

REDEEMING THE TIME

"Redeeming the time, because the days are evil" (Ephesians 5:16).

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"Ye shall be witnesses unto me ..."



Left to Right: Mrs. Evelyn Ricker, Miss Joan Davenport and Miss Judith Collins have given their lives to serve Christ on the mission field. They were first appointed by The Independent Board for Presbyterian Foreign Missions in 1956, 1962 and 1970, respectively. Mrs. Ricker first went with her husband to Brazil. They now serve together in Guatemala. Miss Davenport first went to the United Arab Emirates, and has more recently been serving in the West Bank in the Holy Land. Miss Collins serves in Kenya. These three ladies were a great blessing to all who attended the 2012 family camp of Faith Presbytery, Bible Presbyterian Church.

Godly Contentment in Our Entitlement Society

BY BRAD K. GSELL

Few will deny that the acrimony, anger, dissatisfaction, and general unhappiness marking this election cycle in the United States are greater than ever in our history. We have moved far beyond the legitimate place of fairly, accurately and passionately pointing out the strengths and flaws of various philosophies of governance in the free marketplace of ideas.

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Unbiblical Ecumenism at Wheaton College

Wheaton College, in Illinois, was once supported and attended by many Fundamental Christians. However, over the last 80 years, it has gradually slipped quite far from that heritage. It was of great interest in 2010 when it was announced that Dr. Philip Ryken was resigning his pastorate at Philadelphia's historic Tenth Presbyterian Church to assume the presidency of Wheaton.

As a minister in the Presbyterian Church in America (PCA), some had hoped that Dr. Ryken would be a force to reverse the college's departure from its roots. However, it appears that Wheaton continues unabated on this course.

"A Conversation on Unity in Christ's Mission"

On March 26, 2012, Wheaton hosted "A Conversation on Unity in Christ's

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An evening of dialogue exploring the common ground and current challenges that face Catholics and evangelical Protestants in Christian faith and mission. Questions and responses to follow.

A Conversation ON UNITY IN CHRIST'S MISSION

Francis Cardinal George, O.M.I., Archbishop of Chicago • Chicago, IL

Dr. John H. Armstrong, President, ACT • Ft. Lauderdale, FL

Monday, March 26, 2012 • 7:00 p.m.
EDMAN CHAPEL, WHEATON COLLEGE

There are no tickets needed for this event and no charge. Seating is limited. Information at www.act3online.com

This event is sponsored by ACT 3, a mission for equipping leaders for unity in Christ's mission since 1987.

ACT 3
EQUIPPING LEADERS FOR UNITY

See companion article:
OPC General Assembly at Wheaton College

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Clyde Johnstone Kennedy:

Casting a Long Shadow for the Cause of Christ

BY HOWARD CARLSON

Clyde Johnstone Kennedy was born on July 2, 1907, in Halifax Nova Scotia. His father, Horace Kennedy, was second great grandson of William Kennedy, an early Presbyterian immigrant from Ireland.

In 1924, when Clyde was 17 years old, his family moved to southern California. It was there, at the wellknown Hollywood Presbyterian Church, that he accepted Christ as his Savior and soon felt a call to the Gospel ministry.

The Mount Hermon Conference Center was a great influence in his development. After graduating from Hollywood High School, he attended Moody Bible Institute for a year and then went on to UCLA, graduating in 1933 as a history major. In the fall of the same year, Clyde traveled to New Jersey to enter Princeton Theological Seminary.

At Princeton, Clyde met up with old friends Dave Cowie and Robert Munger, “the California crazies” as they were called. They soon joined Wheaton College graduates Bob Pierce and Otto DeCamp in starting a Sunday evening fellowship in Alexander Hall. Shortly thereafter, they started a mission to the slums of Trenton, NJ. Under severe criticism from students and Princeton staff (Seminary president Stevenson called them “red hot gospellers”), they entered this work enthusiastically. One of them wrote: “The depth of the poverty we saw ripped at our hearts. But even worse, these children knew nothing about a loving heavenly Father. So we started a mission Sunday school.” They also

sought ways to relieve the physical needs. There were strict written rules for each team member. Each had to submit a detailed written report of his previous week’s activities. At the end of two years, 60 seminary students were involved and President Stevenson included “this fine ministry” in the report of his administration to the Board.

After graduating from Princeton in 1936, Clyde returned to California where he was ordained and became a pastor of the Wilshire Immanuel

For the thousands who were delivered from the ecumenical errors, and the multitude delivered from sin unto salvation by his ministry, Dr. Kennedy was truly great. But for his simple child-like obedience to the Word of God and insistence on purity, he must be enrolled as one of the church’s greats.

Presbyterian Church. He married his college sweetheart, Dorothy, in 1938, and they went to Gainesville, TX, on their honeymoon to visit his wife’s birthplace. The First Presbyterian Church there did not have a minister at the time and called him to be their pastor, which call he accepted. While there, he did additional studies at nearby Dallas Theological Seminary.

In Gainesville, a young seminarian, James Rayburn, was holding ag-

gressive youth meetings. These efforts were soon noticed “by a progressive, local minister named Clyde Kennedy, who offered him a position as Christian Education Director and Choir Director at the Gainesville Presbyterian Church. The two hit it off, and while serving in this position, Kennedy gave direction for the founding of Young Life. Kennedy explained to Rayburn: ‘I’m not particularly worried about the kids who are in [the church]. They’re safe, and as far as they’re concerned I don’t need your services. To you I entrust the crowd of teenagers who stay away from the church. The center of your widespread parish will be the local high school’” (Emile Cailliet, *Young Life*, 1963, p. 11). Young Life went on to become a great international student movement for Christ. [Editor’s Note: Sadly, it has succumbed to the compromise of New Evangelicalism.]

But the Presbyterian Church (USA) had sunk into apostasy and Kennedy had too high a view of God’s holiness to remain in a denomination with entrenched unbelief. Elder Bernard Peterman has written: “As a result of his fearless and faithful stand for the Word of God against the unbelief in the Presbyterian denomination, he [Clyde] suffered real persecution at the hands of the Fort Worth Presbytery.”

