

THE COMING WORLD CHURCH

EIGHTH THOUSAND by Edward Fehr
BIBLE TEACHER, LECTURER, AUTHOR, PUBLISHER
Published by the Author
Post Office Box 353
Topeka. Kansas

Copyright, 1944, by Edward Fehr

Printed in U. S. A.

\\ \\

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast." -Revelation 17:3.

"The angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." -Revelation 17:7.

The true church is.

The body of Christ
Eph. 1:22-23; Col. 1:18

The mystery of God
Eph. 1:9-12; 3:3-4
Rev. 10:7.

The bride of Christ
Rev. 21:2. 9. Rev. 22:17

The heavenly Jerusalem
Rev. 21:9-10.

Satan's counterfeit is.

The lamb-beast: a religious governing body. Rev. 13:11

The mystery of iniquity
II Thess. 2:7.
Rev. 17:5.

The woman of Rev. 17:3.

The great city.
Rev. 17:18.

\\ \\

CONTENTS

Prophecy Being Fulfilled	Page 5
The Mystery of Iniquity	Page 13
The Buchman Counterfeit	Page 20

\\

CHAPTER I
PROPHECY BEING FULFILLED

IT is to be questioned if there has ever been greater interest in the study of Bible prophecy than today. Many have come to understand that we are living in a crucial hour of the world's history and that the Bible is the one reliable source of information concerning the future. In periods of turmoil, people instinctively reach out for supernatural guidance and inspiration. The revival of interest in prophetic research, now taking place, has a dispensational significance.

It has been correctly observed that prophecy is history written in advance. One writer says that it is the dial-plate upon which the finger of God indicates the epochs of prophecy. A great number of end-time prophecies have already crystalized into history. It is becoming the general practice of those who possess spiritual discernment to read the prophetic Scriptures in conjunction with late newspaper dispatches and radio news flashes.

The purpose of the present treatise is to outline the formation and aims of the World Council of Churches, an ecclesiastical organization, universal in scope, which came into existence only within recent years. We shall draw certain deductions from Bible prophecy as the subject unfolds. Those who believe in the fundamentals of historical and evangelical Christianity look with justifiable suspicion upon this gigantic Council, which apparently hopes to eventually dominate the religious thought of mankind. There are reasons to suppose that it may prove to be the organic garment of the apostate religious system, anticipated in end-time prophecy...

The book of Revelation is the great prophetic book of the New Testament. The belief is irrefutably sustained that the Patmos Seer was illuminated from a supernatural source, and by writing under divine inspiration, unfolds many things that were to take place between the first and second comings of Christ. The prophecy in the thirteenth chapter unquestionably refers to the very hour which we are rapidly approaching. It is the language of false peace and Tribulation week.

p5
\\

A careful examination of the chapter shows it to be divided into two sections. The first section, verses one to ten, anticipates the rise of a world political power - a United States of the World. The second section anticipates the rise of a world religious power - a World Council of Churches. Of course, the descriptions of each is couched in symbolic language.

John describes the first world power as follows: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Let note be taken of the fact that the first four verses in chapter thirteen provide for a world movement. Then this becomes personified in an individual. A vivid description of this personage is also given in II Thessalonians 2:3, 4.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man

of sin, be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." ..

Bible students identify this man of sin as The Antichrist! John describes the religious world power as a "lamb-beast."

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

Our Lord declared that in the last days there would arise not only false Christs but false prophets as well. Just as the first beast of chapter thirteen is the Antichrist of the end-time, the second beast is his false prophet.

It is necessary at this juncture to underscore one important point in our thinking. The first beast comes out of the "sea." The second beast comes out of the "earth." The sea refers to the mass of humanity, or the politico-economic system which produces the world dictatorship. The earth refers to the ecclesiastical system, or the religious bodies which produce the lamb-beast. Occasional reference will be made to the ecclesiastical earth. The reader will understand it relates to the religious system which gives rise to the false prophet.

This latter person is to be a mystic, a spiritualist chieftain, having the command of legions of demon agents. With a gesture

p6
\\

of his hand and thunder of his voice, which John says is like that of a dragon, he will cause miracles to happen that will astound a rational world. Excited press dispatches and radio bulletins will one day flash the announcement that he actually caused flaming billows of fire to descend from heaven. The world will stand aghast. Many will be deceived and regard his power as being of God.

The triumphant hour for Antichrist will arrive. The false prophet, by satanic concession, will have power to give super-demon life unto the image of the beast, which is the image of Satan in flesh, that he should both speak, and cause that as many as would not worship him should be killed. The entire human family will be astonished at the appearance of the superman. He will be energized by demonized satanic powers and become the animated culmination of idol worship of all the ages! His idolatrous message and televised countenance will be heralded to all the world. Radio and television will enforce the visible and audible worship of the hero throughout the earth. The whole world will wonder!..

The first beast which John saw had seven heads and ten horns. The seven heads do not wear crowns but on them are written names of blasphemy. The political world power is thus seen as a bureaucracy, a cooperative affair, with no means of exercising authority. It will be a world political machine, a league of nations, a movement working toward a certain end, but without a dominant central executive. It will act only in an advisory capacity until the ten horns come into power as kings.

But the ten horns will have crowns for they represent ten political rulers who will enjoy power as kings. We read in Revelation 17:12, "they have received no kingdom as yet" for, belonging to the end-time, they will receive power with the beast for a short duration and have authority as kings. John's language is a perfect description of the modern office of dictatorship.

Revelation 17:17 indicates that God puts it into the hearts of these rulers to turn the reigns of government over to the beast who is Antichrist. The dictators of the end-time, of which, when the prophecy is completed, there will be ten, must finally get together. They will ratify a covenant extended by the Roman prince, by which the seven-headed beast may then exercise authority.

p7
\\

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel 9:27.

Antichrist will ultimately dominate the world. He will not only enjoy the combined power of the ten kingdoms, or dictatorships, but will receive demonic power imparted to him by the beast out of the earth, the false prophet. He will be able to inaugurate a reign of peace and prosperity upon the earth - a counterfeit to God's millennium - unprecedented in human history.

Riding into power with Antichrist will be a harlot woman who symbolizes the apostate super church of the end-time. Revelation seventeen contains a vivid description of this religious prostitute...

"And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. "And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT. THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." ...

