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## **MISSIONARY REVIVALIST SELECTIONS**

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**A VOICE FROM ETERNITY**  
By Elbert Dodd

One of the most interesting thoughts that come to human beings is that there is a hereafter and we must live some place. Only a few times in God's Word does God actually draw back the curtains and permit us to look into eternity. The story of the rich man and Lazarus is perhaps the most remarkable picture that we have in all the Bible of the state of the righteous and the wicked immediately after they die. Everyone is interested in and wants to know what his state will be after death, and that is decided here in "time." If we choose God we will live with Him; if we follow the devil, we will live with him. While on earth, the rich man was clothed with purple and fine linen and fared sumptuously every day: But how is he getting along now? The Scripture said that the rich man also died and was buried and in hell he lifted up his eyes. From hell we hear from this man who lived comfortably in this life, but is not comfortable now. What is he doing in hell? First of all, the Scripture tells us that he is tormented in this flame. Second, the Scripture tells us that he is screaming for mercy. Third, he is begging Abraham to send Lazarus, if he cannot come to dip the tip of his finger in water and cool his tongue, send him back to his father's house. What a pitiful cry from a man in eternity!

There can be no mistake about there being fire in hell for this man said there was and he was in the flame. A man must be in a desperate condition when he would beg for even one drop of water. Then, instead of receiving the least favor that he could ask for, he is not only refused it, but he is told to remember the good things he once enjoyed and that now he is tormented and Lazarus is comforted.

Those who treat the story of the rich man and Lazarus lightly by saying it is only a parable are only deceiving themselves. For there is not a word in the Bible that tells us it is a parable. Jesus said there was a certain rich man. There was a certain beggar named Lazarus which lay at

the rich man's gate. These are two men who lived. One made a wrong choice in life and missed the happiness hereafter. The other made the right choice; his name was Lazarus, and he is comforted.

People often say that if they go to hell they will have plenty of company. But this man who went there did not seem to have much use for company and was begging for someone to go to his brothers and warn them not to come. Those who are suffering the flames of hell as this man said he was doing, certainly have no time to entertain or be entertained. Everyone in hell seems to be occupied weeping, wailing, gnashing teeth and begging for water, which they never receive.

Again, one of the punishments of hell, I believe, will be the fact that they are permitted not to see around them, but to look across and see the bliss and happiness of the righteous, which only adds to their torments.

Also from this voice in eternity, we find that he believes in prayer and that he is interested in others. He is now missionary minded. He might not have been before, but he is now missionary minded. Oh! this man that is in hell even today crying back should be a warning to everyone who is not prepared, and those who are prepared to keep prepared that they might miss this awful place. Remember this voice of the rich man is from eternity.

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## EDITORIAL

By Spencer Johnson

### EVIDENCES OF CARNALITY

"She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." (Zephaniah 3:2)

Since carnality is the very opposite of holiness it is well that one should be able to distinguish some of the traits of the "old man" lest he be deceived and come short of that rest which remains to the people of God.

A tendency to disobedience is one sure sign of carnality. One can not disobey God and remain in a justified state of grace. The primary factor in a working, saving faith is obedience. The same is true in seeking holiness. The Bible tells us that He gives the Holy Ghost to them that obey him. (Acts 5:32) The sad break down among many who profess holiness is manifested in their rebellion against the holy standards of God's word. The early Methodists, who made war on jewelry and every evidence of pride, and the founders of many of the holiness churches of today would be shocked indeed if they could return and look upon their children and grandchildren who profess two works of grace and practice sinning religion. Instead of the "meek and quiet spirit" that once adorned holiness women, they would find the jewelry bedecked, proud, brazen-faced, bobbed haired, daughters of the prophets all professing to be saved and sanctified and taking leading parts in the "holiness" churches.

One of the most outstanding characteristics of rebellion in the heart of woman is the cutting of her hair. A woman's long hair is not only her glory but it is a sign of humble submission to Christ as the head of the Church and to her husband as the head of the home. When women, who have light, deliberately walk against it and cut or trim their hair it brings a hardness into their hearts. Recently a good woman told of the hardness that had come into her daughter's heart when the daughter cut her hair during the time she was away from the holiness school which she had attended. The school took the scriptural stand and would not permit her to cut her hair and remain in the school. As long as she was around the holy atmosphere of the Bible School and the strict discipline of its standards she was submissive and kept the victory, but when she got away from the good environment she lacked root and depth of character so she backslid and cut her hair and thus produced a hardening effect in her conscience that made it extremely difficult for her to respond to the strivings of the blessed Holy Ghost. The Bible (I Corinthians 11) completely condemns the practice of women cutting their hair and to deliberately go against its teachings is to commit sin.

Children who do not obey their parents and parents who fail to enforce parental authority do great harm to the kingdom of God. The first law of obedience begins in the home. When once obedience is learned in the home, and the child conquered, it is much easier for the child to respect the laws of the land and to obey the commandments of God. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. 23:13-14) Many a preacher has had the influence of his ministry nullified by the attitude, appearance and conduct of his children. The same can be said of many laymen who have refused to discipline their children. It is always with much shame, embarrassment and harm to the cause of God, when honesty compels one to answer in the affirmative, after he is asked by the enemies of the cause if this or that is true regarding the children of some who profess a high state of grace. No service for God 'is of any value which is contradicted by the life at home. If our holiness is not equal to the task of the commonplace routine of life, it is not holiness at all. To disobey the church rules that one solemnly vowed to keep brings sadness within and reproach from without. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (I Sam. 15:22-23)

To refuse correction is another sign of a carnal heart. How one takes rebuke is a good index to the quality of character he possesses. It is interesting to note that many young people and students who are the recipients of rebuke take it much more gracefully than their parents who often react with petty peevishness because their little darlings were disciplined. In the days of my boyhood, if we got spanked at school we received another and more severe "thrashing" when we got home.

