a strong control by unbelievers somewhere in the background. And he built up a real witness for Christ, and gotten people together. And then unbelievers had taken it over and put a man in who will very deceptively lead those people into unbelief.

I feel that one must watch those things very carefully and not be used as a smokescreen for building up work for unbelievers. But I believe it is a matter in each case which has to be decided by the entire situation. There their attitude was, We want to get control of the Presbyterian Church. We want to throw the modernists out and stand for the truth here, until they established the Independent Board and then the denomination took action against it and threw it out, and then these men like Dr. Griffiths and Woodbridge particularly took the attitude the Presbyterian Church has now become officially apostate; every Christian must withdraw.

I feel that to either throw the modernists out or to get out and form a new group was necessary, but I think that instead of raising up that banner which was so easy for them to shoot at they should have carried on a period of education over a longer period, and instead of taking out 1% of the church, or less than that, they might have taken out 50% of the church eventually. after a period of education.

Once they were out of the denomination, then this feeling began to develop. I remember a fellow who was going out under the Independent Board to be a missionary to China. He phoned me and said, "Do you think it would be wrong for me to travel on the Union Pacific Railroad?" He said, "I understand it is a Mormon Railroad! Would it be wrong for me to travel on it?" I feel that to support the Mormon church and give to them would be wrong for any Christian, but if they control a bakery which makes good bread, I will probably give my support to a Christian bakery which makes equally good bread. But if theirs is much better I won't feel it is necessary for me to withdraw my patronage from it.