What an utterly loathsome creature is this mistress of Satan! The symbolism is God's opinion of the apostate religious system of the end-time. No wonder Bible-believing Christians look with suspicion upon the world church movement.

p8
\\

The writer confesses to poverty of descriptive language in trying to portray to the reader the blasphemous character of this "great whore." A prototype would be the ultimate in depraved humanity - a sensuous, lewd woman, having external beauty and luring appeal; her rotten soul being the habitation of devils, while her body is putrid with disease and moral putrefaction.

Glamorous would be the word for the harlot Babylon.

Even the Patmos Seer was caused to look with admiration upon her poise, gracefulness and charm. "And when I saw her, I wondered with great admiration." - Revelation 17:6.

The woman is to enjoy a large traffic in religious prostitution. Her house of ill fame is to become not only the sanctuary of Satan, but also of noblemen and plebes alike. Men are to share her body with Satan.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." - Revelation 18:2.

A well known writer on prophetic themes has this to say when discussing these passages in the light of changes which are now coming to pass: "I believe that the harlot woman of Revelation seventeen will be a world federation of false religions. Apostate Protestants, apostate Catholics and anti-Christ Jews will play a part in the movement. There is method in the madness of Protestants, Catholics and Jews getting together for public pow-wows in our large American cities."

Another writer says:

"Although Rome has for centuries been the seat of those false religions symbolized by the Babylon of the seventeenth chapter of Revelation, yet this woman represents far more than Catholicism. Ancient Babylon, the fountain-head of all apostate religious systems, is described as 'the MOTHER of harlots.'

"Therefore this depraved 'mother' has many illegitimate daughters scattered throughout the world. These will be brought together, in the end-time of the age, when the Roman Empire, symbolized by the beast, is revived. The prophetic description of Revelation seventeen forbids the assumption that the Roman church alone is represented by the woman."

p9
\\

Dr. Sale-Harrison says:

"Men are seeking to unite the religions of the world under one head. By the uniting of world religions with her she will become the mother of harlots, and lead to the grossest apostasy, she being already apostate herself."

There can be no question but that a world church, the "Bride of Antichrist," is on the way!

Satan's mistress, the "great whore," symbolizes a federated superstructure of false religions, which will include elements of apostate Protestantism, Catholicism and Judaism as well as pagan creeds. This trend toward cohesion of religious bodies is animated by the spirit of Antichrist. The false prophet will stand beside the dictator of the end-time and effect a coup d' etat of the reigns of power and complete dominance of world religion will be his.

In this connection, many Bible students are prone to overlook one important factor. Satan's religious program of the end-time duplicates with exactness the divine pattern of redemption. That is the reason why it is so viciously dangerous. A satanic trinity is described in the Apocalypse. Satan counterfeits the position of the Father; Antichrist is the counterfeit Christ; and the false prophet is the counterfeit Holy Spirit.

Christ came out from the Father and is called the Son of

God. Antichrist comes out from Satan and is called the Son of Perdition. Christ is the image of God. Antichrist is the image of Satan.

When our Lord was baptized by John the Baptist at the time He began His ministry on earth, the Holy Spirit descended from heaven in the form of a dove. At the inaugural of Antichrist's reign, the false prophet - Satan's counterfeit of the Holy Spirit - will give super-demon life unto the image of the beast, which is the Image of Satan.

Christ's true Ecclesia is symbolized as a Bride, a pure virgin woman. Satan's apostate church is symbolized as a mistress, a harlot, a "great whore". Satan's way for us to obtain salvation is false. Christ is the only way!

The ministry of the Holy Spirit on earth is to lead men to Jesus Christ. The ministry of the false prophet, when he shall

p10
\\

come, is to lead men to Antichrist. The relationship of the false prophet to Antichrist will be the same as that of the Holy Spirit to Jesus Christ. No doubt this arch-blasphemer will counterfeit in his apostate church every gift of the Holy Spirit exercised in the true Church. II Thess. 2:9; Rev. 13:14.

His efforts in this direction will be crowned with unprecedented triumphs. With modern facilities of information and communication placed at his disposal, we can readily understand the flourishing success of this monster as he turns the world to his "Christ." This generation will experience a revival of religion such as has never been known in the annals of history. The entire populace of the world will be called upon to worship Antichrist. Rev. 13:16.

At the coming of the false prophet, Christendom will be divided into two camps; viz, those dwelling in the "ecclesiastical earth" and those dwelling on the earth. Revelation 13:12 and 14 show this distinction.

The former are those persons who subscribe to the program of the apostate religious system. The latter are Christians who are not members of or affiliated with the world church movement. This false prophet will have power to cause those dwelling in the "ecclesiastical earth" to worship the first beast.

Having accomplished this feat, he will approach those persons who have not become identified with the world religious structure and endeavor to win them to the false Christ. Great masses of people are to be swept into the apostate church, being deceived by the false prophet. (And there you have the great world revival.) When they see and hear of fire falling from heaven at his command, many good people will be convinced that this is true religion. His persuasive powers will be magnetic.

The thought is advanced that God would not allow such a program of wholesale deception. However, we read in II Thessalonians that because the people would not receive the love of the truth, that they might be saved, God shall send them "strong delusion" that they shall believe a lie. At this very hour, the prophecy of II Timothy 4:3, 4 is being fulfilled:

"For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables."

p11
\\

We also read in the third chapter of II Timothy that "in the last days perilous times shall come ... men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

After successfully bringing the "ecclesiastical earth" to accept the first beast, the false prophet shall make the image of Satan in flesh ruler of the world.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." -Revelation 13:15.

We have now traced prophetically, the formation of gigantic world church. We have seen that the head of the church will ultimately be the false prophet, the third person of the evil trinity. In like manner, it has been shown that the church will enjoy a great universal membership. But the question we must now determine is: Who, what type of people, make up the congregation of this one super church.

p12
\\

CHAPTER II

THE MYSTERY OF INIQUITY

THE thirteenth chapter of St. Matthew records seven parables spoken by the Christ. They are prophetic in nature, sketching a graphic word-picture of the future of the Christian Church through the centuries. Our Lord introduces six of the parables with the phrase, "the kingdom of heaven is likened unto ... " This is not true of the first one. It begins with the statement, "Behold a sower went forth to sow."

This parable holds the key that unlocks the meaning to the following six parables. It describes the origin of the kingdom of heaven. This kingdom did not exist prior to the sowing but came into being when "a sower went forth to sow." The symbolism of the first parable is unmistakable. Christ is the sower. During His ministry on earth, the kingdom of heaven came into existence. The seed is the Word of God.

