

REDEEMING THE TIME

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

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TRUTH

BY MARK W. EVANS

Christianity is founded upon truth. God "cannot lie" (Titus 1:2). He is the author of truth, the revealer of truth, and He is the truth. Truth comes from God and is like Him — without "variableness, neither shadow of turning." A local radio preacher, unpolished and plain-spoken, said, "Truth is what is; a lie is what is not." He was correct. God not only exists, but all that He is and reveals is true. He is

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

Isaiah 59:14



the God of truth. No man on earth or devil in hell can destroy the truth. The Bible teaches "what is" and reveals "what is not." Scriptural truth gives the only sure foundation for now and eternity.

The Form of Government of the Bible Presbyterian Church begins with a list of "Preliminary Principles," dating back to the beginning of Presbyterianism in our

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Basic Christian Integrity and the Upcoming Election

BY BRAD K. GSELL

As we approach an important election on November 6, 2012, all Christians, as good citizens, should vote. America is in deep trouble — economically, morally and spiritually. The competing visions of what America should be have become vastly more polarized, and the viola-

tion of our liberties has continued over a number of decades.

It is not our intention to promote specific candidates in these columns. However, there are principles which are very much a part of our Christian faith, which should aid us in making

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NEW BIOGRAPHY

McINTIRE: Defender of Faith and Freedom



Mrs. Nancy
Anderson,
author

AN INTERVIEW WITH THE AUTHOR

A word from the Editor ...

For much of the 20th century, the Rev. Dr. Carl McIntire stood as a sentinel in defense of Biblical Christianity. Other than my parents and extended family, no one exerted a greater influence on my life than did Dr. McIntire.

As a teenager, his cheerful, hearty voice was heard each day via radio in our home and even in the car on the way to school. "Good morning, good morning, everybody out across the land. This is Carl McIntire, coming to you with the Twentieth Century Reformation Hour," began each broadcast, followed by a half hour of Bible teaching and application of the Scriptures to the issues of the day. There in the Cumberland Valley of Pennsylvania, it was hard to turn the ra-

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Ashbel Green Simonton:

Taking the Light of the Gospel to Brazil

BY BRAD K. GSELL



While in Rio de Janeiro earlier this year, a Brazilian pastor expressed to me his great gratitude for the Rev. Ashbel Green Simonton, who brought the Gospel of Christ to Brazil in 1859. Before we left the city to fly back to the United States, the pastor made sure to take us to the Presbyterian Cathedral in downtown Rio, where Simonton's work is memorialized by several bronze statues.

Simonton was born to a prominent family near Harrisburg, Pennsylvania, in 1833. His father was a medical doctor and congressman, and served as a ruling elder in the Presbyterian Church. His mother was the daughter of a prominent Presbyterian minister. Dedicating their son to the Lord, his parents named him after the Rev. Ashbel Green, praying that he would become another "Dr. Green."¹ Green had fought in the Revolutionary War, studied under John Witherspoon at the College of New Jersey (now Princeton University), served as chaplain to the U.S. House of Representatives and then

was elected as President of the College of New Jersey.

Simonton was quite gifted intellectually and was graduated from the College of New Jersey in 1852. It is reported that "His scholarship and acquirements were much above the ordinary grade of his class."² After heading a boys school in Mississippi, he returned to Harrisburg and began the undertaking of studying to prepare himself for a career in law.

However, the prayers of his parents were realized as the Lord laid the conviction in his heart that he should instead enter the Gospel ministry. He headed back to Princeton, this time to study in the Theological Seminary. Using a powerful message by Professor Charles Hodge, the Lord turned Simonton's heart to the work of missions. Simonton wrote that it was a matter for "serious consideration whether, since most prefer to remain, it is not my duty to go."³

Despite many promising opportunities in the States, and despite a serious injury requiring an operation, his desire to be a missionary only increased. In October 1858 he applied to the Board of Foreign Missions of



the Presbyterian Church (USA). Although making mention of his desire to go to Brazil, he left the decision in the hands of the Board.

This would be a daunting endeavor. “There was no Protestant missionary in all that vast empire, and hitherto the Government, which was densely Papal [Roman Catholic] in spirit, had refused toleration of the pure gospel.”⁴ Simonton himself wrote: “What can one or two missionaries accomplish in an empire as large as the United States, and in a city nearly as large as Philadelphia? It will be a great trial of faith and patience. The work is so perfectly hopeless by mere human agency that they who undertake it must either find support upon the power of God, or else despair.”⁵

Shortly before leaving for the field, Simonton was ordained by the Presbytery of Carlisle and preached a sermon to the Presbytery based on the vision of the Apostle Paul in Acts 16:9: “Come over into Macedonia and help us.” Simonton arrived at his “Macedonia” — Rio de Janeiro — after leaving Baltimore on a nearly two-month voyage aboard the “Banshee.” Fortunately, he was kindly received by some American merchants upon his arrival.

At first he preached to those in the English-speaking community, as well as to the seamen visiting the port. However, the unfailing desire of his heart was to reach the Brazilian people. Thus, he immersed himself in the Portuguese language, studying very diligently to be proficient in the colloquial speech of the people. His dream came to fruition in May 1861 when he started a Bible class, which he taught in Portuguese. It is recorded that “He had been impressed from the first with the vastness of the field; but he had not been so sure that it was ‘white unto harvest.’”⁶ His instincts may not have been all wrong! At the first meeting, only two attended. The next week was not much better, with three in attendance. How-

ever, the numbers increased and soon he was speaking to a full room.