Carolyn Smyth, Clyde’s daughter, wrote of his departure from the denomination: “As I heard it, the immediate cause of his removal from the Presbytery, which was probably in 1942, was caused by his having the Rev. Charles Richter come to the church as a guest speaker, as Richter

had been placed on a list of persons not welcome in the Presbytery for reasons that I don't know. But my father still invited him to preach...." The Rev. Hal Webb recalls that Clyde came under fire for his close work with the "Fundamentalist" Rayburns and the new Young Life organization. The Presbytery had not yet installed Clyde as pastor so were able to dismiss him without other action.

Kennedy, now 35 years old, returned to California and established a radio Bible class. Two months later, he received a call to the small Calvary Bible Church in Glendale, CA. This congregation had recently left the apostate Presbyterian Church (USA).

To help support his family in those difficult war years, Kennedy also taught at Biola College. In April 1943, he hosted the ordination of a Bible Presbyterian missionary, George Bragdon, and first personally met Carl McIntire, who preached the ordination sermon.

Kennedy served the Lord at Calvary for 14 tumultuous years. On February 8, 1945, the congregation joined the Bible Presbyterian denomination and became Calvary Bible Presbyterian Church. They were meeting in an old Grand Army of the Republic hall, and Kennedy felt that

the church needed its own property. Because of Kennedy's faithful personal witnessing to an elderly Jewish lady, she agreed to sell her valuable property to him for the new church location on Glendale Avenue. The first and second phases of building plus a small office building were completed by 1952. The new sanctuary was faithfully constructed in a colonial pattern, including a Murray Harris pipe organ. Westminster Academy was started soon after in the new facilities.

Kennedy's sermons were powerful. His preaching from the Psalms was exceptional. He had a way of bringing the Scriptural application to the hearts of young men — me included.

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Clockwise from top: Dr. Kennedy preaching in the Chapel of Shelton College during his time as President; the Kennedy family; The First Presbyterian Church of Gainesville, Texas, where Dr. Kennedy served as pastor before joining the Bible Presbyterian Church; Dr. Kennedy in the library of Shelton College with students.



KENNEDY ...

Continued from page 3

I have partial notes of just three of his sermons. Concerning the Church at Laodicea in Revelation 3, his notes start: “There are emotions ascribed to our Lord. At times he was grieved, angry, and here He is disgusted.” Vivid applications followed on the current church condition. His John 3:16 notes include: “Why did God give His only begotten Son? Was it that we might all make a decent living, live in a nice home, have the privilege of educating our children and enjoying our life to the utmost?” And then he painted clear contrasts between time and eternity, with their respective needs.

Kennedy’s messages got quite a bit of local attention. A *Herald* newspaper clip for January 4, 1949, quotes Kennedy: “Modern man with all his accessories is no different from ancient man. He still is bewildered with the past and uncertain as to the future.” But perhaps more reflective of his life emphasis was the title of his message at the dedication services of the Collingswood Bible Presbyterian Church in 1957: Monday evening speaker, Rev. Clyde J. Kennedy — “Meeting the Issues of the Hour.”

Kennedy’s emphasis was sometimes dismissed as “lacking in love.” Of course one could ask, “Love for whom? Love for Jehovah God in His holiness?”

One of J. Gresham Machen’s companions, H. McAllister Griffiths, wrote: “Why then do we present the facts concerning Modernism? Only because it is our duty. We find no happiness in the betrayals of which we must tell. No one in his right mind could gloat over them, or be other than sorrowful. But, if we love the souls of men we must warn them. We must warn a sleeping church, largely uninformed about the nature of its official boards. And

finally, if we care anything about the honor of the Lord Jesus Christ, and the place due His Holy Word, we are under a solemn obligation to speak. This speaking, let it be understood, is in love. But what, exactly, is speaking in love? Is it to speak lovingly?

This great contender for the faith was equally known as a great soulwinner. He passed out tracts at gas stations and restaurants — everywhere he went — always. He loved nothing more than to present the gospel to lost sinners.

Yes — in part. But there is more to it than that. We speak most in love when the motive that prompts us is love, and when the end desired is the supreme good of the one addressed (and God’s glory). ”

Early Bible Presbyterian leader Francis Schaeffer wrote: “If we understand Truth, we understand it does bring forth confrontation — loving but true confrontation against not only false theology but also against the destructive results of the false worldview about us.” Accommodation is usually the fruit of not confronting.

Clyde Kennedy’s close friend, the father of popular preacher John MacArthur, told Clyde: “If you would just tone down your message, you would do much better.” I think Kennedy felt that the Scriptures were true and his fervent study would not let him “tone down” the Bible’s message. And, he was an avid student of John Knox and the Reformers. (Whenever I saw his car trunk open, I always saw several volumes of d’Aubigne’s *History of the Reformation* ready for study.) I think he further knew that the full force of Scripture must be presented to accomplish anything good.

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One of the greatest achievements of Clyde Kennedy, in my opinion, was the founding of Highland College. A *Presbyterian Guardian* article of August 1950 read: “An announcement has been made of the opening of Highland College, in Pasadena, CA, with Dr. J. Oliver Buswell of New York as President *in absentia*.” A property had already been found and one of Kennedy’s church members put up the \$10,000 down payment.

With the property secured, Kennedy set out on a three-month visitation of churches and leaders across the United States. He found a less-than-enthusiastic reception. Kennedy, however, saw the need and started the college on September 18, 1950, with three students. By September 1952, there were 17 students.

Clyde Kennedy served the first two years as executive vice president. Then, a man stepped forward to take the presidency. Robert G. Rayburn had succeeded Kennedy at the Gainesville, TX, Presbyterian Church. He had been tried and expelled by the Presbytery for his sin of correspondence with Carl McIntire. All at Highland College saw this man as the one to guide the new college to a vibrant testimony for reformation.

From 1952 to 1954, Highland College grew well. September 1953 saw 40 students, and 60 students by 1954. But all was not well. Turmoil was swirling across the Bible Presbyterian churches caused by many issues, but a central issue was the desire to be less outspoken and confrontational in opposing unbelief and sin in church and society. The turmoil within the Bible Presbyterian church of that day began to bring great stress into the college, which

climaxed with the March 1, 1955, acceptance of President Rayburn's resignation. The majority of the students left with the president.