One of the tasks of the God-called ministry is to "rebuke with all authority." (Titus 2:15) Few and far between are the ministers today who will rebuke sin and wickedness, but the world would be a far better place in which to live if there were a great many more "Tishbites" who would defy the worldly Jezebels and the spineless compromising "Ahabs" of this modern age.

Who has not felt the rebuke of the Lord? There is profit for the Christian in the rebuke of God if he takes it with humility. Sometimes God permits the Christian to suffer persecution and

rebuke from the world. God allowed the cursing, rock-throwing, Shimei to reproach King David, but David accepted it as from the Lord and profited thereby. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12)

"We may spread our couch with roses,  
And sleep through the summer days;  
But the soul who thus reposes,  
Is not in the narrow way."

This world is no friend to grace to help us on to God but by our attitude we can make each rebuke a blessing to our hearts. The carnal heart will not accept rebuke gracefully. It refuses to humble itself but rather is contentious and fights back. "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:5"-6) "Rebuke a wise man and he will love thee." (Prov. 9:8) "A wise son heareth his father's instruction: but a scorner beareth not rebuke." (Prov. 13:1) "It is better to hear the rebuke of the wise, than for a man to hear the song of fools." (Eccles. 7:5)

Unbelief is another evidence of carnality. "She trusted not in the Lord." The carnal heart feels sufficient in itself. It trusts in the worldly wisdom of man and his fancied goodness. It does not launch out by faith on the promises of God. The Holy man has a reckless faith that enables him to pledge beyond himself to forward the work of the Kingdom of God and he trusts God to help him to pay and do what otherwise would be impossible. The carnal heart has no vision or faith to attempt great things for God. He must be able to figure out on paper just how he can do it and where it is coming from before he makes any kind of move. The unsanctified man is filled with fear, doubts, anxiety and mistrust, while the holy man is full of faith, peace and joy. "In God have I put my trust; I will not fear what flesh can do to me." (Psalm 56:3) The holy man does not depend on political parties and economical systems. He knows that all the parties and governments of the world are destined to go to the junk-heap but he is not agitated about all these things that are going to take place for he expects to escape the wreck and when it is at its worst to be standing before the Son of God in the glory of His Second Coming. He views the wreck of the nations about him and rejoices that the day of the King's appearing draws apace and in his glad anticipation he shouts with John, "Even so come, Lord Jesus." The sanctified man looks above. "Put not your trust in princes, nor in the son of man, in whom there is no help." (Psalm 146:3) "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:5)

The carnal heart does not draw near to God for it is fearful of exposure by the light. But God has said, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double minded." (James 4:8)

The double minded man must draw near to God in spite of the reluctance of the carnal nature. He must bring the "old man" out in the open and expose him and let him be crucified with Christ. He must be put off with all his deeds. There are many other evidences of carnality but all must go under the cleansing blood of Christ. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such

things shall not inherit the kingdom of God." Dear reader, do you still have old green-eyed carnality lurking down deep in your heart? There is hope for you if you will confess it all and plunge into the fountain opened in the house of David for sin and uncleanness. The blood of Christ is your only hope and plea. In the words of the old song:

"Father, I have wandered from Thee;  
Often has my heart gone astray;  
Crimson do my sins seem to me--  
Water cannot wash them away.

Jesus to that fountain of Thine,  
Leaning on Thy promise I go;  
Cleanse me by Thy washing divine,  
And I shall be whiter than the snow."

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## THE OLD-FASHIONED CHURCH

By W. T. Gray

Editor's note: This poem was written after Brother Gray's first visit to the Bethany, Okla., Bible Missionary Church.

If you really want to worship  
In a good old-fashioned way,  
Where the people in devotion  
Fall upon their knees to pray . . .

Where the singing's in the spirit  
And the preaching of the truth  
Is a glorious gospel message,  
Suited both to age and youth.

Where a good "Amen" is welcome,  
And a "Hallelujah," too,  
And to shout if you get happy  
Is the very thing to do.

This church has no lofty steeple,  
And it has no fancy choir;  
They're lust plain old-fashioned people,  
But they really have the fire.

They want none to seem a stranger,  
But that every one should feel  
A good welcome warm and tender,

And a fellowship that's real.

They'll do their best to make you happy  
And will help your burdens bear,  
If you'll come and worship with them  
In the Father's House of Prayer.

\* \* \* \* \*

## WHAT IS THAT TO THEE?

By Ann Baldwin

Confusion! This is the state of the world today. Conflicting ideologies are in a life and death struggle with each other. Foundations which in the past have been considered safe and secure, are crumbling. Standards of right and wrong have been so violated and broken down until the average unsaved person has very little conception of just what is right or wrong. Consequently, in a vague and bewildered state of mind, the citizens of the world are groping along, many of them the prey of every screaming voice compelling them to, "Come this way!"

In the religious world, things once considered sin, are boldly practiced by the professing children and grandchildren of old time Christian pioneers. To add to the Confusion, reports are occasionally issued of great revivals or times of victory and blessing in places where this very compromise is practiced. This sometimes gives rise to difficult questions in the hearts and minds of people who have taken the narrow path of righteousness. Just how can one know that he is right in these turbulent times?

