

REDEEMING THE TIME

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

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A Question for **EVANGELICALS:**

*“What fellowship hath
righteousness with unrighteousness?”*

BY BRAD K. GSELL

One of the saddest things to develop in the last century is that a large number of so-called evangelicals have refused to stand apart from apostasy and compromise. Some, out of a misplaced sense of love toward brethren, have allowed themselves to compromise. Others have desired to be respected for their supposed scholarship, that requires them to distance themselves from “thus saith the Lord” Fundamentalists. Then there are those who have wanted to be in a “successful” church with many programs, fueled by an abundance of funds. Still others have been indifferentists [“He says he’s a brother; I can’t get into the fine details”] — something that Dr. J. Gresham Machen warned about and greatly condemned.

This tolerance and participation in apostasy continues to this day.

The World Evangelical Alliance

This year, the World Evangelical Alliance (WEA) selected Dr. Thomas Schirmacher as its Secretary General. Schirmacher has been involved with the WEA for many years, and particularly in its interfaith endeavors with the

The Presbyterian Church in America (PCA), the Africa Evangelical Presbyterian Church (AEPC), the Presbyterian Church of Brazil (PCB), and other “Reformed” and “evangelical” churches are members of the World Evangelical Alliance and are thus complicit in these entanglements with apostasy and unbelief.



Dr. Thomas Schirmacher, Secretary General of the World Evangelical Alliance, with the Pope

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The **LEAST** of **MERCIES**

An Old Testament Museum Piece

Genesis 32:10 ♦ Hebrews 11:21

BY ROBERT W. ANDERSON

Assuredly “Every good gift and every perfect gift is from above” (James 1:17). However, not all the good gifts and graces are of the same rank. “And now abideth faith, hope, charity, these three; but the greatest of these is charity [love]” (1 Corinthians 13:13). Jesus speaks of “the weightier matters of the law, judgment, mercy, and faith” (Matthew 23:23). On the other hand, Jacob confessed to God, “I am not worthy of the least of all the mercies” (Genesis 32:10). According to our Savior, he who gives such a seemingly small thing as “a cup of cold water ... shall in no wise lose his reward” (Matthew 10:42).

While the pages of *Redeeming the Time* mostly deal with “judgment, mercy and faith” as they bear on the great issues of the day, they also address subjects that belong to “the least” of God’s mercies. The least of mercies are least only by way of comparison with the greatest of mercies, but any good whatsoever from God is a mercy. Louis Berkhof writes of mercy, “It may be defined as the goodness or love of God shown to those who are in misery or distress, irrespective of their desert.”¹ Scripture variously describes mercy as great, manifold, everlasting, and plenteous. For those entangled in the misery of sin, mercy finds its place in the conception, revelation, accomplishment and application of divine

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The Scottish Reformation

PART 4

BY MARK W. EVANS

EDINBURGH, SCOTLAND

John Knox: Tested by Fire

When the congregation meeting in the castle of St. Andrews issued a call to John Knox to become its pastor, the gravity and sacredness of the office overwhelmed the former priest. He often secluded himself in his room. When seen, his countenance reflected the inner storm afflicting his soul. Only one thing mattered — what is God's will? When assurance was sealed to his heart he accepted the call, put his hand to the plow, and never looked back.

Knox's fellow laborer, John Rough, was in the midst of a dispute with a skilled papist, Dean John Annan, Principal of St. Leonard's College.¹ Rough lacked the academic depth to refute Annan's fallacious reasoning. Knox entered the fray, exposed Annan's errors, and the proud cleric retreated to his last refuge — the infallible authority of the church.

Annan declared that since the Roman "church" had judged Protestant doctrines to be heretical, the debate was over, the matter was settled, and no further discussion was necessary. Knox responded that before accepting such a conclusion, the Scriptures must be consulted to determine the marks of a true church. Is Dean Annan's church a true church as defined by the

Word of God? It would be fatal to submit to an apostate church. Knox declared: "[A]s for your Roman church as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and the head thereof, called the Pope, to be that man of sin, of whom the apostle speaks, than I doubt that Jesus Christ suffered by the procure-

John Knox did not believe in compromise. He would have endured torture rather than hold Rome's idol of Mary. While in a debate with Romanists in Scotland, he declared: "[A]s for me, I will be of no other church but that which has Jesus Christ for pastor, hears His voice, and will not hear the voice of a stranger."

ment of the visible church of Jerusalem. Yea, I offer myself, by word or writing, to prove the Roman church this day farther degenerate from the purity which was in the days of the apostles, than were the church of the Jews from the ordinances given by Moses, when they consented to the innocent death of Jesus Christ."² The congregation was deeply affected. They determined to allow Knox to prove his convictions the following Lord's Day.

At the time appointed, Knox entered the pulpit and stood before a congregation including distinguished teachers and high ranking papists. The intrepid preacher read from Daniel 7 and planted a seed that eventually produced the Scottish Reformation.

His biographer, Thomas M'Crie, wrote: "After an introduction, in which he explained the vision, and shewed that the four empires, emblematically represented by four different animals, were the Babylonian, Persian, Grecian, and Roman, out of the ruins of the last of which empires, the power described in his text arose, he proceeded to shew that this was applicable to no other power but that of the degenerate Romish church. He compared the parallel passages in the New Testament, and shewed that the king mentioned in his text was the same elsewhere called the Man of Sin, the Antichrist, the Babylonian harlot; and that this did not mean any single person, but a body or multitude of people under a wicked head, including a succession of persons, occupying the same station. In support of his assertion that the papal power was antichristian, he described it under the three heads of life, doctrine, and laws. He depicted the lives of the popes from ecclesiastical history, contrasted their doctrine with that of the New Testament, particularly in the article of justification, and their laws enjoining holidays, abstinence from meats, from marriage, etc. with the laws of Christ. He quoted from canon law the blasphemous titles and prerogatives ascribed to the pope, as an additional proof that he [*as Antichrist*] was described in the text."³

Church historian J.A. Wylie said of the sermon: "Knox came with the axe in his hand to cut down the rotten tree. He saw at once the point from which he must set out if he would arrive at the right goal. Any principle short of this would but give him an improved Papacy, not a Scriptural Church — a temporary abatement to be followed

by a fresh outburst of abuses, and the last end of the Papacy in Scotland would be worse than the first.”⁴

Scotland’s Reformation required the passing of time before it would be ready to cast off its spiritual and civil chains. The Reformer also needed more knowledge and experience to fight the immense battle against Rome.