The issues within Highland were basically the same as those abroad in the Bible Presbyterian Church, and Highland was the first casualty of the impending division of the Bible Presbyterians into the Collingswood and Columbus Synods (The Columbus Synod ultimately merged with the Presbyterian Church in America, and those leaving Highland College founded Covenant College). Highland College continued until 1974, when men of lesser vision could no longer endure the burdens of the work.

I entered Highland as a sophomore in 1956. The emphasis was on study. Kennedy would say: "Your service to Christ while here is to study." It seemed their idea of education was that the student's mind was not like a bucket to be filled, but like a flame to be ignited. In my three years there, I received a powerful, consistent, Reformed worldview — life is a gift of God and we are to be good stewards of it by faithful obedience to all of God's Word.

After prayer, I laid down on one of the guestroom beds and fell asleep while Kennedy read the Psalms. When I woke up at 5:00 a.m., he was still reading his beloved Psalter — drinking strength from those blessed words.

In 1957, Kennedy was elected as moderator of the General Synod of the Bible Presbyterian Church. That same year, Dr. Roy Talmadge Brumbaugh, the founder-pastor of the Tacoma Bible Presbyterian Church, died and the congregation called Kennedy as their pastor. He ministered there until 1960.

I was a Highland student from Tacoma, and recall that Brumbaugh had been in frail health for a long time and the church had declined in several ways. Kennedy came into a difficult situation and did what needed to be done discipline-wise. This led to some leaving the church. But, by taking decisive action, I believe Kennedy actually enabled the church to prosper for yet another day.

The Sunday school and youth ministries were greatly strengthened in number and effectiveness. The summer camps became great teaching times. A new church was started in Seattle mainly through Kennedy's efforts. A number of young men from the congregation dedicated their lives to Christian ministry during this period, including my brother, Raymond Carlson.

One letter from the Session of the Tacoma Church while Kennedy was pastor is addressed to the State Liquor Board when, in 1957, the State was first attempting to extend the hours of liquor sales and public consumption. The letter says in part: "We, the Elders of the Tacoma Bible Presbyterian Church stand unalterably opposed to any sale, or use of liquor in any form, in the State of Washington.... We firmly believe that the use of liquor ... is detrimental both to the health of the individual and to his moral condition."

During his four years at Tacoma, Kennedy was very involved in the American Council of Christian Churches. He served as president from 1958 to 1961, and hosted the ACCC national convention in 1959. He readily worked with other Bible-believing denominations, with his motto being: "There is no competition in the Lord's business." Ralph Colas wrote afterwards: "The ACCC convention in your church was the BEST."

I remember the great ACCC rallies he organized with dozens of churches all along the West Coast. *The Milwaukee Journal* ran an article

in 1959 when a Communist agent, in the guise of being a clergyman, was invited by the ecumenicals to the United States. It quoted Kennedy as stating that it is "morally wrong to extend an invitation to the bloody butcher of Hungary. Nothing but harm can come to our nation by welcoming and honoring this international Dillinger." *The Los Angeles Mirror* headlines read: "Church Body Scored as Soft Toward Reds," with a lengthy and fair interview of Ken-

To me he was a father in the faith, who showed the way to a life of joyful, obedient service in the great cause of Christ.

nedy's condemnation of the National and World Councils of Churches.

The International Council of Christian Churches took a considerable part in Dr. Kennedy's life during this phase. He traveled to Australia (1956), South America (1959), Korea (1959), Taiwan (1961), and India (1961) to warn Christians of the deceptions within the Ecumenical Movement. The Tacoma Church brought one of Kennedy's protégés, Hal Webb, to fill the pulpit when Kennedy was traveling. The prodigious amount of energy that Dr. Kennedy expended in these years produced much rich fruit both locally and worldwide. And, more importantly, a leader of independent thinking brought new balance into the Bible Presbyterian world.

Shelton College, in New Jersey, had for years been functioning without a resident president. The Board of Shelton in 1961 issued an invitation to the "dynamo of the West" to become Shelton's President. Kennedy accepted and moved onto campus. Kennedy was a reformer, determined to perfect what had been started and make it a fit residence of King Jesus.

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Faith Presbytery, Bible Presbyterian Church

2*0*1*2 Family Camp





“One Bizzare Question”

Is King's College President Dinesh D'Souza an Evangelical or a Roman Catholic?

BY BRAD K. GSELL

Recently we were questioned concerning the accuracy of our Winter 2011 article entitled: “King's College Names Catholic President.” In producing our documentation, we were able to show that most of our quotations were taken directly from the personal website of Dinesh D'Souza, the President of the King's College. *Christianity Today* also reported some of these identical facts in its October 2010 issue. However, our reader directed us to an article written by D'Souza on the Kings College website, entitled “The Non-Issue.”

D'Souza begins this article by stating: “Amidst my new duties, one

“I am most certainly Catholic by background and heritage — a heritage I have never repudiated.”

Dinesh D'Souza

bizarre question that I've had to deal with in the blogosphere is the issue of whether I am or am not a Catholic.” He mentioned “attending” evangelical churches, but there was no mention of membership. He also concluded the article by stating that the matter of his Catholicism was “largely a non-issue,” leaving one to wonder why he felt it necessary to qualify the statement with the word “largely.”

In an attempt to be fair and accurate, I wrote to President D'Souza, asking for an explanation concerning

the contradictions in what appeared on his personal website as opposed to what he wrote on the King's College site. I received a gracious reply in which he states that he and his family have been members of Calvary Chapel in San Diego, CA, since 2002. He also states that until recently his website was “updated very rarely.”

We are glad to report these things, but it still leaves one wondering how someone truly leaving Roman Catholicism for Biblical Christianity could allow these things to remain on his website for 10 years after the change — particularly while being a world-renowned intellectual, writer, and filmmaker, and President of a college begun by evangelical Christians. Also, why would he consider honest questions concerning this to be “bizarre,” when he didn't remove the information that identified him as a Catholic from his personal website for many months after his “The Non-Issue” article appeared on the King's College site?

