in Kerala, for the Reds are approximately 30 per cent of the population. They were voted into power and for two years they ruled, until utter confusion brought about their downfall. All the Christians and leaders in the St. Thomas Evangelical Church fought it, but some of the leaders of the Mar Thoma Church favored it. In the early days, even the Metropolitan himself advised the people to vote for the Communists and give them a chance. He spoke of what they call "Christian Communism," and as a result some of the youth of the church joined the Communist Party.

After the New Delhi meeting of the WCC, Archbishop Nikodim himself visited Kerala, and he admitted, in a press conference, that the church is not free in Russia. This was in direct contradiction to his testimony given to the World Council itself that the church is fully free, that there is no interference from the State whatsoever.

The World Council of Churches is losing ground in India. As the facts reach the people there is consternation.

Difficulties

Among the heroes of the faith who will go down in the history of the new reformation are four leaders. These men were "excommunicated." Their great offense was that they started Bible study classes, organized a fellowship for the evangelical faith. This was declared to be divisive. These men were excommunicated — forbidden to take Communion, thrown out of the church. This helped bring things to a head, and we are confident that the Mar Thoma leaders had no idea that a schism of such proportions would materialize.

The names of these brethren who have suffered for the Word of God, and for the testimony of Jesus Christ are: the Rt. Rev. P. John Verghese (now a bishop), the Rev. P. I. Mathai, the Rev. C. M. Varguhese, and the Rev. K. O. John.

The Church of South India has joined in recognizing this excommunication, and will not recognize marriages performed by these clergymen. The marriage problem has become one of the most serious sanctions against the brethren and the members of the St. Thomas Church.

The Metropolitan has forbidden the members of the Mar Thoma Church to marry their sons or daughters to members of the St. Thomas Evangelical Church. In one school a teacher who stood with the St. Thomas Evangelical Church was fired and a Hindu was hired in his place.

The problem of burial also has become a sanction against the separatists. There are no public burial grounds. The churches have their cemeteries nestled about their buildings. Since the separation, the Mar Thoma group has forbidden the burial of any bodies belonging to separtists within the grounds. Family units cannot receive the bodies of those who have died since the separation. Cemeteries about the new churches are being established as quickly as possible. We were told of one case where the police were called out to forbid a burial in a church ground because the person who died had joined the St. Thomas Evangelical Church. All of this has taken place under the leadership of a president of the World Council of Churches. He was that in 1961 until the World Council met in New Delhi, November 18 to December 5, 1961.

Love, brotherhood, tolerance — there is little place for such words in the vocabulary of these ecumenists for the "heretics" of separation. The great heresy of the day is not a repudiation of the Word of God or a denial of the faith. It is the refusal to accept the inclusive church and to help build the ecumenical world church system.

Charges Answered

Another important and significant development was that the January issue of the official publication of the Mar Thoma Church discussed in its first article a gentleman by the name of Carl McIntire. No reference whatsoever was made to the International Council of Christian Churches. It was McIntire! He had been to New Delhi. His main business, according to the article, was to blacken, "putting tar on the WCC." The article proceeded to say, "I understand he is coming in contact with some organizations." He knew that St. Thomas Church leaders had been in New Delhi. Apparently, word had gotten around that they had had contact with the leaders of the ICCC. The article continues, "He goes around saying the WCC is under Communist leadership. It is the duty of the WCC to take all churches, to the Roman Catholic Church. Those who do not believe the Bible are the leaders of the Council. This is the method of his propaganda, and yet orthodox churches and evangelical churches and many other denominations come in large numbers to take membership in the Council."

In our last great rally before we left, in one of the new churches, we had our interpreter read in full this statement with reference to Dr. McIntire. We explained that the writer of the article was the one who raised the question and had said these things about us; therefore, we were perfectly in order to deal with his accusations. We pointed out that his attack had been made upon us before we had even come to the country. In regard to the three things which it was alleged that Dr. McIntire has been engaged in, we proceeded to say that it was true that there were leaders in the WCC who did not accept the Bible as the only infallible rule of faith and practice or as the sole authority. We then presented the evidence of the Archbishop of Canterbury. This was devastating. No man can believe the Bible and teach that the record of Adam and Eve is a parable. No man can believe the Bible and teach that belief in the virgin birth of Christ is not necessary. No man can believe the Bible and teach that there will be present-day atheists in Heaven. All present were duly convinced. They indicated it by a show of hands.

In regard to the other charge that the World Council is seeking to take the churches back to the Roman Catholic Church, we insisted that that accusation is true. We wanted them to understand that we had made it and then we proceeded to quote from various leaders of the ecumenical movement to the effect that the ultimate goal of the World Council of Churches is a reunion with the Roman Catholic Church.

The ecumenical movement cannot deny the statements of their own leaders. How the Metropolitan thought that he could get by with a statement of this nature we do not know, but it certainly did boomerang and in a very direct manner.

As to the statement in regard to the Communists, we insisted that the World Council of Churches was following the Communist line when it advocated "peaceful coexistence," and then we pointed out the various Communists who are active on its central committee, including Archbishop Nikodim, as well as Josef L. Hromadka. This was not blackening, this was not putting "tar on the WCC." This was simply explaining to the Christian public the things that the WCC stands for and what the WCC is actually doing.

It may be said that the World Council of Churches has presented itself so clearly and unmistakably, especially since the New Delhi Assembly, that there is no excuse for the evangelicals remaining a part of it. As to the issue of Communism — Nikodim was there. On the issue of Roman Catholicism — the one-world church is to include all, even Rome. On the issue of belief in the Bible — those who place tradition alongside of the Bible have already been received into its membership. The Greek Catholic Churches do this!

"Having Done All . . . Stand"

Those who would stand for the Word of God — only Scripture, only faith, only grace — must do so today at great cost. The Christians of Kerala have shown the way. It is the way of separation. It is the way of a glorious reformation in the twentieth century. One cannot see the people in the fields, under the palm trees, in their arbors, worshiping in homes, without thinking of the Reformation in the hills of Scotland 400 years ago — the same faith, a similar action, a glorious deliverance, and above everything else an abounding joy. The 25,000 may be only the beginning. It is estimated that more than twice that many are sympathetic. The total membership of the church is something over 200,000.

The one outstanding characteristic of these dear saints at Kerala is their love and liberty. They love Christ. They are free. They are now building, evangelizing, preaching, testifying, contending. The church in Kerala, the St. Thomas Evangelical Church, is a true Christian Church and it carries today an unsullied banner, clean and pure, and it has joined hands with other churches of similar experience in the glorious fellowship of the International Council of Christian Churches. The Spirit of the Lord hath done this!

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