Serving the Lord in this new land was not without its difficulties. In June 1864, his beloved wife, Hellen, was suddenly called home to be with the Lord, shortly after giving birth to a baby girl. This was devastating to him, but he threw himself into the work with even greater zeal. His sister, who had come to Brazil with her husband as a missionary (serving in São Paulo), came to his aid in caring for the child. This enabled him to continue with his missionary work. He preached several times a week and began the first Protestant paper ever to be published in Brazil, *Imprensa Evangelica* (*Evangelical Press*), which had wide influence.

But, the work, and the living conditions in Rio at that time, began to have their effect. Feeling quite ill, Simonton traveled to São Paulo to visit his sister and brother-in-law. Shortly after arriving, he succumbed to what was diagnosed as yellow fever, and the Lord saw fit to take him home to be with Himself at only 34 years of age.

May the Lord give us missionaries in our day like Ashbel Green Simonton, who counted “all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Philippians 3:8).

¹*Centennial Memorial of the Presbytery of Carlisle: A Series of Papers, Historical and Biographical, Relating to the Origin and Growth of Presbyterianism in the Central and Eastern Part of Southern Pennsylvania*, Vol. 2. Harrisburg, PA: Meyers Printing and Publishing House, 1889, p. 447.

²“Ashbel Green Simonton,” *Commemorative Biographical Encyclopedia of Dauphin County, Pennsylvania*. Chambersburg, PA: J.M. Runk & Company, 1896, p. 274.

³*Centennial Memorial ...*, p. 448.

⁴*Ibid.*, p. 449.

⁵*Ibid.*

⁶*Ibid.*, p. 450.



Above: A bronze monument, standing in front of the Presbyterian Cathedral in Rio de Janeiro, shows the Simontons disembarking from their long voyage.

Left: The Presbyterian Cathedral in Rio de Janeiro.

Below: The giant Christ the Redeemer statue stands atop Corcovado, and can be seen from most places in the city. It is a reminder of the heavy influence held by Roman Catholicism in Brazil and most of South America.



The Gospel of “Self Esteem”

The time for payback has arrived

Over the past few decades, child “experts” (and in fact psychologists for all ages) have promoted a gospel of self esteem. They have taught that a child must never be told that he is inherently sinful and in need of a Saviour. Rather, the child should learn that he is good, and teaching him to have high self esteem is the key to effective parenting.

In line with this, some schools have even cut out grading and competitions. What a tragic blow it would be to the psyche of a child who doesn’t get an A or win the game! Children are given “rewards” just so they won’t feel left out — not for having worked to achieve.

As these youngsters have progressed into adulthood, many parents are seeing the sad results. Dr. John Rosemond, who dispenses parental advice in a weekly syndicated column, writes:

“When I began writing this column in 1976, I never thought parents would ever ask me for advice concerning problems with young adult children, and for many years they did not.

“Over the past 10 years or so, however, as the pigeons of what I call Postmodern Psychological Parenting have come home to roost, more and more parents have asked me what to do about children (and they are most definitely still children) in their 20s and even 30s still living at home, still expecting their parents to solve their problems, and still acting irresponsibly.

“For 40 years and counting, American parents have raised chil-

dren in a manner that emphasizes feelings over rational thought and good citizenship. With rare exception, post-1960s ‘experts’ encouraged parents to focus on their ‘inner child,’ allow their children to express feelings freely, and cultivate high self-esteem.



“In the home and America’s public schools, training children to think straight and prepare them for responsible adulthood took a back seat to helping them feel good about themselves and protecting them from failure and disappointment. The result is Generation E — self-absorbed young adults who have a high sense of entitlement and low regard for others. When feelings are not bridled by rational thinking, they drive behavior that is often irresponsible, self-dramatic and destructive (of self and others)....”

We could not agree with Dr. Rosemond more. Our children should be taught the great Biblical virtues of humility, service to the Lord and to others, self denial, delayed gratification, kindness, courage, honesty, fairness, forgiveness, and so forth. Children used to be taught these things in both the Sunday school and the public school.

Selfishness and self centeredness have replaced a healthy self respect based on making a habit of the virtues listed above, with full reliance upon the Lord.

Many young people remember going to the doctor’s office and eagerly reading the “Goofus and Gallant” cartoon in *Highlights* magazine. Illustrations were offered contrasting the bad behavior of “Goofus” and the proper response to the same situations by “Gallant.” Such topics as thrift, being considerate, keeping your word, and so forth, were promoted and the opposite condemned.

However, such thinking began to be considered quaint, at best, and wrong by many. After all, a child behaving in ways formerly considered unacceptable should not be hindered in his freedom of expression, and what irreparable damage might come to him by being criticized for his bad behavior?

This secularist training up of a child in the way he should NOT go has affected every part of our society. It accounts for much of the entitlement philosophy which is bankrupting America, both morally and financially. It accounts for the fact that many today look for a church as a place to “meet my needs,” rather than a place to worship the Lord and serve Him sacrificially.

Sadly, even many Christian parents have mistaken a false “self esteem” for true Biblical love, nurture and encouragement. May Christian parents never substitute the changing thoughts of the “experts” for the timeless child-rearing principles found in the Word of God. •

Faith Presbytery, Bible Presbyterian Church

The spring meeting of Faith Presbytery, Bible Presbyterian Church, was held on March 23, 2012, at the Bible Presbyterian Church of Marcus Hook, PA. Dr. H. Ronald Vandermeij, pastor of Bethany Bible Presbyterian Church of Glendale, CA, was elected Moderator; Elder Keith McCoy, of the Bible Presbyterian Church of Collingswood, NJ, as Vice Moderator; and Elder Brad Gsell, of the Bible Presbyterian Church of Charlotte, NC, as Stated Clerk and Treasurer.