The remainder of his reply to *Redeeming the Time* shows why there was confusion on this matter and why that confusion still exists. D'Souza appears to embrace some sort of hybrid Catholic/evangelical faith. Although very astute, D'Souza chooses his words carefully, leaving one foot firmly planted in Rome and one in evangelicalism. The stark differences between Rome's theology and that of the Reformation seem to create no conflict within him, even intellectually.

One question we asked him was: “Do you repudiate those key doctrines of the Roman Catholic Church which are very different from those upheld by the Protestant Reformers?” We particularly referred to the conflicting views on justification. His response: “I am most certainly Catholic by background and heritage—a heritage I have never repudiated. I have learned immensely from the Catholic intellectual tradition and draw on Augustine, Anselm, Aquinas, Pascal, etc.”

Certainly Protestant theologians study and draw from some of these early church leaders as well. Calvinists, particularly, appreciate the

“My wife is evangelical Christian and I have learned a lot from the evangelical style and also from the idea of a faith integrated into everyday life.”

Dinesh D'Souza

writings of Augustine on such matters as original sin and predestination. However, these men referred to by D'Souza, particularly Thomas Aquinas and the scholastics, held to one of the greatest errors still taught by Rome — a wrongful mixing of sanctification with justification (see Louis Berkhof, *Systematic Theology*, Grand Rapids: William B. Eerdmans Publishing Co., 1984, p. 529). Rome teaches the error that we are “infused” with the sanctifying grace of God in our justification and that good works are necessary for our salvation.

One of the great cries of the Protestant Reformation was *sola fide* — that we are saved by faith ALONE. The righteousness of Christ is “imputed” to us, not “infused” into us. The answer to Westminster Larger Catechism question 70 makes this quite clear: “Justification is an act

of God's free grace unto sinners, in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." This doctrine is at the very heart of the Gospel!


The next four sentences of D'Souza's reply are also disturbing. He states:

1. "My wife is evangelical Christian and I have learned a lot from the evangelical style and also from the idea of a faith integrated into everyday life." Notice that he does not say, "My wife **and** I are evangelical Christians...." Neither does he affirm even basic evangelical theology, but rather merely affirms evangelicalism's "style" and an "integrated" faith.

2. "I also agree that we are saved by faith." Since our question dealt specifically with the infusion/works/tradition error of Rome and salvation by faith in Christ ALONE of Protestantism, he completely sidesteps the question. What he writes could be stated by every good Catholic and Protestant, but it does not address the fatal errors of Rome. We are glad that in his "The Non-Issue" article he gives credit to the writings of Dr. J. Gresham Machen for showing him that salvation is not generically to "save mankind," but that "he [Christ] died to save me." Yet, one must ask why a man of D'Souza's knowledge and intellectual capabilities carefully avoids giving an answer which would show where he stands on these vital issues.

3. "I have no problem calling myself born-again." Why does he use this phraseology? Is it wrong to wonder if there is something which prevents him from simply declaring: "I am born again," and giving some indication of what he means by those words.

4. "I am not a Biblical literalist but I do believe the Bible is inspired and inerrant." It is good that he declares his belief in an inspired, inerrant



THE KING'S COLLEGE
NEW YORK CITY

August 10, 2012

Attn: Mr. Brad K. Gsell
Redeeming the Time
P.O. Box 26281
Charlotte, NC 28221-6281

Dear Mr. Gsell,

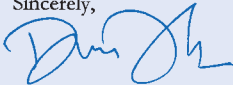
Thanks for your patience in waiting for my reply. I have had a busy summer as I travel frequently, the College is moving to Wall Street, and I have a film coming out this summer.

My family and I have attended Calvary Chapel in San Diego, California and been members since 2002. My website was (until this past May) updated very rarely. The Grier quote and article was from the 1980s.

I am most certainly Catholic by background and heritage—a heritage I have never repudiated. I have learned immensely from the Catholic intellectual tradition and draw on Augustine, Anselm, Aquinas, Pascal, etc.

My wife is evangelical Christian and I have learned a lot from the evangelical style and also from the idea of a faith integrated into everyday life. I also agree that we are saved by faith. I have no problem calling myself born-again. I am not a biblical literalist but I do believe the Bible is inspired and inerrant.

Certainly my apologetics are non-denominational in the C.S. Lewis style of "Mere Christianity." I believe "The Non-Issue" article sufficiently answers the other questions.

Sincerely,

Dinesh D'Souza

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rant Bible, yet one can never know what a man truly believes if he states that he is not a "Biblical literalist."

The historical-grammatical discipline of interpreting the Scriptures teaches that the Bible is to be taken literally unless there is clear evidence from the text that it should be understood otherwise. For example, in Luke 13, when Christ calls Herod a "fox," it is certainly a figure of speech, and not meant to be taken literally. However, when the Gospels record the miracles of Christ, the text presents them as historical accounts, and they should be taken literally.

Through the centuries, men have taken the Scriptures and devised

many grievous heresies by abandoning a literal interpretation. Some say Christ's resurrection should not be taken literally, but merely symbolizes a fresh new beginning. Some say the Creation account should not be taken literally — that it is just a story and that evolution should be accepted. Some say that the precious Bible doctrines of salvation through faith alone in Christ are not to be taken literally, but that we should just see Christ as a good teacher, whose good works should be used as our model in life.

Be assured that we are NOT attributing these things to Dr. D'Souza.

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"ONE BIZZARE QUESTION"

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However, one must certainly be concerned as to what things in the Bible a man does not believe when he feels compelled to state that "I am not a Biblical literalist."

D'Souza concludes his letter by stating, "Certainly my apologetics are non-denominational in the C.S. Lewis style of 'Mere Christianity.'" Anyone reading *Mere Christianity* and other writings of C.S. Lewis knows that Lewis denied the complete inspiration and inerrancy of the Scriptures; he believed that, though salvation is through Christ, those who do not know Him can still be saved; and that there is saving merit in participating in the sacraments.