Knox’s tempering by affliction began when French galley ships laid siege to the castle of St. Andrews. Having no way of escape and acting upon the promise of specified, favorable terms, Knox and the assembly surrendered to the French. When the Reformer boarded the galley, the French papists broke their promises and made Knox a galley slave. His enslavement began on August 7, 1547, and continued for nine months. He was exposed to all weather conditions, clothed in coarse cloth, ate scanty meals, and was liable to the lash of the whip. The idolatrous mass and other Romish superstitious practices were thrust upon the captives. In defiance, Knox and other faithful Protestants refused to participate in Rome’s unbiblical worship and idolatry. They demonstrated their defiance by wearing caps, hoods, or whatever they could find to place upon their heads. The threat of torture did not deter them. Biographer P. Hume Brown wrote: “An incident in this connection is related by Knox, of which we cannot doubt that he was himself the hero. As the anecdote would lose half its point in any words but his own, we let him speak for himself: ‘Soon after the arrival at Nantes, their great *Salve Regina* was sung, and a glorious painted Lady was brought in to be kissed, and among others was presented to one of the Scottishmen then chained. He gently said, ‘Trouble me not; such an idol is accursed; and therefore I will not touch it.’ The Patron [Skipper] and the Arguesyn [Lieutenant], with two officers, having the chief charge of all such matters, said, ‘Thou shalt handle it;’ and so they violently thrust it to his face, and put it between his hands; who seeing

the extremity, took the idol, and advisedly looking about, he cast it in the river, and said, ‘Let our lady now save herself: she is light enough: let her learn to swim.’ After that was no Scottish man urged with that idolatry.”⁵

Although Knox was “of a feeble constitution,” his fervent spirit remained. When his galley for the second time was off the coast of St. Andrews, his companion asked if he recognized

Dean John Annan, Principal of St. Leonard’s College ... declared that since the Roman “church” had judged Protestant doctrines to be heretical, the debate was over, the matter was settled, and no further discussion was necessary. Knox responded that before accepting such a conclusion, the Scriptures must be consulted to determine the marks of a true church. Is Dean Annan’s church a true church as defined by the Word of God? It would be fatal to submit to an apostate church.

the land. At that time, Knox was so ill his recovery was doubtful. Yet, the Reformer replied: “Yes. I know it well; for I see the steeple of that place where God first in public opened my mouth to His glory, and I am fully persuaded, how weak that ever I now appear, that I shall not depart this life till that my tongue shall glorify His Godly name in the same place.”⁶

John Knox survived the trial and was released in February or March of 1549. Yet, the Reformer’s exile continued. Circumstances prevented his entrance into Scotland. He would likely have experienced the same end as the martyr George Wishart. Wylie wrote: “In all his wanderings it was Scotland, bound in the chains of Rome, riveted by French steel, that

occupied his thoughts; and intently did he watch every movement in it, sometimes from Geneva, sometimes from Dieppe, and at other times from the nearer point of England; nor did he ever miss an opportunity of letting his burning words be heard by his countrymen, till at length, in 1555, eight years from the time he had been carried away with the French fetters on his arm, he was able again to visit his native land.”⁷

John Knox did not believe in compromise. He would have endured torture rather than hold Rome’s idol of Mary. While in a debate with Romanists in Scotland, he declared: “[A]s for me, I will be of no other church but that which has Jesus Christ for pastor, hears His voice, and will not hear the voice of a stranger.”⁸ The Bible plainly teaches: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Corinthians 6:14). The Lord Jesus promised: “I will build my church; and the gates of hell will not prevail against it” (Matthew 16:18). •

¹David Laing, ed., *Works of John Knox* (Carlisle, PA: The Banner of Truth Trust, 2017), Vol. I, p. 188.

²Thomas M’Crie, *The Life of John Knox* (Glasgow: Free Presbyterian Publications, 1976), p. 28.

³*Ibid.*, pp. 28-29.

⁴J.A. Wylie, *The History of Protestantism* (London: Cassell and Company, n.d. [originally published, 1878]), Vol. III, p. 484

⁵P. Hume Brown, *John Knox* (London: Adam and Charles Black, 1895), Vol. I, p. 84. [English spelling used.]

⁶*Ibid.*, p. 85.

⁷Wylie, p. 485.

⁸McCrie, p. 31.



The Rev. Mark Evans is a minister in Faith Presbyterian Church, Bible Presbyterian Church, and is pastor of Hope Presbyterian Church, Greenville, SC.

CHURCH MUSIC AND PAGANISM



Bible-believing Christians have always been concerned that church music be determined by what will be honoring to God, rather than what is popular in our fallen culture. In the last 60 years, there has been a great increase of music taken from the rock culture, and all successive pop phenomena. Much of this music has been based more on emotion and sentimentality than on strong Bible teaching. Many evangelical churches have devolved from conducting services of worship to God to having elaborate stage productions, complete with praise bands, special lighting effects, smoke machines, drama, etc.

We are thankful to see that some evangelical leaders have started to raise concerns. An article by the Rev. Todd Pruitt, published on crosswalk.com, is a case in point. Pruitt writes: “Churches routinely advertise their ‘life changing’ or ‘dynamic’ worship that will ‘bring you closer to God’ or ‘change your life.’ Certain worship CDs promise that the music will ‘enable you to enter the presence of God.’”

He then quotes from a recent flyer for “worship leaders.” One of the selling points was that the conference would include: “inspiring wor-

ship where you can meet God and receive the energy and love you need to be a mover and shaker in today’s world,” and “worship events which put you in touch with the power of God.”

“These kinds of promises reveal a significant theological error,” writes Pruitt. “Music is seen as a means to facilitate an encounter with God.... The music becomes a means of mediation between God and man. But this idea is closer to ecstatic pagan practices than to Christian worship.” He continues that he fears that some Christians “are eager to grant music sacramental powers,” while at the same time downplaying the Christ-appointed sacraments of baptism and communion.

Another evangelical leader, Vaughn Roberts, issues similar warnings in his book *True Worship*. He innumerates four serious errors:

1. **God’s Word is marginalized.** “Faith does not come from music, dynamic experiences, or supposed encounters with God. Faith is birthed through the proclamation of God’s Word (Romans 10:17).”
2. **Our assurance is threatened.** Many people search for a church with the music that will “produce in us the

feelings we are chasing. But the reality of God in our lives depends on the mediation of Christ not on subjective experiences.”

3. **Musicians are given priestly status.** “They become the ones who bring us into the presence of God rather than Jesus Christ who alone has already fulfilled that role.”
4. **Division is increased.** “If we identify a feeling as an encounter with God,” then we often insist that the things that produce that feeling are what is right. This is what is largely behind the separate services some churches have for “traditional worship,” and “contemporary worship.”

When we look at Ephesians 5:19 and Colossians 3:16, we see that the purpose of true worship music is to sing praise to God, to teach, and to admonish one another. Colossians 3:16 states: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Young people should be taught to appreciate music which is excellent and wholesome. They are often fed a steady diet of the worst the world has to offer, and then we are surprised when they say they “can’t relate” to good church music. There should also be fostered a spirit of humility and respect for the reasons certain music has been used and cherished, and others shunned.

Likewise, those who are older should not become calcified in their musical preferences. There is well-written, Christ-honoring music being produced today, and it should not be shunned just because it’s “not what we are used to.”

There are refreshing new styles of music which can be employed, but none of this should be done merely for novelty or for newness to be an end in itself. Great hymns have continually been written throughout church history, up to the present day.

We thank the Lord for those who are currently producing fine Christian music, where the music reinforces the lyrics. Godly wisdom and discernment must be employed in these matters.