Actually, reasoning is not the way to answer this question. It is not merely a matter of whether this one or that one is right or wrong. The real issue to be settled is this -- Are you doing the things that God expects from YOU? Find the answer to this question as it applies to your own heart, and regardless of what anybody else does or says, you will remain staunchly unmovable in the sweet will of God.

This presents another question. How am I to know what God expects of me? We can know, in this bemuddled world just what God expects. He may not reveal it all at once, but if you will follow Him one step at a time, His plan will be unfolded with absolute clarity.

First, in finding God's will, there must be sought for and experienced, His grace in saving and sanctifying power. To know that He fully sanctifies, is the greatest prerequisite of knowing His expectations for you. All contrary affections and desires must be crucified. It is said of Madame Guyon, that she gave herself to the destroyer knowing that she would live from the ashes of that which was slain.

A prayerful searching of God's Word is absolutely necessary for discovering His will. What a romance it is to hear God's voice from the Sacred Pages saying to you, personally, "This is the way. Walk ye in it."

Another wonderful way of discovering God's will is by reading the biographies of men and women whom He has exceptionally blessed down through the ages. The reader finds his own spiritual littleness when learning of the narrow path taken by these useful and heroic saints. The self denial and deep piety expressed by such noble people as Fenelon, Madame Guyon, Fletcher, J. Hudson Taylor, and scores of others, challenges the searcher for God's will far beyond the point of compromise and sin.

Once established in God's will, rest can be found from anxiety of mind in regard to the past, present, or future. Above the din of a thousand conflicting voices, through the maze of gross compromise, over the tangled mass of real and counterfeit, His voice can be heard clearly and distinctly, saying, "What is that to thee? Follow thou me."

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"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT"  
II Corinthians 9:15

As I write this article, most people are in the hurry and worry over the Christmas buying and Christmas parties. Many persons will remember this day as Pearl Harbor Day; many will remember the day Japan bombed the Island of Hawaii. Many will remember this day as a birthday, or perhaps as an anniversary of some kind. Many will pass this day as any other day.

To me, this day is a glorious day. This day will be precious in my memory for the rest of my life. Today is December 7, 1962. At about 9:15 p.m. four years ago today, I knelt, for the first time in my life, at an old-fashioned altar of prayer and God forgave me of all my sins; forgave all of the old past, as dark and black as it was. He put it all in His sea of forgetfulness. Praise His dear name! I shall always be thankful for the day I first met the Lord.

I am even more thankful that two weeks later I knelt again at the altar and God sanctified me. He took all of the root of bitterness out of my heart. He also gave me a precious Friend to guide and keep me in this wonderful way of holiness. That Friend is none other than the blessed Holy Ghost, who has helped me beyond measure, which words can never express.

I would not want to just look on the past only. I surely enjoy looking on today as well, because the victory and blessing is as good today, just now, as it ever was -and better! I am so glad that Jesus has given me grace and strength to keep this wonderful experience for four years. It is up to date and working at this present moment. Words could never express what a wonderful way this has been, to me since I first met the Master. It has been so good to walk with Him, and surely if He can keep me for four years, He can keep me four more years, or four hundred more years. Glory to God!

I wonder, dear ones, as you read these simple lines, do you have an experience with the Lord? Do you know, beyond a shadow of a doubt, that your sins are forgiven? Do you know that the carnal nature is eradicated and that you are sanctified? If not, you can. You can know just as surely that you have the blessing as you can know that you do not have it. -- Bill Monsey

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## APOSTASY IN THIS LAODICEAN\* CHURCH AGE

By Lowell Foster

\*"Its name (Laodicean) designates it as the Church of mob rule, in which everything is swayed and decided by popular opinion, clamor and voting; and hence a self-righteous and self-sufficient Church. It is described as thinking itself the perfection of Churches. It said in its heart, "I am rich, and increased with goods, and have need of nothing," but never was a body of people so woefully self-deluded. With all this boastfulness, the faithful and true Witness (Christ) found nothing which could abide, and pronounced them wretched, and pitiable, and poor, and blind, and naked, and about to be vomited up and cast out." (The Apocalypse, by J. A. Seiss)

For some months the Spirit has prompted me from time to time to make available through the medium of the NORTHERN LIGHTS, information which has Come to me across the years. Some of it I have never seen in print, (except my source), or heard it preached, e.g., the double meaning of the word "divine" something few realize.

I simply pass the facts on. NO doubt there will be those who will resent, and even violently disagree with the content and/or purpose of such an effort. I make no apology. Paul said, "Them that sin rebuke before all." (I Tim. 5:20)

Bob Jones, Sr. (of Bob Jones' University) once said, "I have never known preachers who talked about not washing dirty ecclesiastical linen in public, that ever washed dirty linen anywhere."

The following article appeared in the METHODIST CHALLENGE, (formerly BOB SHULER'S MAGAZINE) VOL. XXVI, No. 4, September, 1957. Mr. Shuler was a great preacher in the Methodist Church for over 50 years. He has graciously allowed us to copy this article with, of course, proper credit to the source: A CONDENSED HISTORY OF LIBERALISM IN PROTESTANT CHRISTIANITY By Norman Olson

In November, 1905, authorized representatives of thirty-two Protestant denominations in the U. S. met in New York City and formed the Federal Council of Churches of Christ in America.