We attempt to be fair and accurate. However, we remain very concerned that the foundations are

What our fathers saw as fatal heresies in the Church of Rome are now being accepted or tolerated.

being destroyed in many Christian institutions in our country. What our fathers saw as fatal heresies in the Church of Rome are now being accepted or tolerated. The precious Biblical truths, for which godly saints suffered torture and death in the centuries surrounding the Protestant Reformation, are now being portrayed as simply unimportant, or barely distinguishable from the doctrines held by the torturers. May we continue ever faithful in our insistence on the cry of the Reformers: *Sola Scriptura, Sola Fide, Sola Gratia, Solo Christo, and Soli Deo Gloria!** •

*Scripture alone, faith alone, grace alone, through Christ alone, and to the glory of God alone.

DISCERNING THE DIFFERENCE: *Roman Catholicism and Biblical Christianity*

BY MARK W. EVANS

Doctrinal compromise has produced a spiritual declension in our country that threatens the foundations of society. Our politicians have learned from the preachers. Nearly a hundred years have passed since liberals took over the major denominations. Compromising evangelicals enabled them to accomplish their goal. Without their vote, the liberals would have failed. Now that the harvest of false doctrine and practice is unmistakable, many are leaving their denominations. It would be glorious if they would open their Bibles afresh, study the Scriptures, and learn by God's grace of the fullness and blessing of its pure teachings and holy practices. Jesus Christ is still the Head of His Church, and He is in the midst of His people.

Spiritual darkness has descended upon the world before. It was even darker in the 1500's. Kings and great nations quaked before the tyranny of Rome. Christ still had a remnant of His people, but they were few in number. Who would think that this colossal structure of religious and civil tyranny would crumble before the preaching of the Word of God? Multitudes were delivered from Rome's grasp, including many whose descendants populated the American colonies. Sadly, our present spiritual condition portends another Dark Age, if the Lord tarries. One of the symptoms is that there are many who cannot discern the difference between Biblical Christianity and Roman Catholicism.

It was the Word of God that brought the Reformation of the sixteenth century. Martin Luther, while a student at the University of Erfurt in Germany, stumbled upon a copy of the Latin Bible in the school's library. He opened it and learned that Roman clergy had taught only a small portion of the Word of God.

Later, after he became an Augustinian monk, he read and pondered the sacred writings from a chained Bible in his monastery's chapel. His heart longed for peace with God.

Although he studied the Scriptures, even to the point of learning the languages of Hebrew and Greek, he strictly followed Rome's teachings. He fasted, whipped himself, and endured other privations to atone for his sins. His works failed, but the Lord began to open his eyes.

**I cannot submit my faith
either to the pope or to
the councils, because it
is clear as day they have
frequently erred and
contradicted each other."**

Martin Luther

John Staupitz, Vicar-General of the Augustinians of Germany, told him, "Look at the blood Christ shed for you.... It is there the grace of God will appear to you"¹ An "old monk" exhorted him, "You are to believe not merely in the forgiveness

of David's sins, and of Peter's sins; you must believe in the forgiveness of your own sins."²

Through Staupitz's intervention, Frederick, the Elector of Saxony, appointed Luther a teacher at the University of Wittenberg. He soon became a professor of theology, and lectured on the Epistle to the Romans.

In God's providence, the young scholar was sent to Rome to seek a resolution to a dispute among Augustinian monasteries. While in Rome, he witnessed immorality and blasphemies of priests. In spite of what he saw, he persisted in seeking spiritual help through the rituals and superstitions of Rome. He climbed the stairs of the Church of the Lateran on his knees, thinking that each step would relieve him of one year of purgatory. As he ascended, the words of Romans 1:17 spoke to his heart, "The just shall live by faith." He arose from his knees, knowing that salvation is not by works, but by faith alone in the Lord Jesus Christ.

Shortly after his return to the University of Wittenberg, Martin Luther received the degree of Doctor of Divinity. God prepared him to stand against Rome's fraud of selling indulgences for spiritual benefits. The pope's agent, John Tetzel, arrived in the area offering — for a price — pope-certified indulgences for the forgiveness of sin and the relief of loved ones suffering in purgatory. Luther wrote his "Ninety-five Theses" and nailed them to the Castle Church door. It drew a crowd. Soon the document was reprinted by the Guttenberg press and spread throughout Europe — even to Rome. Although Luther was still clinging to some of Rome's errors, the "Theses" challenged the pope's claim to forgive sins. The authority of the Scriptures was lifted above the authority of the pope.

In 1521, Luther was summoned to appear before the Diet of Worms — to stand before the Emperor of Germany (Charles V), princes, no-

blemen, and representatives from the Roman Catholic Church. His books were piled before him and he was required to retract what he had written, including the teaching of God's Word and the exposure of Rome's errors. After a set time given for him to prepare an answer, the monk stood before the assembly of some 204 great ones of the earth and brought them before the judgment seat of the Lord. After Luther finished his address, the spokesman for the assembly, "with a fretted air and in peevish tones," said to Luther, "You have not answered the question put to you. We did not call you here

The fatal argument against Rome's boast is that while she claims the Bible to be the infallible rule, the Scriptures do not give her the authority to be the only interpreter.... The Roman Catholic Church can find no Scriptural authority for many of her dogmas.

to bring into question the authority of Councils; there can be no dispute on that point here. We demand a direct and precise answer: Will you, or will you not retract?"³

Luther uttered words that opened the door to the Reformation: "Since your most Serene Majesty, and your High Mightiness, require from me a direct and precise answer, I will give you one, and it is this. I cannot submit my faith either to the pope or to the councils, because it is clear as day they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or on plain and clear grounds of reason, so that conscience shall bind me to make acknowledgment of error, I can and will not retract, for it is neither safe nor wise to do anything contrary to conscience. Here I stand.

I can do no other. May God help me. Amen."⁴

The Lord was pleased to preserve Luther and to raise up Reformers throughout Europe, including England and Scotland. They stud-

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UNBIBLICAL ECUMENISM AT WHEATON COLLEGE

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Mission" (see reproduction of poster on page 1). The event was conducted by Act 3, an organization led by Wheaton Adjunct Professor John H. Armstrong, who is a minister in the Reformed Church in America (a denomination in the apostate National Council of Churches).