The prophecy anticipates that period of time intervening between the first and second comings of Christ in which the kingdom of heaven is present on earth in mystery form. The harvest of the first parable becomes the seed for the second. The profound meaning of this parable is best explained in the language of Christ Himself. The disciples came to Him and asked, "declare unto us the parable of the tares of the field." And Jesus replied:

"He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares

are gathered and burned in the fire; so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Here is one profound truth which many people overlook. The tares taken collectively reveal the origin of the Mystery of iniquity. In the same manner, the wheat taken collectively

p13
\\

reveals the origin of the Mystery of God. During the church age, the Mystery of God and the Mystery of Iniquity work together in the kingdom of heaven-which is Christendom. It is shown that the "good seed" is not the "Word," as in the first parable, but that which the Word has produced-the children of the kingdom.

The field in this parable is not the hearts of men, but is the world. The children of the kingdom are scattered in the field. In this connection, one Bible expositor says, "The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are, Satan sows children of the wicked one who profess to be children of the kingdom." Thus, the Mystery of Iniquity involves the assembly of tares, or children of the wicked one, even in the Church of Jesus Christ the enemy working through them.

The seven parables of Matthew thirteen unquestionably describe the results of the preaching of the Gospel in the world during the present dispensation. That result is mingled tares and wheat growing together in the same soil of Christian profession. Most Bible scholars agree that the kingdom of heaven is Christendom.

In the first parable, we see six classes of people who receive the Word of God, the seed, as it is sown in four different kinds of soil. The first three classes mentioned received the Word of God but did not bear fruit. Emphasis should be placed upon the word "received". Having received the Word of God but not yielding to the regenerating power of the Gospel, these people become tares, whom the Lord calls children of the wicked one.

The tare is a weed of the grainfield of which some varieties are said to be poisonous. It resembles wheat. One commentary says: "Not our vetch, but darnel, at first impossible to distinguish from wheat or barley, until the wheat's ear is developed, then the thin fruitless ear of the darnel is detected. Its root too so intertwines with that of the wheat that the farmer cannot separate them without plucking up both."

p14
\\

In symbolic language, Jesus says there will be people in the church who profess Christianity but who in reality are not His children. They speak the language of the church, identify themselves with the church but their religion is a matter of external performances. It is expressly stated that the tares are children of the devil. And, in this truth, we find the answer to the question regarding the congregation of the World Council of Churches. It is mostly this type of person who, being deceived, will flock to the banner of the world church movement.

No truth is more vividly presented than in the parable of Luke 6:48, pertaining to the house built upon rock foundation and

the one built upon earth foundation. From external appearances, the two were identical. But when the storm unleashed its fury, the house founded upon the sand collapsed and "the ruin of that house was great." It would be a profitable thing for the church member to determine whether or not he is building his religion upon the rock or sinking sand. It will be a matter of perhaps only a short-time until the pent-up torrent of satanic hate will be released and tribulation adversity lash at the individual Christian structure. It will be too late then to do any repair work.

The latter three classes mentioned in the first parable are true children of God. The eternal, uncreated seed of life has been planted in the womb of their hearts and they are re-born in Christ Jesus. Thus we see two types of Christians in the kingdom of heaven, symbolized by the wheat and tares. It is not necessary that one be a blood-washed saint to become identified with this kingdom. But this cleansing process is necessary for one to see or enter into the kingdom of God.

It is wrong to say that the kingdom of heaven and the kingdom of God are synonymous. There is vast difference between them. It may be described as a kingdom within a kingdom. The kingdom of God exists only in the hearts of His true children, although they share citizenship with the tares in the kingdom of heaven. They are those persons who do not only receive but believe, not only hearers but doers.

In Matthew 13:41 we read:

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

p15
\\

The children of the wicked one so resemble the true children of God in outward appearance that only angels may be entrusted to separate them. Many people are so susceptible to the deception of Satan that they believe themselves to be children of the kingdom of God.

In the third parable, the metaphor which our Lord uses to describe the kingdom of heaven is that of a mustard seed. This plant develops from a tiny, infinitesimal seed into a gigantic tree. The fact of the tares mixed into the wheat causes an abnormal growth. The church had its beginning with only twelve members. During the centuries, its branches have reached to the ends of the earth, touching every stratum of human society.

Jesus anticipated the period when "the birds of the air" would lodge in the boughs of the mustard tree. This part of the parable undoubtedly refers to the presence of satanic agents within the confines of the church. Our Lord knew that religious leaders would gain prominence in the church who would ruthlessly corrupt its purity with poisonous doctrines. They would build foul nests in which all manner of pernicious teachings are hatched, serving to neutralize and dilute the testimony of Jesus Christ in the world.

The Apostle Paul warns against such false teachers in the following language: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:11-13.

These false teachers deny the Virgin Birth of Christ, His bodily resurrection, His blood atonement for the individual sinner, deny His presence now at the right hand of God, and deny His personal return to judge the living and the dead. They also deny the existence of a devil. This is the spirit of Antichrist.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come and even now is in the world." - I John 4:3.

p16
\\

People should not confuse the term anti-God with anti-Christ. The former term means to deny the existence of Supreme Being. The latter term means to strip Jesus of His Deity, although, in many instances, holding to a belief in God. At the time of Christ, the Romans were anti-God having their own Gods. The Jews were anti-Christ. They declared that Jesus was the son of Joseph and not God manifest in flesh.

"Who is a liar but he that denieth that Jesus is the Christ. He is antichrist, that denieth the Father and the Son."
- I John 2:22.

-to here -----

When the Deity of Jesus Christ is done away with, it is shocking to discover the close alliance which then exists between certain religious beliefs. For instance, those who have made a study of the matter know there is little difference between modernism and Judaism. Both systems are anti-Christ. Modernism is merely a re-statement of the tenets of Judaism! clothed in theological terms. Both believe that Jesus was a bastard. Both agree that His mother was of questionable character. Both deny miracles that He wrought while here upon this earth. They deny the resurrection. They deny the New Testament as being the inspired Word of God. There is no difference between these two beliefs. Modernism is a re-statement of Judaism.

Dr. W. B. Riley says: "It's quite interesting that within the last few years it is reported that we have something like ten thousand meetings in two thousand communities, in forty-eight states, of Protestant ministers, Catholic priests, and Jewish rabbis. They have, dined together, exchanged pulpits; they have had a fine time in their inter-shared conference; and the result is that the Deity of Christ is discredited, the blood atonement is repudiated, and the 'brotherhood' which proceeds on a basis of mutual interest, rather than on kindred confidence in inspired Truth.