The purpose of the Council was to unite all Protestant bodies in the U. S. into one gigantic organization, that, together, they might be more effective in furthering the cause of Jesus the Christ in the United States, and the world.

In the preamble, which set forth the reasons for forming the Council, and the intentions of the Council, Jesus the Christ was referred to as being "divine," but not as "deity." Unfortunately, the evangelicals who helped to write the preamble, did not then realize that the word "divine" has a double meaning: that is, it can be used to mean either "God" or "Godlike."

To the evangelicals, the word "divine" meant that they believed that Jesus the Christ is God. To the liberals, it meant no more than that He was God-like. That He was "divine" in the



same sense that all men are divine, but that He was the most divine person that has lived in the world.

The liberals were delighted with their victory over the evangelicals. They rejoiced that they had kept the evangelicals from requiring them to wear an "out-of-date theological strait-jacket." That preamble gave them freedom to spread their liberal theology and to promote their Social Gospel Program within the Protestant Churches in the United States under the auspices and with the approval of the Federal Council.

At first, the evangelicals did not realize that they had been outsmarted by the liberals. Later, they saw that in having agreed to the use of the word "divine" they had made it possible for any Protestant denomination that believes in the divinity of Christ, but not in His deity, to become members of the Federal Council. Even today, few Christians understand or distinguish the difference in the meanings of the words "divine" and "deity."

As time passed, the division between the evangelicals and the liberals in the Council became wider and more apparent.

"Whenever the Council met there was a debate but both parties were determined not to permit their differences to wreck this new attempt at Christian cooperation. Naive evangelicals hoped that liberalism was only a passing fad, while the liberals, biding their time, traded concessions in theology for concessions in ethics, and negotiated a stranglehold on the Council's commissions and administrative machinery." (Cooperation Without Compromise, page 40).

For twenty years the evangelicals in the Council concentrated on winning individuals to Jesus the Christ as their personal Saviour, and the liberals majored on the Social Gospel.

The Federal Council formed a State Council of Churches in each state in the nation, and a local Council of Churches in every big city, to further its program. Its influence soon was felt throughout the United States and other parts of the world in the religious life, social life, economic life, and political life of people.

As years passed, the division between evangelicals and liberals in the Council became more and more distinct. Many Protestant Christians saw that the theologies and programs of the two groups were far apart and had reached the point where they could not be reconciled.

The liberals were willing to receive into membership in the Council, evangelicals, but they did not allow any of them to have a place of leadership in the Council.

For many years, Dr. Harry Emerson Fosdick, Baptist, has been the high-priest of liberalism in the United States. In 1926, he boasted that "the liberals in the Federal Council are gaining and if not stopped now will soon be in control." That encouraged the liberals: from then on they assumed more and more control of the chief functions of the Council, initiated and enforced its policies and ruled with a high hand.

In 1935, the U. S. Naval Intelligence cited the Federal Council of Churches of Christ in America as "A large, radical, pacifist organization." It reported that "It probably represents 20 millions of Protestants in the United States."

However, its leadership consists of a small, radical group which dictates its policies.

When this report was read to the Congress of the United States and made a part of the Congressional Record for August 17, 1935, a great wave of excited interest, surprise, and resentment swept through the Protestant Churches in the United States.

When Newsweek, September 29, 1941, spoke of the Federal Council as a 'virtual monopoly' in American Protestantism, it expressed a common belief among evangelicals. Many held that the Council not only restrained the freedom of non-cooperating denominations, but often promoted liberalism at the expense of Bible-believing, Christ-honoring Protestants.

By this time, the Federal Council, because of the liberal's position and power in it, no longer represented true Protestant Christianity in the United States. By 1940, the precepts, purposes, and practices of the Council had become unacceptable to 176 of the 200 Protestant denominations in the United States.

Although large numbers of Protestants in the United States had lost faith in the Council, and opposed their denominations remaining in and supporting the Council, influential leaders in those denominations disregarded the wishes of their constituents, and used their influence to keep those denominations within the Council.

In 1942, the annual convention of the Federal Council was held in Cleveland, Ohio. The evangelicals present were shocked when the Arch-Bishop of the Greek Catholic Church in North America led the convention in a worship service in which he prayed for the assistance of that church's dead saints, and the Virgin Mary on behalf of the Council.

In that convention, the Federal Council passed a resolution in which it recognized the Roman Catholic Church as a "Sister Communion."

"Bishop Ivan Lee Holt, Methodist Church, and a former leader of the Federal Council of Churches of Christ in America, forecast a world church in these words: 'The Protestant Churches must first unite, then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Church and work out a plan for a World Christian Church.' " (XRay of the Ecumenical Monster, Christian Beacon).

"In 1948, Bishop Oxnam, Methodist Church, officially introduced the plan and said the goal is to 'form the Holy Catholic Church to which all Christians may belong.' " (Ibid)

"Dr. E. Stanley Jones, Methodist Church, has since stated, concerning the fate of 'fundamentalists' who may not go along with the World Council of Churches, 'We will seal them off and let them' die.'" (Ibid)

On one hand, the liberals claimed to be evangelical, and on the other, kept the Federal Council's by-laws from requiring any applicant for membership in the Council to subscribe to the doctrines of evangelicalism.

"Dr. Harry Emerson Fosdick has declared 'Of course I do not believe in the Virgin Birth or in that old-fashioned substitutionary doctrine of the atonement; and do not know of any intelligent Christian minister who does.'" (Co-operation Without Compromise, page 42).