A great blessing and encouragement was that Mr. Alex Woehr, a member of Hope Presbyterian Church, Greenville, SC, was taken under care of the Presbytery (see photo, bottom left).

The Rev. Mark Evans presented an engraved clock to the Rev. Robert Anderson, as a token of the Presbytery's great appreciation and esteem for his ministry and leadership. The Andersons have been ministering for several years at the Bible Presbyterian Church of Marcus Hook, PA, and will be leaving shortly to return to their home in Tacoma, WA (see photo, bottom right).

The fall meeting of the Presbytery will be held on Friday, September 28, 2012, at the Bible Presbyterian Church of Charlotte, NC. All are invited to attend. The Presbytery meetings are always a great time of spiritual refreshment and encouragement.

ACCC Convention

The 2012 Annual Convention of the American Council of Christian Churches (ACCC) will be held from October 23-25, 2012, at the Cedar View Evangelical Methodist Church of Kingsport, TN. If additional information is desired, please e-mail the ACCC at accc@juno.com.





“The War on Christians” —

“A RAGING GENOCIDE”

With uncharacteristic candor, *Newsweek* magazine broke ranks with the wall of silence generally maintained by the liberal media on the matter of Christian persecution. “The War on Christians” was the title emblazoned across the front cover of the February 13, 2012, edition.

“Christians are being killed in the Islamic world because of their religion. It is a rising genocide that ought to provoke global alarm.”

Ayaan Hirsi Ali

Writer Ayaan Hirsi Ali begins with stunning and refreshing frankness, casting the restraints of “political correctness” to the wind. He writes: “We hear so often about Muslims as victims of abuse in the West and combatants in the Arab Spring’s fight against tyranny. But, in fact, a

wholly different kind of war is underway — an unrecognized battle costing thousands of lives. Christians are being killed in the Islamic world because of their religion. It is a rising genocide that ought to provoke global alarm.

“The portrayal of Muslims as victims or heroes is at best partially accurate. In recent years the violent oppression of Christian minorities has become the norm in Muslim-majority nations stretching from West Africa and the Middle East to South Asia and Oceania. In some countries it is the governments and their agents that have burned churches and imprisoned parishoners. In others, rebel groups and vigilantes have taken matters into their own hands, murdering Christians and driving them from regions where their roots go back centuries.

“The media’s reticence on the subject no doubt has several sources. One may be fear of provoking additional violence. Another is most likely the influence of lobbying groups such as the Organization of

Islamic Cooperation — a kind of United Nations of Islam centered in Saudi Arabia — and the Council on American-Islamic Relations. Over the past decade, these and similar groups have been remarkably successful in persuading leading public figures and journalists in the West to think of each and every example of perceived anti-Muslim discrimination as an expression of a systematic and sinister derangement called ‘Islamophobia’ — a term that is meant to elicit the same moral disapproval as xenophobia or homophobia.

“But a fair-minded assessment of recent events and trends leads to the conclusion that the scale and severity of Islamophobia pales in comparison with the bloody Christophobia currently coursing through Muslim-majority nations from one end of the globe to the other. The conspiracy of silence surrounding this violent expression of religious intolerance has to stop. Nothing less than the fate of Christianity — and ultimately of all religious minorities — in the Islamic world is at stake.”

Let us never forget those who are truly suffering for their faith in many regions of the world. May those of us in the “Free World” use our liberties to defend the liberties of our fellow believers who are giving their all to remain loyal to their Saviour. •

REDEEMING THE TIME

Editor: Brad K. Gsell

Associate Editor: Mark W. Evans

Redeeming the Time is a quarterly publication with the purpose of encouraging God’s people and applying God’s Word to the issues of our day.

Individual copies are distributed free of charge, but the generous donations of God’s people are necessary for this ministry to continue. Checks may be made payable to “**Redeeming the Time,**” and mailed to: **P.O. Box 26281, Charlotte, NC 28221-6281.** All donations are tax deductible.

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McINTIRE ...

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dio dial and NOT hear him. Many would plan their day so as not to miss “The Broadcast,” and would sit with their ears riveted to their radios. Through this ministry, our family left the apostate United Methodist Church and I had the privilege of working with Dr. McIntire in various capacities for a number of years.

Following his death in 2002, at nearly 96 years of age, I knew that a biography had to be written, but was not sure of how that should be accomplished, and who would do it.

In his later years, there were many setbacks, and a number of the ministries he directed collapsed under the weight of financial pressures. Like other men of God, he had “feet of clay,” and there were things which disturbed many of his erstwhile supporters. These could not be ignored in a fair biography.

However, his prominence, and the position he took in many of the important milestones of twentieth century Christianity had been misrepresented repeatedly by his enemies. Things which simply were unfair and untrue were becoming established history, due to their being repeated over and over by those not diligent enough to research the matters for themselves.

Unbeknownst to me, Mrs. Gladys Rhoads, who was a member of the Collingswood Bible Presbyterian Church for the entire 65 years of Dr. McIntire’s ministry there, also saw this need. She began collecting documentation and interviewing some of those who worked most closely with Dr. McIntire.

After Mrs. Rhoads went to be with the Lord in 2000, her daughter, Mrs. Nancy Anderson, gathered all the materials her mother had collected, and took on the job of completing the book.

Following is a brief interview I conducted with Mrs. Anderson,

shortly after the publication of the book.

— Brad Gsell

■ When did the idea of this biography begin?:

In the early 1990s, my mother, Gladys Rhoads, was concerned that this important part of 20th century church history be preserved and recorded. She also saw that many inaccurate accounts were being left unchallenged, and felt it important to see them corrected.

My sister and brother-in-law, Regina and Phil Hoff, really encouraged her, and she began to collect documents and to interview some of those who had worked with Dr. McIntire for many years. She even interviewed Dr. McIntire.