"The National Conference of Jews and Christians, or the union of Federal Council and B'nai B'rith (powerful international Jewish society), lies back of many a meeting that sells Christ afresh for less than thirty pieces of silver. Gentile modernism and Christless Judaism are natural pals."

Consider the affront of Louis Witt, rabbi of Dayton, Ohio. Writing in the ultra modernistic Christian Century on the sub-

p17
\\

ject of Christmas for Jews in America, he said:

"Christmas in liberal America is no longer the dogmatic, denominational, ecclesiastical institution it used to be and, alas, still is in many lands that are drenched with bigotry and

blood. An amazing and increasing number of Christians no longer believe in the supernaturalness of Jesus' birth or in the divinity of His person ... I say then, as a rabbi, thank God for Christmas! ... A Jew celebrating Christmas! Who knows what is back of it, what will come of it? ... It is neither treason of Jew nor triumph of Christian but partnership of Jew and Christian in making of a better world "

The world church movement is modernistic and anti-Christ to the core. Its pious language and counterfeit idealism is that of Babylon. And the anti-Christ, Babylonian brand of satanic doctrine is gaining momentum in the churches of the world. The rabbi remarked that "an amazing and increasin@ number of Christians no longer believe in the divinity of His person-" Although it is greatly to be deplored, this statement is supported by an abundance of evidence.

Now it may be a new and astounding consideration to some, but nevertheless true, that Jewry's Judaism will have such complete dominance of modern religious thought at the end-time of the present age that its perverted messianic ideal will be universally accepted. The Jews will successfully foster their counterfeit messiah, the Antichrist, upon the whole world. "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." John 5:43.

"And no marvel; for Satan himself is transformed into an angel of light.... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24. Satan has power to garb himself in counterfeit garments and thus imitate the very light of God. Appearing as an "angel of light," he will manifest such dazzling brilliance as to tempt the very elect. It is satanic genius that takes Judaism, clothes it in theological terminology, and gives expression to it from behind the sacred enclosures of the pulpit.

p18
\\

During this present age, Christ by the Holy Spirit is working the righteousness of God, which is by faith, through His children. Satan, transformed into an angel of light, is working self-righteousness in the flesh, through his children. This is an hour for sober reflection and prayer on the part of Bible-believing Christians who are citizens of the true Ecclesia. World trends are shaping up rapidly for the coming of a new world order—a tidal wave of deception and iniquity upon the crest of which Antichrist will ride into power. God's prophetic time-piece is striking the fatal hour.

p19
\\

CHAPTER III THE BUCHMAN COUNTERFEIT

BIBLE-believing Christians know we are living today in the very shadow of Antichrist. His program for the end-time is taking on substance. Evidence of this fact is everywhere on hand. Bible prophecy is being fulfilled and perhaps none more rapidly than that of I Timothy 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

No one who is capable of straight and honest thinking will deny that seducing spirits and doctrines of devils have arisen. Neither will he deny that there is much talk about peace and morality, about building a world of a new order, with complete abandon for the only mode and method of obtaining genuine peace and right living among men. When the "Prince of Peace," and His "ye must be born again" Gospel is ignored, those who are attempting to establish a new order are building upon a beast system. Dead works will pile upon dead works, self-righteousness upon self-righteousness, until the counterfeit efforts of man will become a stench in the nostrils of God. He will permit satanic life and animation to be breathed into that mass of corruption and out of it will come a beast-christ who possesses the composite brilliance and viciousness of Nimrod, the savage and bestial nature of Nero, and the cunning of Machiavellian.

It is important to consider, at this juncture, the warp and woof of a movement that is gaining world-wide momentum. We refer to the moral re-armament program sponsored by the Oxford Group, with headquarters at 61 Gramercy Park North, New York City. Observers see in the MRA (moral re-armament) a counterfeit moral and peace pattern that is not only anti-Christ in language but in spirit and character as well,

(Perhaps, in this connection, a study should also be made of the Federal Council of the Churches of Christ in America. However, others have written so demonstratively concerning

p20
\\

this matter, that there is no question in the minds of many but that the Federal Council is part and parcel of the barlot church system of the end-time.)

It was back at the beginning of 1939 that a widespread campaign for moral re-armament was launched in the United States, and has continued on a vast scale during the last two years. Guiding genius in this drive has been Frank N. D. Buchman, whose name will instantly be identified as founder and leader of the Oxford Group.

The reader will recall that in May and June of that year great mass demonstrations were held in Madison Square Garden, New York City, and in Constitution Hall, Washington, D. C., sponsored by persons of not only national but international prominence. Messages were read at the gatherings from Franklin D. Roosevelt, Herbert Hoover, General Pershing, Cordell Hull, Cabinet members and Congressmen.

A few months later, in July, the eyes of the world were focused upon Hollywood bowl in California, where the second world assembly for moral re-armament was opened before a throng of 30,000 persons. Subsequent sessions were held in Del Monte, at which twenty-five countries are supposed to have been represented. To this assembly, it is reported, nine premiers and twenty-one parliaments cabled whole-hearted support. Lord Halifax, at that time British Foreign Secretary, termed MRA "the only sure hope for world peace and prosperity."

Other messages were read from many leaders. President Roosevelt said: "The underlying strength OF THE WORLD must consist in the moral fiber of her citizens." Henry Ford said: "There is enough good will in the people to overcome all war, all class dissension and all economic stagnation, when that good will shall be hitched to the affairs of men and na-

tions." Herbert Hoover said: "The common ground of cooperation can be found in the moral inspirations of truth, justice, mercy, tolerance, respect for dignity and rights of individual men and women, and a willingness to carry one's share of the common obligations and the common burdens."

Later, in a joint world broadcast with Buchman, Senator

p21
\\

Harry S. Truman of Missouri described the character and spread of moral re-armament: "During the last four months, we have seen our people from the farms, in the cities, from the workshop and in the homes answering to this call for moral re-armament. The hope of a new world-united, strong and free as never before-has come to the hearts of Americans from coast to coast as they have watched this new spirit unite husband and wife, parents and children, employer and employee-a world of peace and love."

Newspapers from coast to coast headlined the moral re-armament conference in California. One clipping from a metropolitan daily reads: "Their drive for moral re-armament launched before a near-capacity crowd of 30,000 in Hollywood bowl, leaders of the movement and 1000 delegates headed north for Del Monte, Calif., today and opening of a ten-day international rally, beginning Friday night.

"Representatives from twenty-five countries participated in a powerful plea for unity in an unsettled world-an unity based on the four points of moral re-armament, honesty, unselfishness, purity and love. Dr. Frank N. D. Buchman, founder of the Oxford group and prime mover in moral re-armament outlined the principle of adapting individual good will to public life and declared 'Hollywood can be the sounding board to the nations.'