Francis J. McConnell, Bishop of the Methodist Church, and ex-president of the Federal Council. said concerning the deity of Christ: "In the early days of the church, it was quite common for popular thought to deify a man. Is not the present day tendency to deify Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character he was and for the ideal he was?" (Ibid)

"Dr. Henry Sloane Coffin's writings are filled with denials of the historic Christian faith. He has rejected the Bible as the infallible Word of God. He has called the Virgin Birth of Christ an 'unscriptural exaggeration'." (Ibid) He is President Emeritus, Union Theological Seminary, New York City.

Dr. G. Bromley Oxnam, a Methodist Bishop, and ex-president of the Federal Council, shocked evangelicals with this paragraph in his book Preaching in a Revolutionary Age:

"Hugh Walpole, in Wintersmoon, tells of a father and son at a church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them.

"That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and drawing him close, said, 'Father, you hate Jehovah. So do I, I loathe him, the dirty bully!' We have long since rejected a conception of reconciliation associated historically with an ideal of deity that is loathesome. God, for us cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have His Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say 'Dirty bully.' "

Liberals reply that these statements were not official pronouncements of the Council. But evangelicals contend that inasmuch as they express the personal views of the men the Council has chosen as its leaders and chief administrators, the Council is equally responsible for them.

"Some who were responsible for such pronouncements were frankly and openly Socialistic, if not nearly Communistic, in their convictions." (Ibid, pages 43, 44) Evangelicals felt that the Council was determined to rely more on its political action and power to change the social order than upon the promise of Christ to redeem and the power of the Holy Spirit to change the nature of the redeemed. At last it became clear that evangelicals and liberals represented two different schools of Protestant theology that could not be united under one banner.

In November, 1950, the Council again convened in Cleveland, Ohio. At that time it changed its name to the National Council of Churches of Christ in the U. S.A. It is continuing the policies and practices of the Federal Council. It, too, is dominated by liberal leadership.

In August, 1948, the leaders of many Protestant denominations in various parts of the world, assembled in Amsterdam, Holland, and at that time formed the World Council of Churches.

The Chairman of the meeting was the Arch-Bishop of Canterbury, head of the State Church of England. The total number of delegates was 352. They represented 135 churches. But there were no delegates from the Southern Baptist Convention, the Missouri Synod of the Lutheran Church, the Russian Orthodox Church, the Holiness and Pentecostal Churches of the United States, or the Roman Catholic Church.

The Pope was advised of the plan to create a World Council of Churches, and was asked to send some representatives to the meeting to observe and report the actions.

In August, 1948, Time Magazine said, "The talk at Amsterdam was very much like what the world had heard at the United Nations sessions."

The meetings were dominated by the representatives of the State Churches of the European nations. Reporting on them, Christian Century (Oct. 6, 1948) said, "The World Council of Churches emerges from the assembly as Europe centered and state-church dominated. Its Central Committee of ninety has no representation from Latin America where there are two million Protestant Christians."

The representation from the rest of the world outside Europe is not as balanced as it should be. The allocation of twenty members to the churches of the United States is not commensurate with America's numerical and financial strength.

Another reporter observed that the Amsterdam Assembly was dominated by profession, ecclesiastics whose specialty is running the church, not understanding or teaching the Bible. The Christian Century made the complaint that nothing was done at Amsterdam to free the Protestant Church of domination by the clergy.

On one hand, the Amsterdam Assembly declared that the two greatest causes of the critical conditions of the world in this age are political and financial, and named them Communism and Capitalism. On the other, it placed upon the Protestants of the United States, the most capitalistic nation in the world, the burden of paying 85% of the budget of the World Council of Churches.

The Amsterdam Assembly was dominated by two classes of delegates, the representatives of the state-churches of Europe, and the Socialistic Protestants of the United States. The fact that the World Council elected Bishop Oxnam, Methodist Church, as its first American president, gave cause to believe that the World Council favors Socialism.

The Assembly did not announce a definite statement of faith. Some of the members believe in the deity of Christ, some do not. Some believe in His virgin birth, some do not. Some believe

that His death on the cross atoned for the sin of man, some do not. Some believe in His bodily resurrection from the grave, some do not. Some believe that He will return in person, bodily, to establish His Kingdom on earth. Some do not.

Some believe what the Bible teaches relative to heaven and hell. Some do not. Some believe that salvation is obtained by individual faith in, and relationship to, the Saviour; others contend that it is obtained only by membership in an authoritative church.

Because the delegates were unable to agree on how the sacrament of the Lord's Supper should be observed, in commemoration of the Lord's death, and who had the right to partake of the bread and wine used as symbols of the spiritual union between Christ and the faithful, it was necessary to conduct the Communion Service in a variety of ways.

Many evangelicals fear that the liberals in the World Council are determined to establish a worldwide super-church. Bishop Oxnam, Methodist Church, has defined his objective as follows: "Union can and must be established in Christ's churches in the world. The day will come when there will be only two groups, the Protestant Catholic" (i.e., universal), "and the Roman Catholic; and they will unite to form the Holy Catholic Church."

The Baptist Standard issue of Sept. 9, 1948, expressed the thought that "Some church leaders consider that the idea would be an organic union of all churches the world over in one great fellowship. One church for the world."

In its official publication, The Beacon, Sept. 19, 1948, the Evangelical Free Church concluded, "It is obvious that the ideal and aim of many of the leaders of the World Council is the establishment of one great ecclesiastical power in the world, a kind of super-church which would eventually include not only Protestant churches, but the Roman Catholic Church as well."