■ It took quite a few years to go from this initial stage to publication. What transpired in the interim?

Mother had quite a time learning to use the computer. My brother-in-law helped her with this, but it took her some time, so late in life, to learn how to use it. But, she worked at it diligently.

In 2000, she had a stroke and went to be with the Lord. I prom-



ised to continue on with the project, which put her mind at ease.

I got serious about getting it done in 2005, but there were a number of obstacles along the way. I had dial-up internet, which greatly slowed things down when trying to transmit files. Two graphic designers agreed to do the project — and both gave it back undone, for various reasons. Then, the first publisher went bankrupt after receiving a sizable down payment — all of which was lost.

■ How were you able to pick up in the middle and continue on with the biography?

I took all Mother’s notes, written out on various pieces of paper and organized them. Then I checked the facts as carefully as possible for accuracy, added much more information, and continued on to completion.

■ How did your mother’s motivation for writing mesh with your decision to continue on with the project?

Dr. McIntire was controversial, and the media always portrayed him as an angry, difficult man. Even some other believers thought he was overly dramatic, and a few questioned whether he was a Christian at all.

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McINTIRE ...

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Yet, having grown up from childhood under his ministry, I knew him to be godly, dignified, very intelligent and motivated by a love for God and His Word. He loved the church and our country. I wanted people to know his true motivation, which was often obscured and denied.

Many accused him of being too narrow and sectarian; but, in my thinking, he was simply preaching and applying God's Word to all areas of life, proclaiming the same message as the Apostles. He actually had a much larger view and vision of the church. Whereas, many pastors focused mainly on their local congregations, Dr. McIntire worked tirelessly to help the many faithful denominations and churches in the American and International Councils of Christian Churches — whether they were Baptist, Methodist, Presbyterian, or some other denomination.

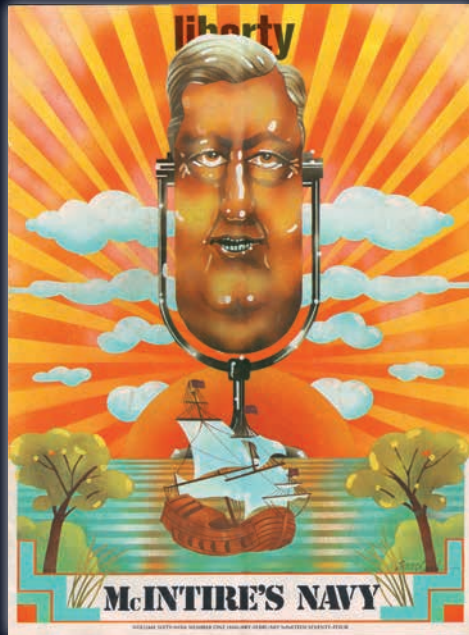
■ I know there were things that Dr. McIntire did with which you could not approve. How did you deal with that in the writing of the book?

Yes, I knew those things would have to be discussed in an attempt to produce an honest biography. The Bible points out many of the heroes of the faith who had their flaws and shortcomings. Dr. McIntire was no exception. Some of these things are mentioned in the book, and there was no attempt to whitewash them.

■ What do you see as Dr. McIntire's legacy?

Many even today speak of how they came to know Christ as Saviour from listening to his broadcast, or came out of apostate churches and now have their families in Bible-believing churches.

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ROW 1: Dr. McIntire with Bob Jones, Jr., and Ian Paisley in 1983 in Vancouver, British Columbia ♦ Final benediction outside the Collingswood Presbyterian Church in 1938; the next Sunday they met in a tent ♦ Making his daily radio broadcast, aired over hundreds of stations ♦ Meeting with the President of Free China, Generalissimo Chiang Kai-shek, in Taipei;

ROW 2: Front cover of the January-February 1974 issue of *Liberty* magazine ♦ Carl, Blair and Helen McIntire c. 1911 ♦ Greeting parishioners outside the tent, after the Presbyterian Church (USA) took the congregation's beautiful gothic building from them ♦ Leading the Processional during the Shelton College graduation in 1981; Dr. Lynn Gray Gordon, president of The Independent Board for Presbyterian Foreign Missions, is at left ♦ Protesting the World Alliance of Reformed Churches meeting in Ottawa, Canada, in 1982; Brad Gsell is at right.

ROW 3: Preaching to a full house in the new sanctuary of the Bible Presbyterian Church of Collingswood, NJ, in 1957 ♦ Protesting the City of Cape May's denial of tax exemption to the Cape May, NJ, Bible Conference, when exemption was granted to Roman Catholic enterprises ♦ Speaking with Metropolitan Filaret, one of the Communist clergymen from the Soviet Union ♦ A cartoon in the June 1980 issue of *Shore* magazine.

ROW 4: The Christian Admiral, Cape May, NJ, from out at sea ♦ With Mrs. McIntire at their 50th wedding anniversary celebration.

McINTIRE ...

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Countless people across America were awakened as to what was happening in church and society, and many carried on a more active witness for Christ.

He loved to help young preachers, and he did much to instill the love of the Bible in their hearts. All over the world, pastors speak of the great influence for good Dr. McIntire had in their ministries.

Princeton Theological Seminary has Dr. McIntire's files. They are being preserved. It is the largest collection they have received in the semi-

nary's 200 years of existence. Hopefully, those thousands of papers will provide a source for research so history can be preserved accurately.

■ Do you have any closing comments?

I would just say that Dr. McIntire was a visionary, and often could discern the direction things were heading, when others could not. His message is needed more today than ever before! •

TRUTH

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country. The fourth principle speaks of "truth": "No opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it."