Armstrong, writing on the ACT 3 website on the day of the event, states: "... Pray for Cardinal George and me. We want to exalt Christ in this event. And pray for ACT 3 as we seek to build bridges for unity among all Christians everywhere. I believe the Lord Jesus is pleased when his people converse with one another in love."

Catholic/Orthodox Entanglements at Wheaton

Wheaton also has a Student Ecumenical Society. The official College website describes the Society's purpose as: "To promote unity with the Catholic Church and the Orthodox Church. This is done through dialogue and relationship building."

WETN, the college radio station offers videos of speeches delivered by Greek Orthodox and Roman Catholic priests who have spoken under the auspices of Wheaton's Institute of Early Christian Studies, and it also had a live feed of the "Conversation on Unity in Christ's Mission."

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Student Ecumenical Society

To promote unity with the Catholic Church and the Orthodox Church. This is done through dialogue and relationship building.

UNBIBLICAL ECUMENISM AT WHEATON COLLEGE

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No one denies that this slide from Biblical obedience is taking place. Professor Armstrong writes on his personal blog: “When I was a student at Wheaton College (1969-71) the idea of a student ecumenical society would have never crossed our collective minds. Times have changed....” He condemns the “bigotry” against Catholics he supposedly was taught growing up, and describes the visit to Wheaton by students from Franciscan University, a Catholic college, to interact with the Wheaton students. Concerning these meetings, Armstrong writes: “some [Wheaton and Franciscan students] have become fellow travelers on the road to missional-ecumenism.”

Wheaton President J. Oliver Buswell and the Bible Presbyterian Church

A recent report on the website of the Orthodox Presbyterian Church (OPC) states: “Wheaton College even has a connection to OPC history. J. Oliver Buswell was the third president of the school from 1924 to 1940. Buswell was also a founding member of The Independent Board for Presbyterian Foreign Missions and one of the original ministers of the Presbyterian Church of America, later the OPC. Buswell left the OPC as a part of the division of 1937.”

Dr. Buswell, while serving as Wheaton’s president, was put on trial by the Presbytery of Chicago of the PCUSA, for refusing to resign from The Independent Board for Presbyterian Foreign Missions. He refused to tolerate in any way the very apostasy that Wheaton now participates

in and refuses to condemn. Buswell then joined the Chicago Presbytery of what is now the OPC, and was elected Moderator of the OPC’s Second General Assembly.

However, in two short years, trouble was brewing, and Buswell left the OPC to help found the Bible Presbyterian Church. He and the Chicago Presbytery were much opposed to the OPC’s allowance of “beverage alcohol” and the other issues which had caused the division. Dr. Buswell wrote to Harold S. Laird, second president of The Independent Board for Presbyterian Foreign Missions on January 30, 1937: “I wish that parting of the ways might be prevented. I do not believe God will bless a drinking, worldly ministry.”

Buswell was the “convener” of the First Synod of the Bible Presbyterian Church in 1938. His dismissal from the presidency of Wheaton by the Board of Trustees, a couple of years later, is often said to be because of Buswell’s “staunch Calvinism,” and “fundamentalist separatism” (see George Marsden, *Reforming Fundamentalism*, p. 45).

“We rebuke Wheaton College, including its president, Dr. Philip Ryken, for allowing its facilities to be used to promote false ecumenism, and we call on the Lord’s people to maintain their defense of the faith and the gospel....”

From Resolution passed by the Executive Committee of the American Council of Christian Churches, April 2012

Certainly President Buswell would never have allowed these things to have taken place on his watch. He writes in his *Systematic Theology* (Part II, page 239): “Any false doctrine which amounts to the denial of salvation through the blood of Christ, is a form of idolatry. ‘Modernism’ is not a form of Christianity, it is another religion; it is idolatry.” Concerning the sacraments, he writes: “‘You cannot eat from the table of the Lord and the table of demons.’ The two cannot be commingled. If it is the table of false religion it is not the Lord’s table.” Buswell certainly considered liberal Protestantism, Roman Catholicism and Eastern Orthodoxy to be “false religions.”

A Need to Stand Fast for the Word of God

Many seem to be silent about such things taking place in the evangelical world. Thankfully, such organizations as the American Council of Christian Churches remain faithful in their obedience to the Word of God and sound doctrine. A recent resolution passed by the Executive Committee of the American Council of Christian Churches states: “Wheaton College, near Chicago, has continued its long track record of violating the biblical doctrine of separation.... An early supporter of the compromise of New Evangelicalism, Wheaton College has kept its distance from biblically separatist fundamentalism.” The resolution concludes: “We rebuke Wheaton College, including its president, Dr. Philip Ryken, for allowing its facilities to be used to promote false ecumenism, and we call on the Lord’s people to maintain their defense of the faith and the gospel.... In addition, we renew our resolve to be faithful separatists, guarding ourselves from entanglements with those who cause doubt and confusion regarding the command of the apostles to take a stand against false apostles.” •

OPC General Assembly at Wheaton College

In June 2012, the Orthodox Presbyterian Church (OPC) held its annual General Assembly at Wheaton College, in Wheaton, Illinois. Although the choice of a meeting place does not necessitate agreement with the institution owning the facilities, the report of the events on the OPC website shows that

Undoubtedly, most in the OPC would say they oppose such ecumenical relations, yet they allow themselves to be entangled with those who do sanction and allow these things to go on under their watch.

the choice was considered more than the mere renting of meeting space. A brief history of the school was given, including the names of Billy Graham, Carl F.H. Henry, John Piper, and a few other noted graduates. The report also mentions Wheaton's earlier heritage: "Wheaton College even has a connection to OPC history. J. Oliver Buswell was the third president of the school from 1924 to 1940..." Buswell was the Moderator of the Second General Assembly of the OPC (called the Presbyterian Church of America, at that time), and a founder of the Bible Presbyterian Church. The report gives no indication that Wheaton has gone far down the road of compromise since Dr. Buswell was president. A reader would draw no other conclusion than that the OPC thinks favorably of Wheaton College.

