

through which unsound doctrine begins to come into churches and into denominations.

We think back about 200 years and we think of that great missionary to the Indians here, the son-in-law of Jonathan Edwards, David Brainerd. David Brainerd was expelled from Yale University for showing too much enthusiasm about religion. He was expelled from the University and unable to finish his course on account of it. But David Brainerd was one who loved the Scripture, he was one who loved Jesus Christ the Saviour and wanted to present him to the Indians. David Brainerd soon got in touch with an agency that was interested in promoting work among the Indians. This was a Scottish agency, a ~~Massing~~ ^{Scottish} society for the propagation of Christianity, an independent agency, an agency made up of Scottish Christians who, in their doctrinal, ecclesiastical relationship, belonged to the presbytery there but who had formed an association for the purpose of carrying on missionary work. And when David Brainerd applied to these men and asked if he could be supported by them as their representative to carry on missionary work among the Indians, they said to him, "We would like you first to be ordained, so that we have a certification of the correctness of your doctrine and your understanding of Scriptural things." They didn't say, "Some over to Scotland and appear before one of our presbyteries." They said, "Go before one of the presbyteries in America (it was not yet United States) and have them examine you and if they will ordain you then we will consider taking you on under our support." And so David Brainerd went before the presbytery, was examined, found to be entirely sound in his doctrine, was ordained by them and then became a representative of the Scottish independent agency. And here we as a Bible Presbyterian Church are more in line with true historic Presbyterianism than have been some of our great denominations in this country, all of which in their early days did their missionary work through independent agencies ^{but} ~~and~~ which in the course of the last hundred years gradually developed similar assembly controlled agencies through which to do their work and these were instruments which diverted ^{their} ~~to our~~ attention from their main function of maintaining sound doctrine and had much to do with making it easy for apostasy to come into those organizations.

Now when it comes to the matter of forms and ceremonies again Presbyterianism is main line Christianity. It is not like many of our churches utterly informal in ways