In the early 1900s, J. Gresham Machen faced a threat to Biblical Christianity by a false religion calling itself Christian. This Modernism, or liberalism, came from German higher criticism and false philosophies. When ministers and elders opposed this distortion of true Christianity within the Presbyterian Church in the United States of America (PCUSA), compromising evangelicals and Modernists joined hands to drum the stalwart defenders of the faith out of the church. The issue reached a crisis when Dr. Machen and others organized The Independent Board for Presbyterian Foreign Missions, in order to support missionaries true to the Scriptures. The Modernist leaders saw this as an intolerable challenge to their denominational board that supported Modernists. Machen called for the exercise of plain honesty. Since Mod-

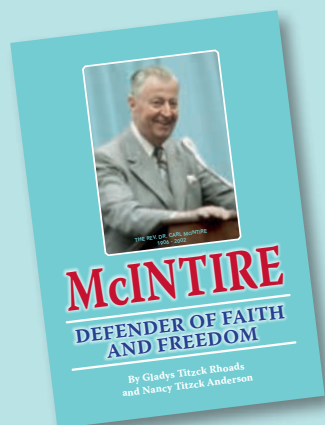
ernists rejected foundational Christian doctrines, they should not have affirmed ordination vows that required belief in these doctrines. The only way Modernists entered the denomination was by perjury.

Machen explained: "Formerly when men had brought to their attention perfectly plain documents like the Apostles' Creed or the Westminster Confession or the New Testament, they either accepted them or else denied them. Now they no longer deny, but merely 'interpret.' Every generation, it is said, must interpret the Bible or the creed in its own way."

The Modernists lied, just as the flood of liberals that followed them lied. Finally, in 1967, they changed the vows, made a new Confession, and lowered the standing of the Westminster Confession of Faith. Modernists and present-day liberals view the Bible and orthodox creeds as living documents that require adjustment by each new generation. At the end of the day, the Bible is no longer "the only infallible rule of faith and practice" and the Westminster Confession of Faith is no longer a doctrinal standard. Both are reduced to the category of pious advice. In its place, the "Church" (which, practically speaking, means the General Assembly), becomes the ultimate authority. The inevitable result is that man, not God, becomes lord over the conscience. In a similar way, when politicians take an oath before God to uphold the Constitution, and do not intend to uphold the Constitution, they commit perjury before God and man. They also become tyrants by throwing off the restraint of the Constitution and by ruling according to their own dictates.

Departure from truth has consequences. As Modernism captured the major Protestant denominations, the Biblical Gospel of individual salvation through faith in the Lord Jesus Christ was abandoned for a "social gospel," that sought the per-

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fection of society. The Biblical doctrines of total depravity, regeneration, justification, and sanctification were replaced by a falsehood that the Church was called to save society through human means. The Protestant denominations embraced the lie and found that politicians were delighted. Together, they worked to create their false utopia, which they erroneously called the kingdom of God. The results were catastrophic.

C. Gregg Singer, in his book *A Theological Interpretation of American History*, wrote: "It was the gospel which many people in and out of government heard all over the land. It was the gospel which many political leaders of the day claimed as their own and on which many members of Congress, and other agencies of the state and federal government, were nurtured. It gained the ascendancy in denominational circles and brought a new era to Protestantism in its political and social activities. It was the mainspring behind the formation of the Federal Council of Churches in 1908.... The organized voice of the Protestant Churches, when they spoke to the nation, would be that of the Social Gospel; and, through the Federal Council, the new Gospel would increasingly take precedence over that [which was] once delivered to the saints. Many Protestants were, as a result, unwittingly brought into the support of a political, social and economic liberalism and radicalism which was too frequently strangely at variance with their Christian doctrine and they were, on more than one occasion, represented as supporting a world and life view which denied their Christian faith and the foundations of the nation at the same time" (p. 161).

Singer also observed: "In the name of progress, Protestants were being used to advance programs which were not only unconstitutional in character but represented a type of liberalism which was actually socialism, or even communism, in its basic



philosophy. Its support was sought for political programs which called for centralization of power in the hands of the central government to such a degree that a totalitarianism would surely emerge from the ruins of the Constitution and the government it brought forth" (p. 161).

Here are the seeds of deceit that have brought a harvest of misery

Our country is not about to fall off the cliff, it has already fallen. It has not hit the ground, yet, but it is in free fall. Only a miracle of grace can keep it from destruction. Such a deliverance will come only through the truth.

upon our land. Professing Christians have become so blind that they accommodate the murder of some 55 million innocent babies in the womb and the legalization of perverted immorality in church and state. Once the devil's lies are tolerated, they will inevitably bring forth misery and death. Now the lies seem like truth to the average American.

The truth really matters. Only God's truth can deliver our land from the lies that are destroying us.

Our hope is in the God of truth. He can untangle this massive web of deceit, created by religious and political leaders. The Lord told Jeremiah, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it" (Jeremiah 5:1). Biblical truth brought the 16th century Reformation. It also produced the second Reformation in the 17th century. In the 18th century, when Britain was about to collapse, due to the preaching of the error of Deism in the pulpits, along with a plague of drunkenness in the land, the Lord raised up George Whitefield, Charles and John Wesley, and a mighty army of preachers of the Word of truth. The land was saved. The revival spread to the American Colonies and brought the "Great Awakening." Our country is not about to fall off the cliff, it has already fallen. It has not hit the ground, yet, but it is in free fall. Only a miracle of grace can keep it from destruction. Such a deliverance will come only through the truth. The Lord Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32). •

Samuel Rutherford & Biblical Separation

BY MARK W. EVANS

In the 1500s, God graciously brought a Reformation to the land of Scotland. One of the hardest fought battles for liberty concerned the Scriptural right of the Church to gather as a free assembly under the government of Jesus Christ. Victory came through the leadership of John Knox. However, the struggle was renewed in the 1600s. In 1603, the Stuart king James VI of Scotland, assumed the throne of England and Ireland as James I. He began a war against religious liberty that continued through the next three Stuart kings and ended with the Glorious Revolution in 1688.