Sadly, much of the “Christian” music being produced by secular publishers today is designed almost exclusively for financial gain. In decades

and centuries past, many of our hymn-writers were godly Christians, who consecrated their talents and gifts to produce Biblical music. Today, many are nominal Christians, at best. Some are more interested in winning Dove awards for their music than they are in writing and producing music truly honorable to the Lord.

Church music should be skillfully written so the tune supports the words. Such music brings great joy to our hearts, and is a Biblical means of worshipping Him. Yet, it is the Word of God which is the “only infallible rule of faith and practice,” as we daily meditate upon it, and especially as it is preached by true ministers of God. •

Jane Goodall:

“More minds are seeing purpose behind the universe and intelligence”

Jane Goodall, the famous primatologist, recently was awarded the 2021 Templeton Prize. Known for her decades-long work observing and writing about



chimpanzees, Goodall shows no indication that she is a born again Christian.

However, a recent interview with Religion News Service (RNS) revealed that Goodall does not hold to the evolutionary premise that everything was created by mere blind chance.

RNS writer Yonat Shimron says concerning Goodall: “She has said she believes in a higher power, what she has called a divine intelligence.”

In the interview, Goodall relates that she “developed a really strong feeling of spiritual connection with the natural world. What I love today is how science and religion are coming together and more minds are seeing purpose behind the universe and intelligence. Einstein did. And my good friend Francis Collins.¹

Later, she stated: “I don’t think we can [explain life entirely through science]. ‘We’ve got it all worked out — there’s the Big Bang that created the universe.’ Well, what created the Big Bang? Our minds can’t do it.”

Goodall also presented the fact that “more scientists are saying there’s an intelligence behind the universe.” She continued: “We don’t live in only a materialistic world. Francis Collins drove home that in every single cell in your body there’s a code of several billion instructions. Could that be chance? No. There’s no actual reason why things should be the way they are, and chance mutations couldn’t possibly lead to the complexity of life on earth. This blurring between science and religion is happening more and more. Scientists are more willing to talk about it.”

We truly wish that Jane Goodall and Francis Collins would trust in Christ, as He is presented in the in-

erant Word of God, the Bible. But, they do show that the marvels of God’s creation cannot scientifically be explained by the atheistic concept of random coincidence. “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1). •

¹Francis Collins presently serves as Director of the National Institutes of Health, and also directed the groundbreaking Human Genome Project. Although Collins now claims to be a Christian, he is the founder of BioLogos, which seeks to explain away the Biblical teaching on Creation in favor of a form of theistic evolution. Sadly a number of “evangelical” leaders have joined the BioLogos bandwagon, which is teaching contrary to the Word of God.

*“Thou art worthy,
O Lord,
to receive glory and
honour and power:
for thou hast
created all
things,
and for thy pleasure
they are and were
created.”*

REVELATION 4:11



WCC Attack on North America

In North America, can borders become shared spaces, even amid racism and division?” reads the headline in a World Council of Churches news release. With all the countries in which the WCC operates, you would think that the United States and Canada are the worst violators of human rights in the world. This only goes to show the continued advance to the left by the World Council of Churches.

The article begins: “In an ecumenical meeting for North American church leaders on 24 June, prayers and discussion centered on issues that are both deeply painful and seemingly insurmountable: racism, division, vaccine hesitancy, genocide, war. But hope found a way into the virtual gathering as participants supported each other to find ways forward.”

Archbishop Mark MacDonald of the Anglican Church of Canada capitalized on the recent ghastly discovery of hundreds of human remains in unmarked graves found near boarding schools (often operated by the Roman Catholic Church) in Saskatchewan and British Columbia. Many indigenous children were separated from their parents and placed in these schools. There is no evidence of exactly how these people died, whether by great outbreaks of disease, or otherwise.

We should all find these things quite disturbing, yet Archbishop MacDonald seems to use these isolated cases as grounds to paint all Americans and Canadians as terrible agents of slavery and abuse. He even extrapolates that this somehow “paved the

way for the destruction of the environment on the planet.”

WCC Central Committee member Bishop Teresa Jefferson-Snorton, of the Christian Methodist Episcopal Church, made as one of her issues that churches in North America were having to

dian Council of Churches, adding that, in addition to racism, the WCC Pilgrim Team Visits in North America during the past year also highlighted the effects of climate change.”

This so-called “Pilgrim Team” came to point out how unjust the United States is to the native American population. An attack on the Dakota Access Pipeline was one of their biggest actions in supposedly combatting racism and injustice. Also, a supposedly improper use of the “sacred waters” of the Missouri River and other waters was alleged.

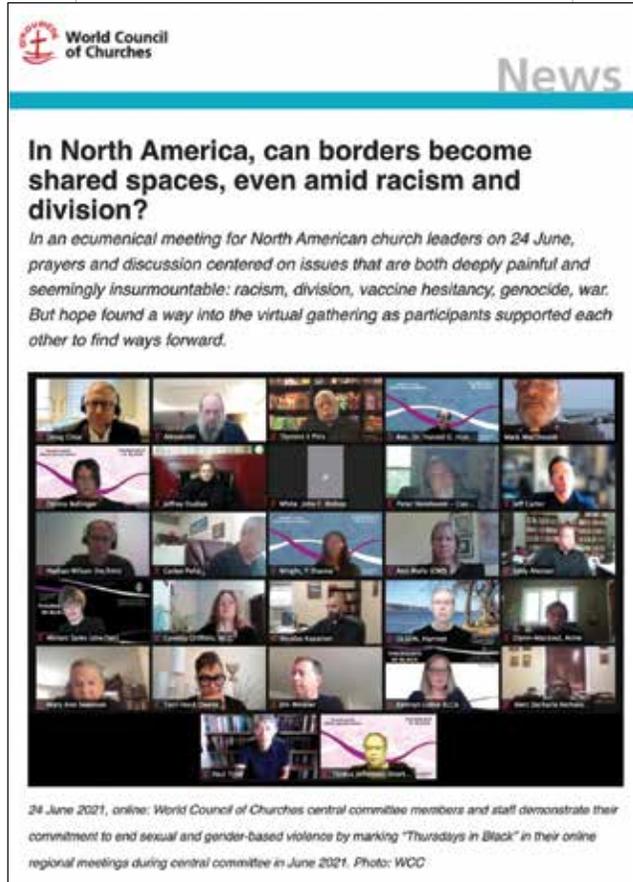
Jim Winkler, president of the National Council of Churches (USA) “said he believes the fruits of the Pilgrim Team Visits will feed into the 11th WCC Assembly in Karlsruhe [Germany],” in 2022. So, we certainly can expect this 2022 confab to attack the Western World, and give a free pass to those countries, often socialistic or communistic, which presently have terrible injustices and abuses.

The situation is still far worse. Plans are being made for another Pilgrim Team Visit, this one aimed at the rights of women. “They will examine issues that women face in the U.S., Canada, and Mexico, and explore how women, particularly women of color, fight for issues of injustice, their families and their dreams,” notes this news report. We are all for fighting injustice, but only “woke” ideology would lead the WCC to aim

its focus on North America — arguably the freest place in the entire world for women.