Protestantism is being regimented. The laity is becoming dominated more and more by its pastors, and the pastors by their superiors. The ecclesiastical brass uses many ways to force pastors to get into line if they want to be recognized and advanced.

In general, the laity does not see or know the high-pressure methods that are being used in the denominations, and the machine manages to keep the tactics hidden. The laity is not allowed to question the theology, judgment, or program of their leaders. It is being conditioned to follow blindly, to give passive consent to all that its salaried Servants think or do.

The rapid growth in the scope and strength of liberalism had caused many evangelicals to fear that unless the laity awakens and refuses to follow it any further, the Protestant Church, eventually, will be dominated by a body of officials, each subordinate to the one above it, that may be as arrogant, absolute, undemocratic, and unscriptural as that of the Pope, Cardinals, Arch-Bishops, and Priests of the Roman Catholic Church,

\* \* \*

The following is taken from newspaper accounts (AP) of the "Triennial General Assembly of the National Council of Christian Churches" which met in San Francisco, California, in January, 1961. (Capitals and boldface are mine. L.L.F.)

An appeal to the churches to **BREAK THROUGH THE WALLS OF DENOMINATIONALISM** was issued Thursday by the National Council of Churches.

It called denominational barriers "A SIN."

The assembly, representing most of the nation's major Protestant and Orthodox churches, urged these steps in efforts to achieve **FULL UNITY**:

1. Further development of "corporate and common ministries" serving all churches. (I take this to mean the cigar smoking, dram-drinking, theater attending, false prophet would have the same access to the pulpit of any and all congregations that the God-fearing, devil - hating, sin - fighting, **CALLED** preacher has. L.L.F.)

2. Recognition that inter-denominational councils, on local or other levels, "partake of the nature of the church."

3. Acknowledgment by each denomination of "the authenticity of Christian discipleship in **ALL** others" and a willingness to trust them in caring for human souls.

4. Action by all churches in each community to "live and act together as **ONE CHURCH IN ONE PLACE**." (No thank you! I vote "NO" on all four counts. L.L.F.)

Rev. Herman F. Reissig, of N. Y., told a luncheon meeting of the general assembly, National Council of Churches, "the old time religion" is on the way out. He said, "The old time religion was not fit to survive."

\* \* \*

The question arises, "Who is the author of **DENOMINATIONALISM AND THE OLD TIME RELIGION**? Did- Paul knock himself down on the road to Damascus? Did Luther manipulate the break with pagan Rome by himself? Was it John Wesley's preaching on his father's tombstone that successfully launched Methodism? The answer is obvious.

Everything that God has been the author of, from the Garden of Eden to the present hour, the devil has corrupted sooner or later. God staves off the "saturation point" as long as possible (without interfering with Free-Moral Agency), but when that time comes, He "creates" something new, yet not really new, just a revival of the original Divine product, with a new "'nick-name."

Jesus said, (Luke 8:12) "Then cometh the devil." He is the originator of this plan to rid the earth of different churches and the "old time religion." He has a lot of high-churchmen" acting as paper-boys for him. "One church," they cry.

"But why so many different churches?" is the question often asked. We in turn ask, "Why so many different race colors?" Redman, yellow-man, black-man, white man? Better tread softly here, no question as to who is responsible. Yet, there are those who maintain that the way to "eliminate race-trouble" is to MIX THEM. "One Race" they say.

Allow me to quote Abraham Lincoln: He said, "I do not understand that, because I do not want a Negro woman for a slave, I must necessarily want her for a wife." He adds, "So it seems to me quite possible for us to get along without making either slaves or wives of Negroes." ("The Complete Works of Abraham Lincoln," published by Lamb Publishing Company of N. Y. City, page 89, vol. IV. My source, The Methodist Challenge)

So, it seems to me quite possible "to get along" without the assistance or intrusion of the NCCC. And, I INTEND TO!

But the intention of the NCCC is evident. All belong, or else. It doesn't require a prolonged search to locate the steel claw in the velvet glove. As one of the leadmen of this Council has said, in regard to those who do not choose to go along with the NCCC, "We will seal them off and let them die." (E. Stanley Jones -- source given previously). That sounds really "democratic," don't you think?

(The Bible Missionary Church has been informed that we can never have a chaplain in any branch of the armed services of our nation without the approval of the NCCC and the church with which the majority of our people were formerly affiliated.)

The NCCC is powerful. It has a budget of more than twelve million dollars a year, operates a powerful lobby in Washington, D. C. continually during congressional sessions, and is almost invariably found favoring more government control of the lives and liberties of ALL Americans. (Doesn't that smell of SOCIALISM?) The general board is made up of 273 members, of whom TWENTY CAN CONSTITUTE A QUORUM! Then eleven members would be a majority! And the NCCC claims to speak for nearly FORTY MILLION PROTESTANTS! My opinion is that the NCCC is a MONOPOLISTIC MONSTROSITY!

GOD'S HOLY WORD -- The devil was the first to tamper with God's Holy Word. He raised the first question mark in humanity's mind as to God's saying what He meant and meaning what He said. "Yea, hath God said?" (Gen. 3:1) Today, we are told, there is a new "version" of the Bible offered for sale EVERY WEEK!

I remember a brilliant young Asiatic, a seminary student from Kansas City, Missouri, telling us his favorite translation was the Goodspeed Bible. This version's rendition of Isa. 1:18 is, "If your sins be like scarlet, can they become white as snow?... can they become as wool?" Notice those question marks and the "if" in regard to "sins." Can you hear the hiss of the serpent in that?