This is particularly so, since Wheaton's President, Dr. Philip Ryken, was chosen as the keynote

speaker at the OPC deacons' "Summit" held concurrently with the OPC General Assembly. Dr. Ryken also spoke to the OPC General Assembly as the official "fraternal delegate" from the Presbyterian Church in America (PCA).

Neither the website report nor *New Horizons* (official magazine of the OPC) mentions that Ryken presides over an institution which has abandoned its previous stand against false teachers, and now promotes ecumenism with Roman Catholicism and Eastern Orthodoxy (see "Unbiblical Ecumenism at Wheaton College" on page 1 of this issue of *Redeeming the Time*). Undoubtedly, most in the OPC would say they oppose such ecumenical relations, yet they allow themselves to be entangled with those who do sanction and allow these things to go on under their watch.

It was indeed sad to see from the report that the very next person introduced following Dr. Ryken was Dr. Kevin Backus, "fraternal delegate" from the Bible Presbyterian Synod. The Bible Presbyterian Synod did not have fraternal relations (the technical name is Corresponding Relations) with the OPC until recent years for very good reasons. Not long ago, the Bible Presbyterian Synod warned against such things, and openly exposed the compromise in the PCA. Now, the Synod's representative speaks on

the same platform with a man such as Dr. Ryken.

In 1996, in keeping with the Biblical stand which brought it into being, the Bible Presbyterian Synod voted by a sizeable majority to communicate the following to the OPC General Assembly: "... there are major obstacles to our entering into this formal relationship [ecclesiastical relations with the OPC], which are the OPC's fraternal relations with the Presbyterian Church in America and the Reformed Presbyterian Church of North America, which are members of the National Association of Evangelicals (NAE), and its [OPC's] understanding of ecumenicity which allows it to enter into these relations."

Obviously the "major obstacles" are no more. We praise the Lord that Faith Presbytery, Bible Presbyterian Church, has chosen to remain faithful to the Biblical principles which motivated the founders of the Bible Presbyterian Church. •

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APPRECIATING THE ECUMENICITY OF THE OPC

One of the great joys of attending the General Assembly is to hear about the work of the Committee on Ecumenicity and Interchurch Relations. This Committee seeks to maintain various levels of relationship with other Reformed and Presbyterian churches and strives for the unity of Christ's Church.

DISCERNING THE DIFFERENCE ...

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ied the Scriptures and arrived at the same convictions. Soon the Bible was translated into the spoken language of the people. Multitudes rejected Rome's mediators and went to the "one Mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). The Reformation did not create a new church, but re-

turned to the Apostolic Church of the Bible. Protestants believed that God's Word is the only rule of faith and practice. Loraine Boettner, in his book, *Roman Catholicism*, lists the "basic features" of Protestantism:

1. The supremacy of the Bible in all matters of faith and practice.
2. Justification by faith, not by works, although works have their necessary and logical place as the fruits and proof of true faith.
3. The right of the individual to go directly to God in prayer apart

from the mediation of any priest or other human intermediary.

4. Individual freedom of conscience and worship, within the authority of the Bible.⁵

Although Rome professes to hold the Bible as her authority, she also declares that tradition, councils, and the pope speaking *ex cathedra* (with the full authority of the office), are infallible and authoritative. She contends that the "Church" is the only authoritative interpreter of the Bible. The fatal argument against Rome's boast is that while she claims the Bible to be the infallible rule, the Scriptures do not give her the authority to be the only interpreter. Neither does the Bible combine or yield its authority to tradition, councils, or the voice of the pope speaking *ex cathedra*. Instead, the Bible teaches that God alone is the Lord of the conscience. The Scriptures are open to all. With prayerful, humble study, a believer has the assurance of perceiving "those things which are necessary to be known, believed, and observed, for salvation"⁶ (see Colossians 4:16; Isaiah 8:20; Acts 17:11; Deuteronomy 4:1,2; John 20:30,31; 1 Corinthians 15:1,2; 2 Timothy 3:15,16; and Revelation 22:18).⁷

The Roman Catholic Church can find no Scriptural authority for many of her dogmas. For example, the Bible does not warrant: 1. The offices of pope, cardinal, archbishop, bishop (*cf.* Rome's view of apostolic succession), monk, nun, or priest; 2. veneration of angels and dead saints; 3. the mass (transubstantiation, and sacrifice of Christ); 4. extreme unction; 5. purgatory; 6. praying to Mary, dead saints, angels; 7. holy water; 8. canonization of dead saints; 9. celibacy of priesthood; 10. rosary; 11. inquisition; 12. indulgences; 13. auricular confession; 14. immaculate conception of Mary; 15. infallibility of the pope; 16. assumption of Mary.⁸

Martin Luther gave this confession against all who compromise the



Gospel Outreach in Chile

In July 2012, a team traveled to Arica, Chile, under the Student Overseas Missionary Endeavor (SOME) program of The Independent Board for Presbyterian Foreign Missions. The three young ladies were accompanied by veteran missionaries Gary and Pat Johnson, and worked with national church leaders and IBPFM missionaries. They were involved with conducting a Christian youth camp, handing out tracts and witnessing, distributing gospel CDs to school children and in helping to do physical improvements to one of the church properties in Arica.

true Gospel revealed in the Word of God: “I, Doctor Martin Luther, unworthy herald of the Gospel of our Lord Jesus Christ, confess this article, that faith alone without works justifies before God; and I declare that it shall stand and remain for ever, in despite of the Emperor of the Romans, the Emperor of the Turks, the Emperor of the Tartars, the Emperor of the Persians; in spite of the pope and all the cardinals, with the bishops, priests, monks, and nuns; in spite of kings, princes, and nobles; and in spite of all the world, and of the devils themselves; and that if they endeavor to fight against this truth they will draw the fires of hell upon their own heads. This is the true and holy Gospel, and the declaration of me, Doctor Martin Luther, according to the teaching of the Holy Ghost. We hold fast to it in the name of God. Amen.”⁹ •

¹J.A. Wylie, *The History of Protestantism* (London: Cassell and Co., n.d.), vol. I, pp. 239,240.

²*Ibid.*, p. 241.

³*Ibid.*, p. 344.