In closing the meeting, Archbishop MacDonald decried national borders. He described the U.S.-Canada border as a “wound, not a border,” for indigenous people. He said it was his belief that hard borders are wrong. Rather, they should be “shared spaces.”

All real Christians are against racism and injustice, and we should al-



spend too much of their time “convincing people to take the [COVID-19] vaccine.” She was quite disparaging of those who were not convinced.

The WCC news report continued: “One after another, North American religious leaders also brought up the scourge of racism and the creative ways in which churches are combatting it.”

“We’re awash in bigotry and hatred,” lamented Pastor Peter Noteboom, general secretary of The Cana-

ways be so. There should be no sugar coating of atrocities which have taken place, often more than a century ago. There must be “liberty and justice for all.” Yet, in so many of these cases, charges of “racism” and “injustice” are merely devices used to silence opposition and advance a leftist political agenda. That is something all Christians should stand strongly against.

Yet, we are seeing the Pope, and the leadership of the WCC, joining together with the so-called “progressives” and socialists in North America to destroy our countries, with the hope of replacing our lands of liberty with collectivist governments, where people will simply be cogs in the wheel of the State, rather than free men and women responsible directly to our holy God. •



The World Council of Churches and its member denominations have been fighting the Dakota Access Pipeline for a number of years, with protests and public events scheduled. This photo was taken at a 2016 protest. In 2021 the WCC sent its “Pilgrim Team” to protest in North Dakota.

Reproduced as evidence / Steven D. Martin/NCCUSA/WCC

VERITAS HAS FALLEN

Harvard U's New Atheist Head Chaplain

Harvard University was founded in 1636 by the Puritans who had settled in New England. In 1643, a book was written in London entitled *New England's First Fruits*. It stated that the Puritans placed a high priority on higher education because they were “dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.” The University bears the name of the Rev. John Harvard, a benefactor of the school.



The original motto was *Veritas pro Christo et Ecclesia* (Truth for Christ and Church). Sadly the “for Christ and Church” were later dropped, leaving only *Veritas*.

Harvard was a strictly Christian school. *Harvard University Rules and Precepts*, published in 1646, stated the following: “Let every Student be plainly instructed, and earnestly pressed to consider well, the main end of his

life and studies is, to know God and Jesus Christ which is eternal life (John 17:3) and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and Learning. And seeing the Lord only giveth wisdom, Let every one seriously set himself by prayer in secret to seeke it of him (Proverbs 2:3).

“Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in Theoreticall observations of Language and Logick, and in practical and spiritual truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple.”

From “Truth for Christ and Church” to Good Without God

Harvard fell from its lofty original purpose many years ago. Nonetheless, •

it is sad to see that Greg Epstein, an avowed atheist, who wrote a book entitled *Good Without God*, should be elected to be the president of Harvard’s organization of chaplains. What possible comfort and instruction can one who hates God give to impressionable college students? Meanwhile, the *Washington Post* reported several years ago that more atheists and agnostics are now entering Harvard than Catholics and Protestants combined.

It is also sad to see those such as Presbyterian Church in America (PCA) pastor Tim Keller writing: “Congratulations Greg on your appointment” and “Greg is a friend whom I have debated and while I don’t agree with him on many things, I do wish him well.” “Wish him well” in leading young people away from God?

The Apostle Paul has some strong words to give in 2 Thessalonians 2:10-11: “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie....” •

NOTHING NEW!

The Continuing Leftist Assault on Free Speech

Many Americans are alarmed at the way the major social media companies are taking down many conservative individuals and organizations from their sites, placing false “fact checks” on posts. Much of this is being done due to behind-the-scenes pressure and manipulation by prominent leftist political figures. The hypocrisy and suppression of free speech have gotten so bad that President Donald Trump has been banned from many of these sites, while Taliban leaders continue to spew their dangerous rhetoric unchecked on some sites.

But this is by no means a new tactic in the liberal playbook. Last year, Oxford University Press published a book entitled *The Radio Right: How a band of broadcasters took on the Federal Government and built the modern conservative movement*. Author Paul Matzko, using primary documentation, shows how a concerted effort, beginning in the 1960s, by Democrat politicians and operatives joined with labor unions, the apostate National Council of Churches, and others, to silence conservative and

Bible believing preachers and commentators.

Perhaps no other tool was used more effectively than the so-called “Fairness Doctrine” of the Federal Communications Commission. Any who preached against specific sinful activities in our nation were intimidated with the threat of having to pay for free time for any whom they even remotely criticized.

Some radio stations were required to examine word-for-word transcripts before a broadcast could be aired. This was an onerous task for both the broadcasters and the station owners.

As these attacks increased in intensity, many stations refused to renew contracts with controversial conservative broadcasters. It was much less of a risk to go to bland programming which would keep the Federal Communications Commission at bay.

This eventually led to the FCC refusing to renew the license of station WXUR, owned by Faith Theological Seminary — even after its own examiner recommended against the decision.

Carl McIntire and other broadcasters were severely damaged in their outreach due to this bureaucratic tyranny.

Finally, on August 4, 1987, the FCC voted 4-0 to abolish the Fairness doctrine. According to *The Charlotte Observer*, August 5, 1987, the reason given was that “it unconstitutionally restricts free-speech rights of broadcasters.” The good fight for First Amendment



free speech rights, waged by McIntire and others, had finally prevailed — but not before serious, irreparable damage had been done.

Paul Matzko has done a great service in documenting the collusion of John F. Kennedy, and his brother Robert, as well as the Reuther Brothers (labor union leaders notorious for the Reuther Memorandum, which advocated using the IRS and other government agencies to cripple conservative causes), and the leftist religious groups, such as the National Council of Churches, in this ignoble cause.

We recently have seen the IRS once again called into service to dishonestly harass and attack conservative groups. Now, there are many Democrat leaders who would like nothing more than to resurrect the Fairness Doctrine.

We must never forget the words with which Carl McIntire began his broadcast each day:

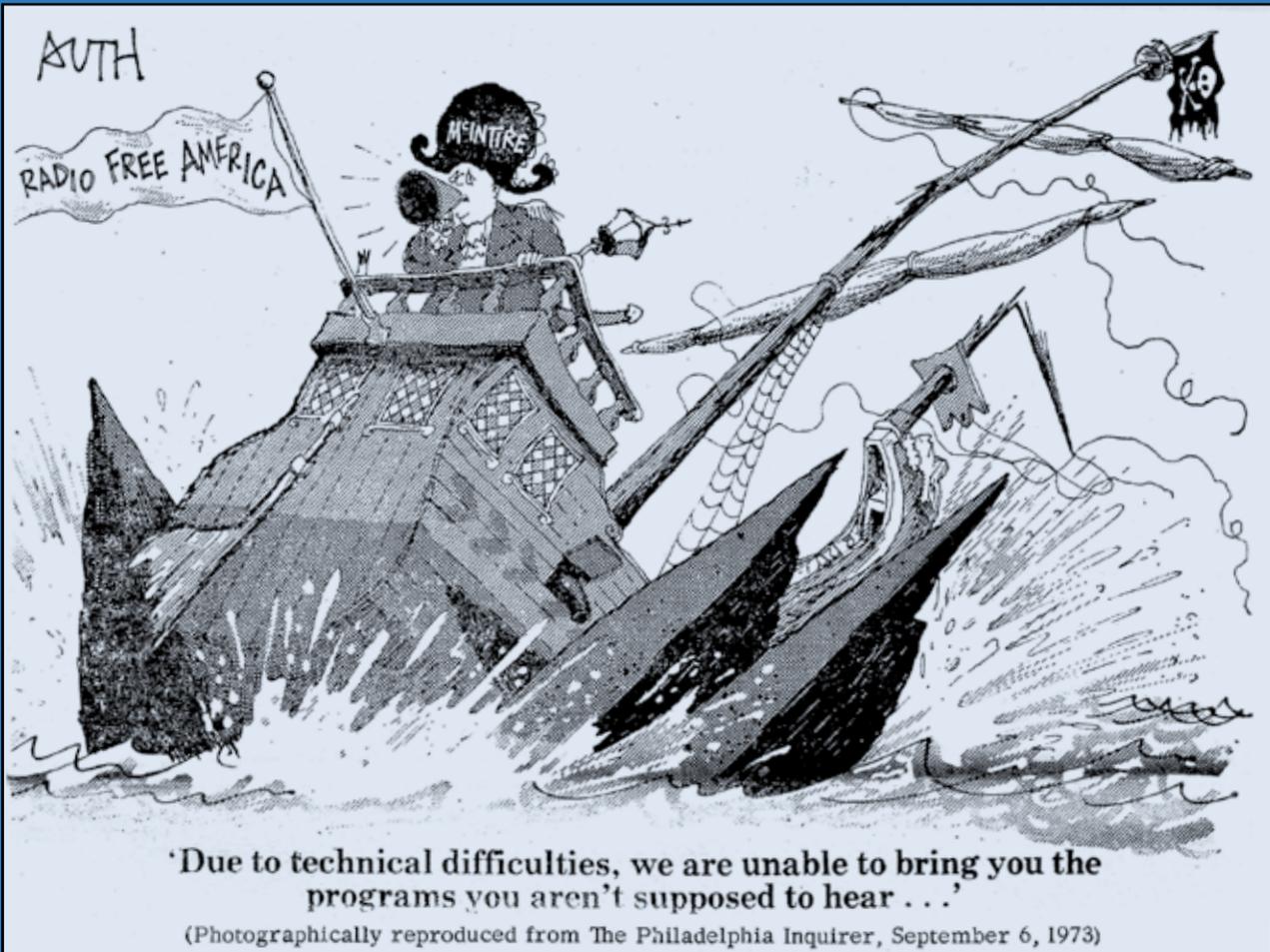
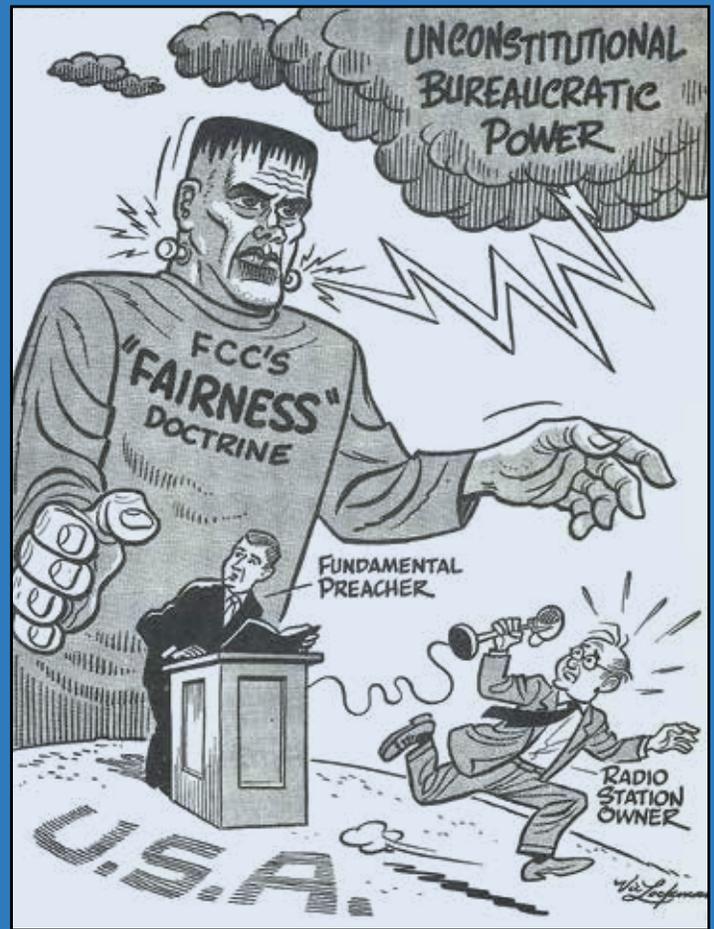
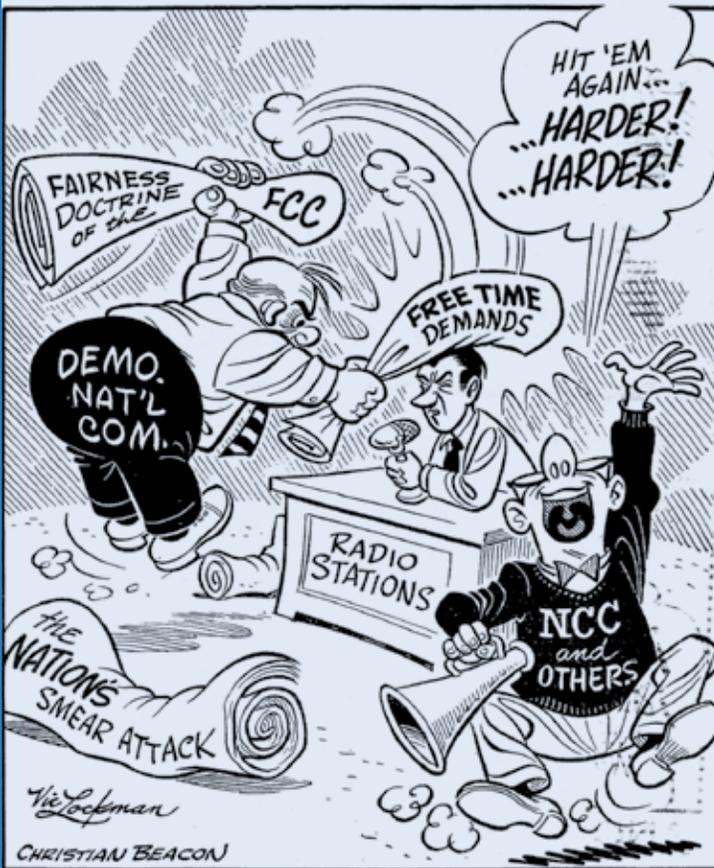
“Freedom is everybody’s business; your business, my business, the church’s business; and a man who will not use his freedom to defend his freedom does not deserve his freedom.” In later years, McIntire, added a phrase to the end of his mantra: “... and will not have it very long.” May we always wage the battle for liberty! •



Carl McIntire at Valley Forge, PA, January 1, 1977

Photo ©2021 by Brad Gsell

"FAIRNESS" ADVOCATES IN ACTION!