For ten years the Nelson Company has held the only contract to print what I call the Revised Standard PER-VERSION of the Bible. (The NCCC holds the copyright. -- What is that saying, something about "birds of a feather, flock together?") In 1962 these exclusive rights of the Nelson Company ended. Five more publishing companies are planning to. publish the R. S. V.

Fifty-nine men, representing twenty-one supposed evangelical seminaries have prepared notes and comments on this "PER-VERSION." Here are the fifty-nine:

Those with Ph.D.: G. L. Archer, C. B. Bass, W. Bromiley, G. H. Clark, E. E. Ellis, J. H. Gerstner, J. B. Graybill, R. A. Gwinn, R. L. Harris, C. F. H. Henry, D. A. Hubbard, H. B. Kuhn, G. E. Ladd, R. B. Laurin, W. J. Martin, A. B. Michelsen, Leon Morris, J. I. Packer, S. W. Paine, C. F. Pfeiffer, W. R. Roehrs, R. P. Roth, R. M. Suffern, M. C. Tenney, J. G. S. S. Thompson, M. F. Unger, D. H. Wallace, W. W. Wessel, K. M. Yates, E. J. Young, F. E. Young and G. D. Young,

Those with Th. D.: W. T. Dayton, Ralph Earle, F. L. Fisher, B. L. Goddard, James Kelso, J. J. Muller, J. B. Payne, J. D. Pentecost, C. A. Ries, A. C. Schultz, P. A. Verhoef and M. H. Woudstra.

Those with Th. M.: W. Broomall, J. N. Geldenhuys, D. W. Kerr and J. G. Vos.

Those with M. A.: D. W. Robinson, J. A. Thompson, D. J. Wiseman and J. S. Wright.

Those with D. D.: F. F. Bruce, H. C. Leopold and A. M. Renwick; and K. A. Kitchen, F.A.; P. E. Hughes, D.Litt.; W. G. Brown, B.D.; and R. E. Price, M. Th.

(All of these degrees and Drs. etc. remind me of the time Uncle Bud was reportedly asked why his group didn't have many Drs.? He replied, "We don't have many sick folks!")

Now, the seminaries represented by these 59 men: Asbury, Bethel, Biblical, Calif. Baptist, Calvin, Central Baptist, Concordia, Covenant, Dallas, Evangelical Luth., Fuller, Golden Gate Bapt., Gordon Divinity, Nazarene, Northern Baptist, Northwestern Lutheran, Pittsburgh, Trinity, Westminster, Westmont College and Wheaton College.

You can see from this, the majority seem to be "going along." No doubt many have run roughshod over the warning prick or sting of conscience so that they may be counted "part of the crowd." The fear of being considered an "outsider" is strong. John, Rev. 21:8, listed the "fearful" in first place in the take of fire. "Public Opinion" -- What is it? Someone said, "The breath of the people." (Generally FOUL, too.)

We read recently of a group of high school students being confronted with a list of words, ranging from cheating and minor violations of the law, to murder. They were asked to classify them as, "innocent, bad, and very bad." Being an "odd-ball" rated worse than MURDER!!! in their final classification.

"WIDE AND BROAD" is the way of destruction, "MANY" going that way. On the other hand, "STRAIT AND NARROW" is the way of life, "FEW" find it, Jesus said. What about you???

"Only the pessimist believes that 'man is a fallen creature, cursed by original sin, disposed to evil, damned unless he accepts Christ.' " (Dr. G. Bromley Oxnam in his book, "A Testament of Faith" -- found on page 6 of the April, 1958 issue of "TOGETHER."



Have you really digested this last statement by the Doctor? In twenty-two words he did away with the Genesis account of the fall of man, the inheritance of a depraved nature by man, and the need of Christ's redemption to keep man out of an eternal hell!

With this I conclude this SPECIAL ISSUE of the NORTHERN LIGHTS for Jan. 1, 1963. I've done my best. Someone once said, "Every man must fight the evil HE sees. If he doesn't oppose it, he accepts." I think Abraham Lincoln said something about sinning by silence. The disease of Christianity today is its search for popularity. What is needed is the same spirit displayed in Heb. 11:35': persecuted to death, but refused to "accept deliverance." -- From THE NORTHERN LIGHTS

Editor's note: May God have mercy. Amen.

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### LIFE PATTERNS

By Mrs. Paul E. King

Life consists of many patterns  
Of various sizes and hues  
And only the Master Designer  
Can piece them together, 'tis true.  
For the patterns of life are so intricate,  
And contrasts help fill in a part;  
But the Master Designer has planned it this way  
To bring out the best in the heart.

He plans and designs that the joybells  
Shall ever ring out in man's soul,  
Then calmly allows disappointments  
And billowy of sorrow to roll.  
With patience He works on His pattern;  
By His love He tries to resign  
The life that is being molded  
And shaped for His perfect design.

Sometimes the life being molded  
Resists the Designer's hand--  
Not willing for heartaches and trials...  
Not seeing the pattern He planned;  
But the Master Designer deals gently,  
And with patience keeps working away;  
Assured that the finished pattern  
Will some day be put on display.

Assured that by joy and by sorrow,

By misunderstandings, and love,  
His subject will lean on Him harder;  
From the Potter's hands never move.  
'Tis then that He works untiringly:  
When His subject bows low in resign;  
And the molding becomes ever sweeter  
As He works on His perfect design.