"H. W. (Bunny) Austin, British tennis star, said 'new hope for the future' had been generated in his country through the plan. Other English speakers included George Muff, Laborite M. P., and Bill Rowell, representing London's 420,000 unemployed. Chinese and Japanese representatives shook hands; union labor leaders greeted officials of employers organizations; Ruth St. Denis, the dancer, called the meeting 'the supreme hour for which this wonderful bowl was created.' "

However, another writer comments along a different vein: "A colossal moral re-armament meeting was held in Hollywood bowl, Hollywood, under the direction of Dr. Frank Buchman. Actors and actresses from the movie citadei came out in large numbers. Even Mae West was photographed with Dr. Buchman discussing morality.

p22
\\

"But the newspapers had nothing to say about the all-sufficient Saviour of men, whose 'blood cleanseth from all sin.' Some people are changing their views concerning this movement when they see the utter shallowness of its teachings and the folly of its methods. There was no record of anyone being converted to Christ as a result of the meeting. 'Ye must be born again' is the teaching of Jesus." ...

The subtle, Babylonian character of this moral and peace drive is seen in the following article from a large newspaper. It saddens one to think that thousands upon thousands who

read this kind of material will fail to note its counterfelt ring, because they lack spiritual discernment. The caption reads: "Moral Re-Armament Movement Instituted to Mobilize Opinion for Lasting World Peace Has Stirred to Action People in All Lands."

"What is the aim and program of @he moral re-armament movement, now so active at a time when the world is at war? Its immediate aim is 100,000,000 people listening to God who will form a world opinion that will make a just and lasting peace possible. Born in the days of the European strain of a year ago, the principles of moral re-armament have swept around the world in one short year and united millions in a common purpose.

"In all this activity the program has been to mobilize men and women of good will to build in America a pattern for peace that every nation will want when hostilities cease. It believes that America must first put her own house in order so that she will have earned the right to speak to the other nations. That means facing our own failings instead of always spot-lighting the other nations.

"In a world broadcast from the exposition studios, in five languages, Dr. Frank Buchman, leader of the moral re-armament movement, gave the following message: "There is an answer to crisis and it must be made known. Before crisis ends in catastrophe, have we the courage to face its real cause? We ourselves are the cause. Every nation and every individual is responsible for the existing situation.

" 'We have all wanted peace. We have sought it in pacts,

p23
\\

in leagues, in alliances, in changes of systems, in economic and dis-armament conference, and we have sought in vain. We have wanted peace but we have never yet paid the price of peace-the price of facing with God where we and our nation have been wrong, and how we and our nation as God directs can put wrong right.

"Each man has an immediate part to play. He can accept for himself a change of heart. He can decide to listen to God daily. He can start to build a hate-free, fear-free, greed-free world. There is enough for every nation's need but not enough for every nation's greed.

" 'A nation's surest defense is the life and gratitude of her neighbors. The people of the nations will support to the utmost those statesmen who shall seek in this spirit to avert catastrophe and build that peace without bitterness which all men desire.' ...

"Already as a result of this move for moral re-armament America is dotted with demonstration centers of a new kin@ of iiving. In one village, a quarrel which split the town has gone through the moral re-armament of its citizens. In a factory, a union leader is working to spread this spirit among the men. In a business, the men meet every morning to find God's orders for the day. That business healed a nasty strike dead-lock a few weeks ago. A family in a small midwestern town brought new confidence to the town which has completely changed the unemployment situation.

"A farmer, Rufus Brett, who is a part of the moral re-armament army, puts it thus: 'The most important things about a farm isn't crops and barns and cattle. No sir. Msst

important on our farm is to be in touch with God. That makes us good neighbors and good citizens too. When we took God into partnership on that basis, then we found we had much sense about planting, haying, and buying and selling. We are a lot happier on the farm since we found moral re-armament. It's put us back in the scheme of national service."

"Moral re-armament means that a new army is being raised up of ordinary folks from farm and factory who are applying in home, community, and nation those simple truths

p24
\\

we all learned at our mother's knees. It is a question of we ourselves living out those principles of honesty, purity, unselfishness and love which we have always wanted to see the other fellow practice. As enough of us take the lead and start on this basis we will give America a new pattern of thinking and living."

Accompanying this article is a photograph of leaders of moral re-armament at a meeting in Los Angeles. Shown in the picture are the following: Will Hays, czar of the movies; Dr. Frank Buchman; Louis Mayer of Metro-Goldwyn-Mayer; George Eastman, former president of the Los Angeles Chamber of Commerce; Miss Janette MacDonald, actress. and James Roosevelt.

It is folly to deny that moral re-armament is not anti-Christ in spirit. It is the kind of thing that will usher in the beast of Revelation thirteen. The three principal objectives of the program are as follows: (1) Permanent peace between individuals and nation; (2) Make the world's wealth and work available to all but for exploitation by none; (3) Create a new culture and bring advent of "The Golden Age."

Buchman says: "Moral re-armament is the policy of the good neighbor. It is a world network of hate-free, fear-free, greed-free people. Moral re-armament speaks across the frontiers and across barriers of class, race and conflicting political systems. These men and women have sworn an enduring pact with God and with each other to bring their nations into the master pattern of a new world order. If we live and spread moral re-armament everywhere, we may yet enjoy and celebrate the outbreak of peace."

The Oxford Group movement spawned the idea of moral re-armament. It was in September 1938 at the movement's world assembly in Interloken, Switzerland, where the program was initiated. Therefore, the moving principle behind moral re-armament is determined by the character of its creator.

In his masterful book, "The Conflict of Christianity With Its Counterfeits," Dr. W. B. Riley charges that the Oxford commission is Bible-less-that it is a perversion of Christianity.

p25
\\

He suggests that to have given it the name "Oxford movement" was unquestionably a stroke of genius. The reason for this view, he writes, is that the Oxford University is world-famed and looked upon as a place of intellectual illumination. Perhaps, it is not merely coincidental that the greatest number of followers are among the so-called cultural groups and intelligentsia.