The Stuarts were zealots for ruling the church through their appointed bishops and conforming the Presbyterian Church to the corrupted doctrines, liturgy, and Prayer Book of the Church of England. In response to this attack upon the Reformation, Scotland signed a National Covenant, vowing to remain true to the doctrine, worship, church government, and discipline revealed in the sacred Scriptures. The nation resisted the tyranny of monarchs through 50 years of persecution. The cost was staggering: “About eighteen thousand of all classes, rich and poor, died for their faith, or were banished from the land.”¹

Samuel Rutherford was among these unconquerable defenders of the “Crown Rights of Jesus Christ.” He spent his youth in spiritual care-

lessness, but, by the age of 27, he was spiritually awake and serving Christ. Through the influence of a

“I see exceeding small fruit of my ministry, and would be glad to know of one soul to be my crown and rejoicing in the day of Christ. Though I spend my strength in vain, yet my labor is with my God.”

Samuel Rutherford

nobleman, he was delivered from swearing allegiance to the king’s bishop and settled into a rural pastorate in the area of Anwoth. One biographer said, “He labored with great diligence and success, by night and day, rising usually by three

o’clock in the morning, and spending his whole time in reading, praying, writing, catechizing, visiting, and other duties belonging to the ministerial profession and employment.”²

Yet, he grieved at the lack of spiritual fruit. In 1629, he wrote in a letter, “I see exceeding small fruit of my ministry, and would be glad to know of one soul to be my crown and rejoicing in the day of Christ. Though I spend my strength in vain, yet my labor is with my God.”³ He told his congregation, “My witness is in heaven; your heaven, would be two heavens to me, and your salvation two salvations.”⁴

He also faced other trials. His wife became ill, and endured intense pain. She suffered for over a year before the Lord took her home. Both of his children were taken from him by death. These events taught him early to rest in the Lord Jesus Christ.

A fire burned in his heart to defend the doctrines of the Reformation. He wrote a book exposing the errors of Arminianism, a work that created many enemies and enraged the king’s bishops. Unable to answer his arguments, they resorted to persecution. They brought him to trial “because of nonconformity to the acts of Episcopacy, and because of his work against the Arminians.”⁵

The King’s High Commission Court removed him from ministerial office and banished him to the northern city of Aberdeen, a center of Arminianism and Episcopacy. He had to live among those who detested his beliefs. He recorded his response to this humiliation: “Welcome, welcome, sweet, sweet and glorious cross of Christ”⁶

He wrote numerous letters from Aberdeen that exalted Christ, gave Scriptural instruction, provided comfort for the soul, and steeled the heart for victory over spiritual adversaries. For example, he wrote, “My enemies have, beside their intention, made me more blessed, and have put me in

a sweeter possession of Christ than ever I had before.”⁷ In regard to the trials of Christ’s people, he wrote, “I am sure that there are those in hell who would exchange their torments with our crosses, suppose they should never be delivered, and give twenty thousand years’ torment to boot, to be in our bonds for ever. And, therefore, we wrong Christ who sigh and fear, and doubt, and despond in them. Our sufferings are washed in Christ’s blood, as well as our souls, for Christ’s merits brought a blessing to the crosses of the sons of God.”⁸

He said, “There are some blossoming of Christ’s kingdom in this town, and the smoke is rising, and the ministers are raging; but I love a rumbling and roaring devil best.”⁹ After at least a year and a half of confinement, he returned to Anwoth. With joy, he labored once more among his beloved flock. His preaching was so filled with the glory of Christ that crowds traveled long distances to sit under his preaching.

He attended the Presbyterian Assembly in Glasgow and informed his brethren of his trials and ministry. The Assembly sent him to visit various districts “to promote the cause of Reformation and the Covenant.”¹⁰

Later, in 1639, the Assembly made him a Professor of Divinity at the University of St. Andrews. His biographer said, “And here God did again so second this eminent and faithful servant, that by his indefatigable pains, both in teaching the class and preaching in the congregation, this town, the seat of the Archbishop, and by that means, the nursery of all superstition, error, and profaneness, soon became forthwith a Lebanon, out of which were taken cedars for building the house of the Lord, through the whole land, many of whom he guided to heaven before himself, and many others did walk in the light of the Gospel after him.”¹¹

In 1643, the English Parliament requested Scotland to send representatives to the Westminster Assembly. Samuel Rutherford was among the Scottish commissioners sent to assist in the writing of the Westminster Confession of Faith, Larger and Shorter Catechisms. His biographer said, “[Rutherford] was very much beloved there for his unparalleled faithfulness and zeal in fulfilling his Master’s work.”¹² In the midst of these responsibilities, he wrote his renowned book, *Lex Rex* [*The Law Is King*], which is still a valuable resource for understanding the Biblical basis for civil government.

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Samuel Rutherford

Following Oliver Cromwell’s Protectorate, the Stuart King Charles II was restored to the throne. He agreed to uphold the principles of the Scottish Covenant, but abandoned his promises and unleashed persecution upon the Covenanters soon after his coronation. *Lex Rex* was publicly burned in the cities of Edinburgh and St. Andrews.