A QUESTION FOR EVANGELICALS

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World Council of Churches, the Roman Catholic Church, as well as Islamic and Buddhist groups, and others. Schirmmacher has had a number of audiences with the present and past Pope, in his positions with the WEA.

Schirmmacher and the Islamic Global Imams Council

Keeping with his long history of working with the enemies of God, it was not really surprising to see that Schirmmacher was added to the Islamic Global Imams Council's Interfaith Network.

In addition to Dr. Schirmmacher, those listed as members of this committee include:

- His Holiness Sattar Jabbar Hilo, Patriarch and Worldwide Head of The Sabian Mandeans



Dr. Schirmmacher and Dr. Tunnicliffe, of the World Evangelical Alliance, join several prominent prosperity gospel and charismatic televangelists during an audience with Pope Francis several years ago.

- H.I.R.H. Prince Gharios el Chemor of Ghassan Al-numan VIII
- His Excellency Rabbi Elie Abadie, M.D.
- His Excellency Father Dr. Hanna Skandar, Maronite Church of Lebanon
- His Excellency Rev. Dr. Karel Phil Erari, Chairman of the Communion of Churches in Indonesia
- Hon. Sathit Kumar Paw, President of Ramakrishna Vedanta Association & National Legislative Assembly
- Dr. Phramasha Somphong Unyo, Vice-Director of the International Buddhist Studies College, MCU
- Rev. Dr. Bishop Joseph Suraphan Boonpratham, President of the Thai Evangelical Alliance Association

Schirmmacher and Whitefield College

If Dr. Schirmmacher were some official of the World Council of Churches, which was apostate from its founding, we would certainly expect such alliances with the enemies of the Gospel.

However, he is welcomed by many in the evangelical and Reformed communities. For instance, Schirmmacher and his wife, Dr. Christine Schirmmacher, are included in the list of lecturers at Whitefield Seminary, in Lakeland, Florida. We know those who have benefited from their studies at Whitefield. It has a virtual *Who's Who* of Reformed scholars from many of the "conservative" Reformed denominations in its lengthy list of lecturers.

We are sad indeed to see some from the Bible Presbyterian Synod teaching there in the midst of many others in the World Evangelical Fellowship and in compromising evangelical and Reformed denominations.

Whitefield does issue a disclaimer on its website: "Whitefield Seminary does not necessarily endorse every theological position espoused by the lecturers or authors used in our various courses, nor does the use of their lectures or books imply an unequivocal endorsement of Whitefield Seminary by the lecturers or authors. However, we believe that each is an acknowledged scholar in the field in which we make use of their lectures or material. It is our intention to offer our students a wide, yet uniformly orthodox, array of Christian thought and learning in order to equip the student to understand and contend with the many voices, trends, and movements in each academic sphere."

We have no doubt that the Doctors Schirmmacher are scholars, and that it is good for theological students to be exposed to different ideas, but the main purpose of a "school of the prophets" is to teach the Scriptures. The EXAMPLE of a school's lecturers is a powerful influence on its students. One must wonder how Whitefield explains Ephesians 5:11 to its students: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Or, 2 Corinthians 6:14-17: "what part hath he that believeth with an infidel?"

With professors who clearly violate the Scriptural command to "touch not the unclean thing," we call on Whitefield and all evangelicals to answer the question: "What fellowship hath righteousness with unrighteousness?"



The Rev. Brad Gsell is a minister of the Bible Presbyterian Church of Charlotte, NC, and President of the International Council of Christian Churches and of The Independent Board for Presbyterian Foreign Missions.





BIBLICAL MORALITY

“Is It Legal?”

Our wicked and confused society shakes its fist in the face of God. We are now in a morass where there are supposedly a multitude of genders. Man’s wicked imaginations are now considered more important than the realities of biology. As long as someone “identifies” as of whatever gender they can come up with, reality is cast aside.

God’s creation, and His wonderful plan for men and women, and the family, are not only condemned, but many want to force Christians to embrace their wicked ways — with the full force of the law!

The case of Covenant Day School

Covenant Day School is a Christian institution in Charlotte, NC, known for its academic excellence. Recently, in order to codify clearly its stand on these matters, Covenant Day added to its handbook that God only made two genders: male and female. It further stated that same sex relations are always wrong, as are any relations outside of marriage. All employees and students are required to hold to and practice these Biblical teachings.

In ages past, most people would say, “Of course,” when told of such beliefs by a Christian institution. However, the far left Charlotte Observer, August 26, 2021, quotes former and present students telling how supposedly damaging these rules are. *Observer* writer Devna Bose crafts the

The true Christian will do what he joyfully does in every situation: believe and practice, with God’s help, what the Bible says! The only alternative is to declare that you oppose Christianity, and that you choose to be in rebellion against God. You cannot have it both ways, as many today try to do!

article to make the school guilty of possibly aiding bullying and suicide. The headline asks, “Is It Legal?”

She then make a specious argument, trying to draw a distinction between teachers that teach “religious” subjects and those who don’t. “Local employment litigation attorney” Luke Largess is quoted. *The Observer* de-

clares: “But it seems Covenant Day’s policy doesn’t just apply to teachers who lead religious classes. ‘They’re pushing the envelope on an issue that’s percolating through the courts,’ Largess said. ‘Religious conservatives have been pushing this, so I’m sure [Covenant Day officials] have gotten advice they can do this.’”

Any institution must be given freedom to order its requirements and practices according to its purpose. No one is forced to attend or to participate. If you don’t like what an institution professes, then you are free to go somewhere else. But, this is not good enough for the “woke” left in our country. They want to force everyone to embrace their evil orthodoxy. If a Christian school is no longer allowed to be controlled by the clear teachings of God’s Word, then religious freedom in America is dead.

Covenant Day officials posted on their website: “Given the realities of our changing world, it is also important to say something about our understanding of human sexuality,” the statement reads. “We affirm that marriage is to be between one man and one woman.... We affirm that God created human beings in His image as male and female.... While situations involving such confusion can be heartbreaking and complex, men and women should be helped to live in accordance with their biological sex.”

What saith the Scriptures?

The Scriptures are very clear on all of these matters.

- 1. There are two, and only two, genders:** “So God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27).
- 2. Marriage is only between one man and one woman:** “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”

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BIBLICAL MORALITY

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(Genesis 2:24). Christ repeats this, and gives further validity to this in Mark 10:6-9.

3. The Seventh Commandment forbids all relations outside of marriage: “Thou shalt not commit adultery” (Exodus 20:14). Hebrews 13:4 says: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

4. Homosexuality is wrong: Romans 1:27-32: “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a rep-

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.... I will delight myself in thy statutes: I will not forget thy word.”

Psalm 119:9-16

things are worthy of death, not only do the same, but have pleasure in them that do them.”