⁴*Ibid.*

⁵Loraine Boettner, *Roman Catholicism* (Philadelphia: The Presbyterian and Reformed publishing Co., 1964), p. 2.

⁶*Westminster Confession of Faith*, I:7.

⁷William Cunningham, *The Doctrines and Practices of the Church of Rome*

(Edward Stillingfleet), Edinburgh: John Johnstone, 1865), p. 180.

⁸*Ibid.*, pp. 7-9.

⁹Wylie, p. 255.

KENNEDY ...

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Many on the Board wanted change, but were hesitant, fearing its price.

I was a student at Faith Seminary when he first arrived at Shelton. I remember his coming to Faith for some meetings. Afterwards, he said to me, “I don’t want to be alone tonight. Join me in prayer.”

After prayer, I laid down on one of the guestroom beds and fell asleep while Kennedy read the Psalms. When I woke up at 5:00 a.m., he was still reading his beloved Psalter — drinking strength from those blessed words.

In the coming months, Kennedy began to have trouble speaking clearly to explain what he was doing and why. Only after his rather abrupt replacement as President of Shelton College was he diagnosed with extensive brain cancer. He was soon called to heaven on September 22, 1962, to give answer to his Commander Jesus.

What was the significance of Clyde Kennedy’s brief 55-year life? If one measures a man by the length of his shadow, then Kennedy’s significance was great. For the many of us who were called to Gospel service under his preaching — Lynn Gray Gordon, Robert Dickerson, Robert Kofahl, Harold Webb, Barbara Hanlin, Earl Ross, Howard Carlson, Raymond Carlson, Dennis Leaman, and a host of others — his significance was truly great.

For the thousands who were delivered from the ecumenical errors, and the multitude delivered from sin unto salvation by his ministry, Dr. Kennedy was truly great. But for his simple child-like obedience to the Word of God and insistence on

purity, he must be enrolled as one of the church’s greats. Princeton Seminary’s library holds over 700 documents related to his life and ministry, a poor sampling compared to heaven’s Book of Remembrance. To me, he was a father in the faith, who showed the way to a life of joyful, obedient service in the great cause of Christ. •

GODLY CONTENTMENT ...

Continued from page 1

As Christians and good citizens, we should bring Biblical principles to bear on ALL areas of life, including politics. The views of the major parties have often been twisted by the blindness and sinfulness of men’s hearts, apart from Christ. This behooves us to stand against the prevailing philosophy that “The Government is my shepherd. I shall not want.” Conversely, each of us as individuals must stand for true Biblical justice and compassion. These are not contradictory or mutually exclusive propositions.

The Founders of our country enshrined the principles in our Declaration of Independence that “all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Many in government today have turned from protecting these liberties and instead are usurping the authority which belongs to God alone. They think that government can create and guarantee “happiness” by doling out assistance to millions and controlling more and more aspects of our lives.

Our Founders believed that we have the right to PURSUE our own happiness. But this pursuit is not just a selfish running after excess and pleasure. The only true happiness comes by obeying and serving God. Paul reminds us in 1 Corinthians

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REDEEMING THE TIME

Editor: Brad K. Gsell

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GODLY CONTENTMENT ...

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6:19-20: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have

Our Founders believed that we have the right to PURSUE our own happiness. But this pursuit is not just a selfish running after excess and pleasure. The only true happiness comes by obeying and serving God.

of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

We also are to stand for “liberty and justice for ALL,” not just selfish greed. Micah 6:8 tells us: “He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” As Christians, we are to “Look not every man on his own things, but every man also on the things of others” (Philippians 2:4).

While upholding and defending our American freedoms, Christians must be careful to live according to God’s Word. The following are some principles that should characterize our lives:

1. Above all, be genuinely grateful for the many blessings bestowed upon us by God. Evangelist Bob Jones, Sr., is often quoted as saying: “When gratitude dies on the altar of a man’s heart, that man is well-nigh hopeless.” May we every day enthusiastically follow the counsel of the Psalmist: “Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100:4,5).

2. Be genuinely satisfied with what the Lord has given you. “For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need” (Philippians 4:11,12).

3. Do not covet the things which those better off than you may have. When I was a child, we were taught to respect any man who worked diligently — whether he were rich or poor. We were strictly taught that it was wrong to think that anyone was “beneath” us, or to think ill of the attorney, doctor or CEO of a company who had much more than our family possessed. The “class warfare” seen in today’s political climate is for the most part either the result of pride or a plain violation of the Tenth Commandment: “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.”

4. Be personally generous in helping those in need. Although we deplore Big Government’s attempts to “redistribute wealth,” all Christians should personally seek to help their friends and neighbors. As the gospel song states: “Help somebody today, somebody along life’s way. Let sorrow be ended, the friendless befriended, O help somebody today.”

I remember one day visiting a man who had been attending our church. He had fallen on hard times. When I started to question him about his needs, tears streamed down his face. He told me that Dr. Victor Hall, founder of the Bible Presbyterian Church of Charlotte, had been to his house a few days earlier and had paid his electric bill, as his power was in danger of being cut off. He couldn’t understand how someone could be so kind to him. I happened to know that the Halls had very little money themselves, but they put the

needs of others ahead of their own interests. Of course, Dr. Hall never mentioned this generosity to anyone. He and Mrs. Hall never had much in the way of material goods in this life, but they were both truly happy people. Their satisfaction was found in their love and service to Christ and in helping others.

Give to those who are in financial trouble. Say a kind word of encouragement to those who are discouraged. Stand up for the rights of those who are weak. Be a voice in defense of those who are experiencing true injustice.

5. Be a faithful witness to the Gospel of Christ. This is the only solution to the problems of mankind — both in this world and for all eternity. James 5:20 says: “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

As long as the American people increasingly turn their backs on the Lord, and “lean” on their “own understanding,” we will see precious

Dr. and Mrs. Hall never had much in the way of material goods in this life, but they were both truly happy people. Their satisfaction was found in their love and service to Christ and in helping others.

freedoms erode, turmoil and greed abound, and the blessing and protection of Almighty God decrease. Only a true SPIRITUAL revival can save America from decline and sorrow.

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14). •