Parliament summoned Christ’s servant to answer to the charge of high treason. Rutherford never appeared before the court. His biographer, John Howie, said, “It is commonly related, that when the summons came he spoke out of his bed, and said, ‘Tell them I have got a summons already before a superior Judge and judicatory, and I behoove

to answer my first summons: and ere your day come, I will be where few kings and great folks come.’ When they returned and told he was a-dying, the parliament put to a vote, ‘Whether or not to let him die in the college.’ It carried – [they] put him out – [with] only a few dissenting. My Lord Burleigh said, ‘Ye have voted that honest man out of his college, but ye cannot vote him out of heaven.’ Some said he would never win there; hell was too good for him. Burleigh said, ‘I wish I were as sure of heaven as he is, I would think myself happy to get a grip of his sleeve to haul me in.’”¹³

Samuel Rutherford described himself as “A man often borne down and hungry, and waiting for the Marriage Supper of the Lamb.”¹⁴ He answered his friends who spoke of his suffering and faithfulness, “I disclaim all that; the port I would be at, is redemption and forgiveness through His blood — ‘Thou shalt shew me the path of life, in Thy sight is fullness of joy’ — there is nothing now betwixt me and the resurrection, but, ‘today shalt thou be with Me in paradise.’”¹⁵ That glorious day came on March 30, 1661. His last words were, “Glory, glory dwelleth in Immanuel’s land.”¹⁶

¹Kerr, Robert Pollok, *The Blue Flag of the Covenant* (Richmond, Va: Whillett and Shepperson, n.d.) p. 15.

²Howie, John (1858), *The Scots Worthies* (Glasgow: W.R. M’Phun, 1858), p. 217.

³Rutherford, Samuel, *Letters of Samuel Rutherford*. Carlisle, PA: The Banner of Truth Trust, 1984) p. 43.

⁴Rutherford, p. 7.

⁵*Ibid.*, p. 12.

⁶*Ibid.*, p. 137.

⁷*Ibid.*, p. 517.

⁸*Ibid.*, p. 516.

⁹*Ibid.*, p. 480.

¹⁰*Ibid.*, p. 15.

¹¹Howie, p. 219.

¹²*Ibid.*

¹³*Ibid.*, p. 221.

¹⁴Rutherford, p. 30.

¹⁵Howie, p. 221.

¹⁶Rutherford, pp. 21,22.

PIOUS-SOUNDING OBFUSCATION

The Liberal Substitute for Obedience to God's Word

Many wonder how people in the pews can tolerate the apostasy of the leadership of the mainline denominations. These leaders know that it could be dangerous to openly ridicule the Scriptures. Therefore, we often see spiritual-sounding — yet unbiblical — jargon being used to support their unbelief.

A recent example arose over the controversial Amendment One, which was overwhelmingly passed by the citizens of North Carolina. It stated simply that marriage between one man and one woman is the only domestic legal union recognized by the State.

The Rev. Audra Abt, Assistant to the Rector at St. Andrew's Episcopal Church in Greensboro, NC (who resides there with her female "partner"), reflected on a couple of phone calls she had received concerning Amendment One. Abt, and the Episcopal Diocese of North Carolina, opposed the Amendment. The following describes one of these interactions:

"Our conversation reminded me that the Holy Spirit doesn't work through pithy quotes from Scripture but through commitment to a relationship, a willingness to tell a few stories and prayer.

"These conversations convince me that the Spirit calls us to more than overcoming or 'defeating' those who oppose us.... We needed to show up on uncomfortable yet holy ground, to present our full selves —

not watered-down versions of ourselves — for relationship, allowing the other to be himself or herself as well. We needed to be vulnerable together and discover that we are worthy together in Christ, before God."¹

Sounds pious enough, yet where is that to be found in the Bible? Leave

"Our conversation reminded me that the Holy Spirit doesn't work through pithy quotes from Scripture but through commitment to a relationship, a willingness to tell a few stories and prayer."

The Rev. Audra Abt

out what the Scriptures say, but be pleasing to God by telling a few stories and showing up on "uncomfortable but holy ground, to present our full selves"?

When the Presbyterian Church (USA) voted to allow homosexual ministers, elders and deacons, similar sounding phrases were heard: "We call upon our denomination to be a church as generous and just as God's grace." "May those who have opposed this change, and those who welcome it, set aside disagreements to remember that you have called us together for salvation and service." (see *Redeeming the Time*, Summer 2011).

Even the apostate Roman Catholic Church, which requires vows of obedience, has a rebellion on its hands by many, particularly in the United States. Recently, the Vatican accused Network, an organization of Roman Catholic nuns fighting for "social justice," of promoting "radically feminist themes."

This has not stopped the sisters. They now have a nine-state tour called "Nuns on the Bus."

Sister Simone Campbell, Executive Director of Network, when asked how she could justify the group's disobedience to the Vatican, responded: "It involves very deep listening, prayer, the needs of the times, what I call the 'nudges' of the spirit, and the way those nudges get tested in dialogue and community."² Could anyone help us to nail down just what constitutes a "nudge of the spirit ... tested in dialogue and community"?

All such statements have a veneer of spirituality laid over purposeful disobedience to God's Word. When the Sadducees came to Christ, we do not see Him speaking to them of coming together on "uncomfortable but holy ground" to have a "commitment to a relationship, a willingness to tell a few stories and prayer." Rather, He declared forthrightly, "Ye do err, not knowing the scriptures, nor the power of God."

In Christ's high priestly prayer He prays to the Father: "Sanctify them through thy truth: thy word is truth." It is the Word of God that leads us in our Christian walk to be more and more like Christ, not such ambiguous, subjective statements as we have recorded here, and which are ubiquitous in the writings of those who have long abandoned faithfulness to the Scriptures. •

¹Audra Abt, *The North Carolina Disciple* (official journal of the Episcopal Diocese of North Carolina), Summer 2012, p. 8.