The Observer chose to quote only those who oppose Covenant Day’s policy. The writer for *The Observer* shows that she is devoid of any objectivity, or careful investigation, when she includes a conveniently “anony-

rejected the school’s Biblical teaching: “The problem here is not Christianity,’ he said. ‘This is hatred.’”

What is a Christian to do?

The true Christian will do what he joyfully does in every situation: believe and practice, with God’s help, what the Bible says! The only alternative is to declare that you oppose Christianity, and that you choose to be in rebellion against God. You cannot have it both ways, as many today try to do!

Our answer to all students — in fact, all people — who oppose the Biblical teaching on creation, marriage and family: “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” •

The Good News...

“My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works” (Psalm 71:15-17).



robate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such

mous” quote: “All my freshman year, all I heard in Bible class is that “gay people should burn,” “gay people should have the death penalty ...” one post from an anonymous student who identifies as bisexual says.” Such an irresponsible statement is included, yet no chance for rebuttal is offered. The implausibility of such statements is self evident, and that certainly was not the complete subject (“all I heard”) of any Bible class.

The article ends with a quote from a Covenant Day alumnus, who has

THE LEAST OF MERCIES

Continued from page 1

salvation. To the miserable, mercy in its outward, temporal expression is truly as precious as its highest spiritual and everlasting exhibits. “What shall we eat, or what shall we drink, or wherewithal shall we be clothed?” belongs to the class of lesser mercies. God is the author of mercies immedi-

Mingled with the everlasting mercies that Psalm 57 describes as being “great unto the heavens” (Psalm 57:10) was this lesser one, the staff of the Patriarch. It was with him in Canaan, in Haran, and in Egypt. His staff — possibly always the very same one — was an in-hand companion in his life’s work, in suffering, and at death.

ately and providentially supplied. These two classes of mercies come knit together in the fabric of daily inward and outward life.

As we walk the halls of the Old Testament, we might think of the objects scattered across its pages as constituting a virtual museum. Its exhibits would be common enough objects, thousands upon thousands of lesser mercies that figured in the lives of its characters. The coat worn by Joseph, a palm tree with Deborah sitting beneath its fronds judging Israel, a hammer and tent stake in the hand of Jael, lighted torches and blaring trumpets under the command of Gideon and his 300 — which terrorized the sleeping Midianites, a sling in the hand of David, a mantle on the shoulders of Elijah, a borrowed floating axe head retrieved from the waters of the Jordan. All these objects, ordinary enough in themselves, provided by the purposeful providence or the miraculous provision of God, occupied strategic places in their individual stories.

Now consider a singularly common object in the hand of Jacob: his staff. Ordinary as it was in its place and time, if that staff were to go up for auction at Christy’s in New York City, verified absolutely as that of Jacob, what a sensation it would create! How many millions of dollars would be bid by some of Jacob’s descendants?

In Old Testament days a staff was as common as a smart phone in ours. Moses had a staff that, by the will and power of God, was turned into a snake, but another time was used to fetch water out of the rock. By such use, Moses was credentialed as the spokesman of God. However, most staffs had a more provincial use. God instructed Israel concerning the Passover, “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand” (Exodus 12:11). The staff was still commonplace nearly 1,500 years after Jacob and 1,000 years after Moses, when the prophet Zechariah looked forward to a time when “There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age” (Zechariah 8:4). Staffs in that coming day, as in this, will be in use because of old age and its frailties.

Twice in the Bible, explicit mention is made of Jacob’s staff, and another reference to it may be reasonably inferred. The first mention comes when Jacob was approximately 110 years of age. At the direction of God, he is returning to Canaan after 20 years with his father-in-law, Laban, in Padam-aram. At that time he learns that his alienated brother, Esau, is on his way with 400 men to meet him. In deep anxiety over the possibilities of that meeting, Jacob confesses to God, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands” (Genesis 32:10). After pleading for God’s protection, he adds, “thou saidst, I will surely do thee good, and make thy

seed as the sand of the sea, which cannot be numbered for multitude.”

With his mind on the troubles threatening and the promises of God he has claimed, it does not seem that Jacob’s mind was likely on the mercy of having a staff at his side, yet we think Jacob’s staff qualified as a “least of all the mercies.”

This first notice of Jacob’s staff associates it with the ordinary activity of a nomadic life, the same life as his father Isaac, and his grandfather Abraham. Jacob said, “with my staff I passed over this Jordan.” Twenty years before, near the age of 90, he had his staff when he first crossed the Jordan River fleeing to his uncle in Padam-aram. There was no U-Haul truck or trailer. He crossed with a staff — only a staff and the garments on his back. The staff was indispensable.

That staff had likely been long in his possession and use, never far from his hand. Though Genesis 25:27 describes Jacob as a “plain man, dwelling in tents,” while his brother was “a cunning hunter,” we should not

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!... For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

Romans 11:33,36

conclude that Jacob led a soft, inactive life. In the extensive pastureland surrounding the tent of his father Isaac, Jacob would have learned the work of a herdsman and shepherd, staff in the grip of his hand. Isaac “waxed great, and went forward, and grew until he became very great: For he had possession of flocks and possession of herds” (Genesis 26:13). He would have used his staff to balance his steps, to

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manage animals, and to number sheep. In Leviticus 27:32, speaking of tithing, Moses wrote, “whatsoever passeth under the rod [staff] shall be holy unto the Lord.” That practice was likely executed by counting the pushing, bleating sheep as they crossed under the rod in some narrow location. You can picture the process in your mind. Moreover, we may suppose Jacob used the staff to ward off any attack against his animals or even himself. When he undertook the care of Laban’s flocks and herds, he was not a novice, but well experienced in staff usage. In the mind’s eye, we can see him probing his way across the murky depths of the Jordan River.

Jacob’s use of the staff was as familiar to him as any of the tools of your trade are to you. Common and available as his staff was to his occupation, it was of God’s gracious, providential provision, just as we recognize to be true of the woman’s needle and thread, the carpenter’s hammer, or the technician’s electronic instruments. With respect to these ordinary possessions we may ask, “What hast thou, that thou didst not receive?” (2 Corinthians 4:7). All these things are from the Lord, who is “abundant in mercy.”

We may deduce a second reference to Jacob’s staff from what follows in the story. “And Jacob was left alone; and there wrestled a man with him until the breaking of the day... and the hollow of Jacob’s thigh was out of joint, as he wrestled with him... And as he passed over Penuel the sun rose upon him, and he halted upon his thigh” (Genesis 32:24,25,31). After his thigh was put out of joint by the touch of the angel (Hosea 12:4: “he had power over the angel and prevailed”), we may conclude that it was with the aid of his staff that he limped his way through his remaining nearly 35 years. For him, there was no surgery, no hip replacement, no

walker or wheelchair, only the staff that had been his companion in his work over so many years in many different situations.