"The Oxford edition of the Bible has carried that name into the uttermost parts of the earth, and to darkest regions of heathenism itself. The output of the Oxford Press has unquestionably carried spiritual light to the ends of creation. How worldly-wise, then, was the use of this prefix to the name of the movement," says Dr. Riley. He continues: "It arises, also, at a time when its popularity is practically assured! Just as the atheists of the world were feeling out in every direction to find something upon which to rest their philosophy of life when Charles Darwin gave to their dying cause "Evolution" and thereby secured a further temporary lease for their existence; so Modernism has become so inert, and even its administration of evangelical machinery so paralyzed that for some years now it has been looking in every direction for some method of galvanizing its corpse which would at least create the impression that it was living still!

"This, the Oxford Movement provides. Unitarian ministers are heartily commending it; modernist ministers are opening their pulpits to it; and those churches which have been brought to a state of spiritual death by hypnotizing D. D.'s are hailing the apostles of this 'another gospel' with joy!"

We are taking the liberty of quoting extensively from Dr. Riley's book, because we believe it is the best analysis that has been written on the subject. Since the nature of a beast is the same in the cub as in the parent, moral re-armament, the child of Oxfordism, comes in for like indictment.

"The Oxford commission is a perversion of Christianity. Captain James A. Campbell, president of the Bible League of England-the most orthodox organization known to that

p26
\\

country-makes this exact charge against the movement 'Tested by the infallible Word of God,' he maintains, "it is an utter failure.' He charges it with having a 'lavender water' view of sin. He declares that it is utterly indifferent to the whole fact of sin as against God; and that while certain specified sins are confessed one to another, 'repentance toward God and faith toward our Lord Jesus Christ are not mentioned nor have ruin, redemption, regeneration, any place.

"Instead of considering man as being 'dead in trespasses and sins,' Buchman insists that in each man there is a divine spark that needs only to be kindled; and by the processes of the 'five C's, he may remake himself-which, as Dr. A. C. Gaebelien remarks, is 'another gospel' to such an extent that 'Christ is dead in vain.'

"To me, however, the great danger from this Movement consists in three or four facts, all of which grow out of one false phase in its philosophy, namely the so-called 'Quiet Hour.' In this 'Quiet Hour' the mind is supposed to be vacant so that the Spirit of God may come in and dictate its thoughts. Our first answer to that proposition is that just as the devil finds work for idle hands, so he has abundant suggestions for idle minds.

"The natural fruit of this philosophy is the claim made for Buchman-that he is so Spirit-guided that his every word is dictated by the Holy Ghost; a claim which is in direct contradiction to John's plain declaration concerning the completeness of the Bible as a rule for faith and practice (Revela-

tion 22:18-19).

"This is a man-pleasing gospel! That fact is stamped upon its very face. Its appeal to those Modernistic ministers who have worked their way into professorships and principle pulpits; its constant courting of the richest class in society; its use of their drawing-rooms for their social hilarious and mutual confession meetings; its parade in full dress (so far removed from the simple, plain costume and attire of Christ and His apostles)-these are all a clear indication of its appeal to human pleasure. As Dr. F. C. Atkinson of Cambridge has said: 'The movement is respectable in the wrong sense.' It

p27

\\

has secured the approval of such men as William James, Sherwood Eddy and others of like mind, who, as Dr. Gaebelein remarks, are 'men who as to the Gospel of Jesus Christ, redemption by the blood, and salvation by the cross, are deniers.'.. I

"It is a sorry counterfeit of Christianity. (It is Judaism). It departs from it in its view of sin: it departs from it in its idea of regeneration; it departs from it in its teaching concerning the Holy Spirit; it departs from it in its view of Bible inspiration; it departs from it in its practical rejection of the blood; it departs from it in making the confessional a matter of mutual unbosoming instead of a penitent acknowledgement to the Great High Priest; and it departs from it in supposing that when one has told his sins to the group, he has secured the forgiveness and favor of God!

"Wright Hay of England says: 'Non-Biblical! That ought to be enough for every one who has the privilege of living in a land Biblicized to the extent that ours is. Any movement that appears upon the scene as a religious movement and is non-Biblical is a movement that joins issue with the God of our salvation.'

"Dr. Burgess said: 'Christianity must be Scripture Christianity; Christian worship must be Scriptural worship; Christian zeal must be Scriptural zeal; so that, let a man have ever such sublime knowledge and such burning zeal, yet, if it be not according 'to the law and to the testimony, there is no light in him.'

" 'To say, "It's upon my conscience; it's upon my spirit; I find much comfort and much sweetness in religion"-this is nothing, for all false religions can and do say this. But hast thou the Word of God to warrant thee? Doth that justify thee? All things else are but an empty shadow!" A counterfeit!"

("The Counterfeit of Christianity" by Dr. W. B. Riley
First Baptist Church. Minneapolis, Minn. Price .50 cents.)

p28

\\

CHAPTER IV WORLD COUNCIL OF CHURCHES

As far back as the year 1928, press dispatches and magazine articles faithfully recorded the trend of world cooperation of Protestant denominations. The drift has now become so pronounced that if a local pastor protests against these humanly-invented schemes of unification, he is immediately choked into silence by the powers that be. A paragraph

from an article which appeared in the now defunct Literary Digest of September 1928 shows how the forces were beginning to work:

"The new program for world-wide spiritual cooperation adopted by the International Council at Jerusalem in the spring may be considered as revolutionary in the ecclesiastical world as is the program outlined by the League of Nations in the political world. Among the subjects discussed on the Mount of Olives were the race problem, the rights of minorities, the protection of children and women in industry, the relation between weak and strong nations, the land question, intellectual and spiritual cooperation, relation between church and state, and various other phases of world peace." I

At the same meeting, one of the speakers is reported to have said: "We are trying the impossible in offering to save the individual and leaving the social structure pagan." This seems to reflect the attitude of the leaders in the idea of religious unity. The supernatural aspects of the Gospel are ignored; the leaders agree upon humanistic objectives. Instead of pointing men to the Son of God, modern religious chiefs audaciously declare their social gospel will usher in a reign of universal peace. This boast reminds the Bible student of the prophecy which reads, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Thessalonians 5:3.

This trend is called the "ecumenical movement." The term is frequently used in the official literature of the World

p29
\\

Council of Churches. It is a word which comes from the Greek, meaning "the whole inhabited world," or "the whole household of faith." This world movement has been in the process of development for a number of years. Specific instances of federation are cited in a treatise by Dr. Henry Smith Leiper, prominent figure in the World Council:

"That the movement has not been without its direct effect upon the life of the Church, we realize when we see that in China, sixteen denominations have actually joined together in an United Church, and that in India seven denominations are becoming the United Church of South India. In Persia, Japan and parts of Africa there have been other mergers.