²Michael Gordon, *The Charlotte Observer*, June 9, 2012.

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our choices, and which should regulate our speech and conduct.

Honesty and Truth

The ads and political speeches have already begun — often more deceptive and vicious than ever before. Instead of simply recognizing differences, and discussing them honestly, exhaustive attempts continue to seek to find any fleck of “dirt” on the other candidate which might possibly dissuade Americans from voting for him. This undoubtedly will only intensify as the months march on to November. Professional media specialists create ads which use a variety of techniques to create negative perceptions. Footage showing the worst facial expressions is often turned to black and white and played slowly. This is just one technique used to give a sinister impression without anything even being said.

As Bible-believing Christians, we should not get caught up in accepting and repeating everything that is said against the candidates we oppose. We must remember that honesty is a basic Christian virtue, and truth is central to the Word of God. We must be sure to check out the reports passed on by political hacks, special interest groups, and even the candidates themselves. We must take the time to check the context of quotations before believing and repeating them.

The radio preacher quoted by Mark Evans in his article on “Truth” in this issue stated the matter well: “Truth is what is; a lie is what is not.” Even a false report about Pol Pot or Josef Mengele is still a lie. The fact that they were evil men does not change the fact that such false reports would not be the truth. Taking words out of context is not the truth. Embellishing words is not the truth. Present-



ing words in a way other than how they were intended is not the truth. There are plenty of facts available about all candidates without trading in sensationalism — intended only to deceive or to diminish support for a particular candidate at any cost.

Vote According to Your Christian Convictions

Secularists repeatedly tell us that we are to leave our Christianity out-

The true Christian believes that his faith is central to EVERY aspect of life. We cannot divorce our faith from politics, any more than we can do so from our ethics, our finances, our entertainment choices, our standards of modesty, and so forth.

side the curtain of the voting booth. That, of course, is a sinister attempt to silence a large number of Americans. All of us are informed by our life experiences and our beliefs. The true Christian believes that his faith is central to EVERY aspect of life. We cannot divorce our faith from politics, any more than we can do

so from our ethics, our finances, our entertainment choices, our standards of modesty, and so forth.

The Bible teaches that certain things are best not only for Christians, but also for society at large. Therefore, we should not be afraid to vote for candidates who uphold these beliefs.

Christians also believe in the Biblical principles of liberty. For most of our nation's history, citizens everywhere have sung the patriotic hymn which begins “My country, 'tis of thee.” God is described in the last verse as the “Author of Liberty.” The state is not to be a tyrant over the souls of men. Our freedoms come from God — not the State. Therefore, we must uphold the precious principles of freedom upon which our nation was founded.

Be an Educated Voter

In order to vote responsibly, it is important to take the extra time to find out something about each candidate. With the internet, it is easier than ever to find out what each candidate says about his own views, and then to see if his record backs up his statements. We are all busy, but it is nonetheless important that we exercise properly our freedom to vote.

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America's Ultimate Problem and the Solution

Although we should vote and support godly candidates, we must be careful not to place our trust in the political system as the ultimate solution to America's problems. How many times have Christians been energized to vote for certain candidates, only to see them go to Washington and vote differently from how they campaigned?

America's biggest problem is that wickedness has risen triumphantly in the streets. More and more Americans practice all types of perversion — unashamedly and unapologetically. Our public schools are teaching millions of students a militant

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secularism, which places scorn on the principles of Biblical ethics and morality. This militates against the prospects of the continuation of liberty and prosperity in our land.

John Adams, a signer of the Declaration of Independence and our second president, warned his countrymen in 1798: "We have no government armed with power capable of contending with human passions unbridled by morality and religion.... Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."

(Reproduced as evidence from the *Charlotte Observer*, 8/22/11)

Study: Americans may be losing their religion

Associated Press

Despite the prominence of religious believers in politics and culture, America has shrinking congregations, growing dissatisfaction with religious leaders and rising numbers of people who do not think about faith, according to a new study by a Duke University expert.

In "American Religion: Contemporary Trends," author Mark Chaves argues that over the last generation, religious belief in the U.S. has experienced a "softening" that affects everything from whether people go to worship services regularly to whom they marry.

Far more people are willing to say today than in the past that they don't belong to any religious tradition. Signs of religious vitality may be camouflaging stagnation or decline.

"Reasonable people can disagree over whether the big picture story is one of essential stability or ... slow decline,"

said Chaves. "Unambiguously, though, there's no increase."

Chaves, who directs the National Congregations Study, used data from that research and four decades of General Social Survey results to draw an overview of contemporary American religion. The study will be published this week.

Today, up to 20 percent of Americans say they don't belong to any religious group, Chaves found, compared with around 3 percent in the 1950s. About 92 percent still profess belief in God, they just don't use religion as part of their identity.

"It used to be that even the most marginally active people ... (would) say I'm Catholic or I'm Baptist or I'm Methodist or whatever," Chaves said. "That's not the case today."

Also, those who remain devout have become more conservative. Regular churchgoers are far more likely to be Republicans than Democrats.

Benjamin Rush, another signer of the Declaration of Independence stated, "The only foundation for a useful education in a republic is to be [an] aid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments. Without religion, I believe that learning does real mischief to the morals and principles of mankind."

What America needs is a genuine revival from the Lord. Several times in American history there

have been great revivals, where thousands came to Christ, and in turn it was a tremendous boon to the prosperity of our whole nation. When men and women are saved by the power of God, crime will decrease, business will be conducted ethically, honest debts will be paid, neighbor will help neighbor, families will thrive, children will be born into happy homes, and national and local leaders who operate from those principles will be selected. When men honor God, His blessing will return. •