\* \* \* \* \*

#### CHILDREN'S PAGE

By Mrs. Paul King,  
Box 382, Lima, Ohio

#### IN SUCH AN HOUR...

#### Chapter II

Quite sometime after she had collapsed, Tom was able to revive his mother. He led her to the bed and made her lie down. Neither spoke. Words were futile and unnecessary. The Lord had returned and had taken the husband and father, along with the three younger children. Life no longer had meaning.

After her sobbing had subsided to some degree, Margaret Ellen reached for the bedside telephone and dialed her pastor's number as sirens wailed all over the city, and loud screaming and crying was going on in their usually quiet suburban street.

"Hello," a voice said shakily. "Rev. Powers," Margaret Ellen said coldly, "I knew you'd not be gone! You . . . you lied to me. The Lord has come and taken John and all the children but Tom. We alone are left to face the awful things which are about to break. You are a false prophet! I shall never be back to church. John was right! His preacher was right. You have caused me to miss the rapture. Your punishment will be great!" and she clicked the receiver loudly in, its cradle, not waiting for an answer.

The days that followed were days of indescribable misery. No longer did Margaret Ellen care for her luxurious furnishings and fine things; but all seemed like a hollow shell in void and without satisfaction. Tom, too, had changed his attitude and was growing more lean and pale daily. Together they began searching the Scriptures to see where John Smithfield had found all the things he had read to them. The blessed Holy Spirit too had taken His departure when the Bride was raptured away, so there was no gentle, tender, pleading dove to woo them. Alone they were left with the agonizing torture of having missed the rapture.

The first few years went along smoothly, business wise. The man who was now reigning over the world was a genius. The whole earth prospered under his early reign and was proclaiming him the greatest of all rulers. His speech was smooth as butter and, by his disguise of

true manliness and boundless political wisdom he captured the hearts of nearly all persons. He was admired, respected and worshipped.

Quite abruptly, one day, a drastic and sudden change came over the whole world. For some it was a time of great victory and earthly glory; but to Margaret Ellen and her son, Tom, it brought only a deepening of the already lengthening shadows and dark forebodings.

She had gone to the corner grocery store for a few staples when Mr. Wilson, the ever friendly grocery man, looked sadly at her.

"Where's your number, Mrs. Smithfield? Or the mark?"

"My . . . my . . . mark? My number?" she asked weakly.

"Yes. Your mark," Mr. Wilson said. "There's a new law came into effect this morning. Anyone wanting to buy or sell must have the number; it's six hundred and sixty six. You may get it in either your right hand or your forehead. See!" and he lifted his hand for the trembling woman to see.

"I . . . don't . . . have it, Mr. Wilson, and I'll not get it," and Margaret Ellen Stumbled blindly toward the door.

"Sorry, Mrs. Smithfield, I can't sell to you without it. You can neither buy nor sell unless you take it. That's the law," and he shook his head sadly.

"And be damned forever!" Margaret Ellen said as she departed.

Quickly she hurried home and, taking John's well worn Bible from the bookcase in the dining room she turned to Rev. 13:16-18, and read, as she had been doing daily, and many times a day, since all the family had been raptured away,

"Tom," she said, weeping and wringing her hands, "We must be united. It's here. Exactly what your father said was going to take place: I can't buy food anymore. Mr. Wilson wouldn't sell me so much as a loaf of bread without the mark or the number. If we do receive it we shall be doomed and damned forever. Let us join hands, Tom, and make a vow that we'll be martyrs rather than be damned forever. Will you join me, son?"

Without a moment's hesitation the young lad slipped his brawny hands over his mother's fine, thin, ones and looking her squarely in the face he said:

"We'll die together if necessary, mother dear. I've been doing a lot of reading in the Bible since father's been taken, and I'd rather die a martyr than take the number of the beast and be lost forever. Rev. 14:9-11 says:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, "The same shall drink of the wine of the wrath of God, which is poured out without mixture

into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

A relieved look came into Margaret Ellen's face, and she patted his shoulders, saying, "you're becoming more and more like your father."

"We'll meet them again someday mother; for Revelation speaks of those who have come out of great tribulation:

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."

For many days Margaret Ellen rationed out what remaining food-stuffs she possessed. She was eating less and less so Tom could have more. Her body was becoming increasingly thinner and her once pink cheeks were pale and sallow looking.

"I'll try again," Tom said one day. "You'd think with all our money they'd be happy to sell to us. I'll offer Mr. Wilson ten times as much as he's asking for the food."

"There's just no need trying, Tom. The law is strictly enforced and must be carried out. Our money means nothing to them. They know that we who have refused the mark and the number will soon be forced to either accept it, due to starvation driving us to it, or be martyred. There's no use to try. We are responsible for missing the rapture and we'll be paying dearly for our neglect and resistance of the truth. The Bible says every sin receives a just recompense of reward, and we are not excluded; even though we had a wonderful home in which we had family devotions and heard the Word read. No, we will not be exempt from what is about to break," and the mother wept bitterly.

Tom, with the hope of youth fresh in his body, vanished through the door saying, "I'll try, mother. Maybe he'll take pity on us."

After just a few minutes time had elapsed he returned, sad hearted and dejected.

"It's just no need trying, mother. Looks as though he really means it. Mr. Wilson said he'd be killed if they found out he'd given you those loaves of bread without the number or the mark. He said for us never to come back again unless we took the mark or the number," and Tom's thin body trembled.

What Next? Be sure to read the final chapter, (3), of "In Such An Hour."

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THE END