Later on, when Joseph’s brothers sold him into Egyptian slavery, it is evident that Joseph and his brethren were the primary shepherds of their father’s flocks (Genesis 37:2). That leads us to believe that Jacob, with a pronounced and painful limp, was semi-retired; he left the burden of shepherding duties to the sons. Still, he must have done a considerable amount of walking, for we find him moving

We may think of multiplied ways that God in his wonderful providence has benefited our health beyond the use of a basic cane. There are prescriptions and surgical procedures for eyes, ears, feet, hands, and our internal organs. Many speak of hip and knee replacements. All these things that somewhat ease the days of the afflicted are comparatively lesser mercies than those pertaining to the soul’s salvation, but they are mercies nevertheless and, contrary to what we may sometimes hear on TV, we are not worthy of the least of them.

about in Canaan to specific locales such as Shechem, Bethel and Hebron.

I can envision Jacob walking, walking, ever walking with a staff. It reminds me of an elderly man in the Collingswood, NJ, Bible Presbyterian Church, which I attended during seminary. This godly, ever-cheerful gentleman had had a “wrestling” bout of a different sort than Jacob did — his bout was with a dairy bull. Elder Robert Willits told me that the bull got him down and they had a “go ’round.” The result of that encounter was that

Mr. Willits always walked bent over at the waist. He walked with a limp, ever and always with his cane. He had something in common with Jacob.

By way of application, we may think of multiplied ways that God in his wonderful providence has benefited our health beyond the use of a basic cane. There are prescriptions and surgical procedures for eyes, ears, feet, hands, and our internal organs. Many speak of hip and knee replacements. All these things that somewhat ease the days of the afflicted are comparatively lesser mercies than those pertaining to the soul’s salvation, but they are mercies nevertheless and, contrary to what we may sometimes hear on TV, we are not worthy of the least of them.

We often identify objects with acquaintances. I recall that my childhood pastor never left his house without wearing a black suit, a black hat, and a Bible in hand. Those things identified him. A.A. Hodge wrote that his father, Charles, spent the last days of his life in a “great chair” due to his lameness. Charles is quoted as saying, “This old chair and I have been growing to fit each other for forty years.” Family members and acquaintances identified the great Hodge with his great chair. Almost we could see Jacob and his staff growing to fit each other over a course of many years. Visualize it. There are so many “staves” that we identify with in our own or others’ lives.

The third reference to Jacob’s staff comes from the New Testament “Faith Chapter.” The author of Hebrews portrays a beautiful sight, writing, “By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff” (Hebrews 11:21).

Here we see Jacob at his very best. In Charles Dickens’ *A Tale of Two Cities*, Sidney Carton, on his way to the guillotine, is thinking that well-known line, “It is a far, far better thing that I do than I have ever done before.” Jacob never did anything better on his way to dying than worship God, leaning atop his staff. The prov-

erb says, “The hoary head is a crown of glory, if it be found in the way of righteousness” (Proverbs 16:31).

There is a connection between the blessings Jacob invoked on his grandsons, the sons of Joseph, and his act of worship. The blessings prompted the worship. Jacob blesses Manasseh, saying, “he also shall become a people, and he also shall be great: but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations” (Genesis 48:19). As Jacob, by the spirit of prophecy, foresaw and foretold the future blessings that would come to his grandsons, his soul was excited to worship God, the believers’ highest occupation.

In the same way, in the book of Romans, the apostle Paul, without a staff or such, looked to the end of the age and prophesied the blessings of salvation that were to be infallibly conferred upon both Jew (“and so shall all Israel be saved” [Romans 11:26]) and Gentile (“the fullness of the Gentiles shall be come in” [Romans 11:25]). Then, in rapt voice from Everest-like heights, he exclaimed, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!... For of

him, and through him, and to him, are all things: to whom be glory for ever. Amen.” (Romans 11:33,36). That was pristine worship precipitated by the announcement of future things,

In a day when we hear much talk about “stimulus” bills, Jacob’s staff is an Old Testament museum piece that can be a “stimulus” for us to meditate on the mercies that come from the Shepherd and Bishop of our souls. Together, both the infinite and the lesser mercies are Christ’s rod and staff to comfort us along the path of life and its troubles, and through the valley of the shadow of death.

shaped and permeated by the doctrine of divine sovereignty.

Surely engaging in the worship of God was a blessed way for Jacob to exit this world for the next, and surely never was the staff he had carried over the miles and through the days of so many of his 147 years ever employed in a higher way.

Now think of one example in our time: we lean a great deal on our motor vehicles. Have they been put to a more lofty use than when they ferry us to the house of public, corporate worship?

Mingled with the everlasting mercies that Psalm 57 describes as being “great unto the heavens” (Psalm 57:10) was this lesser one, the staff of the Patriarch. It was with him in Canaan, in Haran, and in Egypt. His staff — possibly always the very same one — was an in-hand companion in his life’s work, in suffering, and at death. (As an example of the long durability of wood, we have an Osage Hedge wood fence post “planted” in our yard, which was brought out from Iowa, where my great grandfather once hitched his horse to it. The post is as sound, both above and below

ground, as it was in the 1890’s, when it was sunk in the shade of great grandfather’s maple grove.)

We have not singled out Jacob’s staff as the most important or obvious element in the highly interesting thirty-second chapter of Genesis. As a friend says, “It is a cucumber among the redwoods.” Still it reminds us to appreciate the lesser things that are so much part of life that they are scarcely noticed. Leviticus and Deuteronomy speak in detail of the curses that would come on the nation if or when they violated God’s covenant. In Leviticus 26:26, God says through Moses, “And when I have broken the staff of your bread, ten women shall bake your bread in one oven.” The convenience of each woman having her own oven with a plentitude of flour would be a thing of the past; the new normal would be ever with them. Another example is from Deuteronomy 28:17, “Cursed shall be thy basket and thy store [kneading bowl].” Gone would be the day of customary plenty. Living in the times we do, there may be cause to look upon such relatively small things as “ovens” or “basket and store,” or even things like a staff, as gifts of mercy.

In a day when we hear much talk about “stimulus” bills, Jacob’s staff is an Old Testament museum piece that can be a “stimulus” for us to meditate on the mercies that come from the Shepherd and Bishop of our souls. Together, both the infinite and the lesser mercies are Christ’s rod and staff to comfort us along the path of life and its troubles, and through the valley of the shadow of death. •

¹Louis Berkhof, *Systematic Theology* (Grand Rapids: Wm. B. Eerdmans Publishing House, 1939), p. 72.



The Rev. Robert Anderson is a minister in Faith Presbytery, Bible Presbyterian Church, residing in Lakewood, WA.

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Editor: Brad K. Gsell

Associate Editor: Mark W. Evans

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e-mail: redemptingthetime@bellsouth.net

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WHO WILL TELL THEM OF JESUS' LOVE?

GOD'S MISSIONARY MANDATE TO THE APOSTLE PAUL IN ACTS 26:18:

“ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ”

⇐ WILL YOU GO? ⇐



Please contact us to discuss how you might join us in fulfilling Christ's Great Commission in taking the true Gospel of Christ around the world, using the gifts and talents God has given you.

The Independent Board for Presbyterian Foreign Missions
P.O. Box 1346 • Blue Bell, PA 19422-0435 Phone: (610) 279-0952 • info@ibpfm.org