"In England all the various kinds of Methodists have united and there is on foot a proposal for the merging of all non-Roman Churches into one with branches corresponding to the existing denominations. In Canada, Presbyterians, Congregationalists and Methodists came together into the United Church. In France they have practically completed unifications which will reduce the number of Evangelical Churches there from five to two.

"In the United States the Evangelical Church and the Reformed Church have merged, so have the Congregational and Christian, and three great hodies of Methodism are becoming one this year. At a recent Convention of the Protestant Episcopal Church it was unanimously voted to seek unity with Presbyterians at the earliest possible date ... Thus the United States, Canada, England, Switzerland, France, Holland, Czechoslovakia and many other countries have effective national Federal Councils."

The history of the ecumenical movement dates back to 1910. The World Missionary Conference was held in Edinburgh, Scotland, and according to World Council chroniclers, out of this meeting there developed in the minds of certain ecclesiastical leaders, the idea of two approaches to unity on the part of the churches.

The first approach involved the relation of the churches to each other internally. The second approach involved the

p30
\\

activities of the churches jointly in facing the world.

The World Conference on Life and Work, meeting in Stockholm, Sweden, in the year 1925, was concerned with the second approach. The World Conference on Faith and Order, held in Lausanne, Switzerland, in the year 1927, was concerned with the first approach.

When plans for the World Council of Churches were formulated, provision was made for the continuance of the Life and Work, Faith and Order movements. In this connection, one official of the Council says, "If we look at it from the organization angle, the new plan means simply that two ecumenical bodies which feel the need of more collaboration unite to form one more inclusive body, within the framework of which each will continue to perform its own peculiar task."

It is within range of possibility to suppose that this gigantic world ecclesiastical structure is the one anticipated by the Patmos writer in Revelation 13:11. "And I beheld another beast coming up out of the (ecclesiastical) earth; and he had two horns like a lamb, and he spake as a dragon."

We are able to discern the fact that the rise of this movement fits into the prophetic pattern. The two horns which John saw on the head of the lamb-beast remind us of the two ecumenical bodies within the World Council-the Life and Work, and Faith and Order movements. If these deductions are accurate, the ecumenical movements will eventually be personified in an individual, a world religious dictator whom John declared would be the false prophet. There can be no question but that we are approaching the Tribulation period.

THIS question naturally comes to mind: what effect has the present war in Europe had on the trend toward uniting the religions of the world?

While it is true that, since the outbreak of the war, some deliberations planned to promote international religious alliances were postponed, yet students of the Word know that it will in no way retard the trend but, on the contrary, hasten it. The fulfillment of Bible prophecy is never thwarted by what

p31
\\

man regards as an unfavorable crisis. The fact is that upon the outcome of the present war, the beast system of Antichrist and his false prophet will gain foothold. The world church movement, now in process of formation, will receive wings after the smoke has cleared away from the battlements of Europe.

That is why we find authorities on interdenominational activities writing as follows: "Though the world was thrown

into further unrcst by the European war, there exists a new degree of unity among Protestants and among spiritual leaders of Christians and Jews."

Moreover, certain international movements have not allowed the war to interfere with their annual conferences. One such example is the World Alliance for International Friendship through the Churches, a movement working toward an objective similar to that of the World Council of Churches. Several months after the war started. this organization met in New York for their annual parley, and adopted a ten-point program as a goal for study and action in the churches. "Despite the present spread of war, we hold to our faith in the possibility of a new and better world order," the statement read.

Included in the program urged upon the churches were the following points: "Work for adequate peace machinery as a necessary pre-requisite to international order and security and stress the duty of the United States to cooperate in making such machinery effective." ... Continue and strengthen the work of the churches to further international goodwill and to maintain their universal fellowship. Encourage and strengthen the faith of the people in the continued possibilities of a peaceful world, and urge upon them a deeper dedication to the struggle and sacrifice necessary to that end."

Most significant of all evidence, however, is the fact that the provisional committee of the World Council of Churches prepared a memorandum dealing with church activities designed to end war and giving a summary of tasks confronted by them under actual war conditions. This indicates that the

p32
\\

war has not put a damper on the motivating force behind the organization. According to one source of authority, a statement was also drawn up to accompany the memorandum. Both were sent to high government officials responsible for handling interdenominational problems and the international churches throughout the world. The letter said, in part: "In transmitting this memorandum, we act in view of the commission we have received to carry forward the work of the Universal Christian Council for Life and Work.

The memorandum was drawn up to define and clarify, and to apply to the present situation the resolutions stated. It was divided into three sections setting forth (1) "the principles on which Christian action in the realm of political and international life may be based; (2) an attempt to define the basic moral principles derived from Christianity which should govern the life of States and to apply them to concrete needs, with a discussion of some causes of the present disorder; and (3) to deal with the tasks of the churches."

The factors listed by the committee, as the cause of the present international crisis, recognized the separate claims of each of the major powers. The more important ones were indicated as follows: "Great social changes caused by the industrial revolution, creating new economic relationships between nations and consequent political mal-adjustments; the new claims of Germany and Italy to full equality with the other chief western nations in a system of Great Powers of a consequent disadvantage in competition; and the character which they had become members later than their rivals, with of the Great Power system itself.

"Among more recent causes might be mentioned: the World War itself, its results, and the divergence of judgments as to its origins; the manner and spirit in which the Peace Treaties were drawn up; the failure adequately to adjust the provision of the treaties while yet goodwill and the spirit of international cooperation would thereby have been improved."

Now you may be sure that whatever power arises supreme out of the present conflict, whether it be Britian or the so-called new order of the Axis, it will find a friend in the World

p33
\\

Council of Churches, which will reorient its policies to fit the political pattern, and thus assure continuation of its aims and purposes.

IT remained for two important world conferences held in the British Isles in 1937 to produce tangible results in the direction of a World Council of Churches. The World Conference on Church, Community and State was held in Oxford, July 12 to 2-commonly referred to as the "Oxford Conference." On August 3, the World Conference on Faith and Order assembled in Edinburgl, Scotland, for a fifteen-day meet-commonly referred to as the "Edinburgh Conference."

Delegates to the Oxford Conference first assernbled in Sheldonian Theatre, one of the traditional buildings of the famed university, but were later transferred to the Town Hall. A total of eight hundred conferees were said to have attended the sessions.

The Edinbugh Conference met in the Assembly Hall of the Church of Scotland. Among the delegates in attendance from the United States were Dr. Edgar DeWitt Jones, at that time president of the Federal Council of the Churches of Christ in America, and Dr. Francis J. McConnel, Bishop of the Methodist Episcopal Church.

A quotation from an official report of the conferences discloses the significance with which the proposal of a World Council of Churches was regarded: "The Conference reached a high point of vision in the action looking toward a World Council of Churches. Both gatherings approved in principle of the plan for such an organization; and a Commiitee of Fourteen was appointed to bring it into being.

"This Council will be representative of the Christian churches of the world; and will carry on the present work of the Universal Christian Council and the Conference on Faith and Order in addition to other responsibilities which will be entrusted to it."

The Committee of Fourteen, comprising seven members from the two ecumenical bodies, met in London on August 19,

p34
\\

1937. The Archbishop of York, Dr. Temple, acted as chairman. The Committee decided to call a provisional conference to be held in Utrecht, Holland, in May 1938. The Utrecht meeting produced two definite things-a draft Constitution for the World Council and a plan of "ad interim activity pending the first Assembly of the Council as provided for in the Constitution."

The Constitution of the World Council of Churches is a very interesting document. The doctrinal position of the World Council is nebulous. Its deception in this regard is not unlike that of the Federal Council of Churches whose leaders deny the fundamentals of the faith and attach new meanings to old doctrinal terms. For instance, a liberal minister says: "I believe Jesus Christ was divine in the sense all men are divine."

There is positively no reference in the entire Constitution or official literature to the matter of Christ's Virgin Birth, Blood Atonement, Resurrection, the Fall of Man, the fact of Sin, the doctrine of the New Birth, Punishment and Rewards, the Second Coming of Christ or any other distinctly Christian fundamental.

Concerning this matter, one official spokesman for the Council says: "Theologically speaking, the basis is probably not the best that could be found. It has, however, played a considerable role in the history of the ecumenical movement since its earliest beginnings and has the merit of pointing definitely toward the central movements in our Christian faith."

The functions of the World Council as outlined in the Constitution are as follows:

- (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- (2) To facilitate common action by the Churches.
- (3) To promote cooperation in study.
- (4) To promote the growth of ecumenical consciousness in the members of all Churches.
- (5) To establish relations with denominational federations world-wide scope and with other ecumenical movements.

p35
\\

- (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

A thoughtful examination of the authority clause of the Constitution discloses an effective weapon for herding the religious masses into line: "The World Council shall offer counsel and provide opportunity of united action in matters of common interest. It may take action on behalf of Constituent Churches in such matters as one or more of them may commit to it. It shall have authority to call regional and world conferences on specific subjects as occasion may require. The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the Constituent Churches."

The intricate mechanism of the World Council is similar to the Federal Council of the United States. If the assumed superiority, egotism and bully methods of the latter are an indication, the former will develop into a tyrannical religious autocrat, thundering the church policies of the world, ruining those who may dare to question the infallibility of her decrees

The organic structure is in the form of a pyramid . . . a labyrinth of representative bodies, assemblies, committees, etc-the brain cell of the monstrosity being the all-powerful, self-propagating Executive Committee. A memorandum from an official source says: "The World Council of Churches brings together, in common faith and work, the Churches of the world. Its field is the globe. Already there are fifty-five

church bodies which have accepted membership in the new Council. Many others are actively cooperating, pending official action by their authoritative bodies."

Christian people whose respective churches are affiliated with the Federal Council, will be interested in knowing that it recognizes the World Council as the agency through which its department on "Relations With Churches Abroad" functions ... and to that end contributes \$6000 annually to the World Council budget. Non-Christian racial and religious groups are known to be financial supporters of the Federal Council.

p36
\\

One writer has audaciously claimed for the World Council the distinction of being the channel for the action of the Holy Spirit in the church of the twentieth century. This statement is sheer blasphemy and compares favorably with a recent article in the Bernarr Macfadden magazine to the effect that if Christ was to return to earth today, He would go immediately to the New York headquarters of the Federal Council for orders on how to proceed with His work. Leaders of the movement affirm they are unctio[n]ized by Him and that He directs organizational affairs. This may be noted in an official report, which says:

"As a result of three days of conference and prayer (July 8-10, 1937), at Westfield College in which all participants felt that they had experienced the guidance of the Holy Spirit in an unusual degree, a preliminary sketch for a world council of Churches was made for submission to the Oxford and the Edinburgh Conferences."

Such claim, originating from sources of religious harlotry, becomes significant in view of the fact that the work of the Holy Spirit shall be counterfeited by the false prophet during the closing period of this age. The Apostle Paul said in his description of our times, announcing the appearances of the Antichrist: "Whose coming is after the working of Satan with all the deceivableness of unrighteousness in them that perish because they receive not the love of the truth that they might be saved, and for this cause God shall send them strong delusion that they might believe a lie."

Modern ecclesiastical leaders profess belief in prayer. However, one is prompted to question if their form of prayer represents the spontaneous cry of the heart. The prayers of one ecumenical movement are made up in printed form to be read. The prayer for a new World Order reads as follows:

"O Lord Jesus Christ, who biddest thy Church to bring all men to thyself and to make all mankind one family in thee, make clear to each one of us her part in the task. Fire our minds with a vision of a more perfect society on earth in which justice and right, peace and brotherhood shall reign according

p37
\\

to thy will; and help us, each one, O Lord, to do our part, that thy will may be done on earth as it is in heaven. Amen."

Is not this the subtle, deceptive language of the false prophet?

Dr. W. A. Visser 'T Hooft is general secretary of the World

Council. In an official pamphlet entitled, "What Is the World Council of Churches?" he defines the aims as follows:

"The Council is to be a Council of churches and not merely a center of coordination of ecclesiastical activities or clearing house for ecclesiastical information, and its main *raison d' etre* can therefore be no other than that it helps the churches to become more truly the church.... We may therefore not pretend that the Council is the *Una Sancta*, but we may claim that it is an expression of our common conviction that we must witness together to the reality of the *Una Sancta* and seek together for it."

The Latin term, "*Una Sancta*," means "one universal church." Christians may thus readily discern that the spirit of ecclesiastical Babylon is assuming tangible form. We are approaching that very hour of Tribulation. The harlot woman will soon appear, but her doom is certain! "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come and even now is it in the world." ... I John 4:3.

The Bible-believing Christian cannot cooperate in any manner with this world movement. II John 1:11 says: "He that biddeth him Godspeed is partaker of his evil deeds." This is a momentous hour for Christendom. It is a time for sober reflection! God's people should live in an atmosphere pregnant with prayer ... otherwise the magnetism of the satanic social gospel will draw many into the cesspool of end-time deception.

\\
end
\\