

Good Friday afternoon, New South Family. Welcome to the latest issue of the Weekly Word.

-----**The Critical**-----

**Announcements**

- 1) **We're trying a new format here**, just to see how this works. If you'd prefer to return to the simpler e-mail format, just say so. Is anyone reading this? Do I really want to know? ☺
- 2) **New South Conference Website** Well, check it out...I've put quite a bit of work into this site this past week. It's not done yet, but it's coming together: <http://fmcnewsouth.org/>
- 3) **History and Polity Class** A reminder of the upcoming Free Methodist History and Polity Class...FM H&P is necessary for ordination and really a great way to understand Free Methodist history and the ways and whys of our denomination.

Cost is \$150.00 to the instructor (Dr. Craig Saunders.)

Details:

Friday, February 7, 2020 - 6-9 p.m.

Saturday, February 8, 2020 - 8 a.m. - 4 p.m.

Friday, February 21, 2020 - 6-9 p.m.

Saturday, February 22, 2020 - 8 a.m. - 4 p.m.

Saturday, March 7, 2020 - 8 a.m. - 3 p.m.

Wilmore FMC, Room B103

Sign up by e-mail to me – [newsouthsuper@gmail.com](mailto:newsouthsuper@gmail.com)

A deposit of \$75.00 due by January 1, then the balance due on the first day of class.

- 4) **Installation of Chris Robershaw at Irvine** This past Wednesday, I was privileged to officially install Chris as pastor of our Irvine church. We had a great meal together, and then the service, and then a BOA meeting. It was so good to be there with the church. Please keep Irvine and Chris and his family – Katherine, his wife, and their children, Jean and Cadence, in your prayers.

- 5) **Wayne Hunter** Tomorrow is the memorial service for Rev. Wayne Hunter, who passed on to Glory (or as the Salvationists say, "was promoted to Glory" earlier this week. Wayne was an elder in our conference (ordained in 1985) and served with excellence in several FM congregations through the years. In recent years, he took a position with Broadway United Methodist in Bowling Green. Would you keep Melinda, his wife, in your prayers in these days. District Leader (and friend of Wayne's) Scott Clark will represent the conference at his memorial service, and the conference sent a bouquet of flowers in his memory. Obituary:

<http://www.jckirbyandson.com/obituary/Harold-Wayne-Hunter/Bowling-Green-Kentucky/1862480>

**Church of the Week:** Fountain Square Ministries in Bowling Green – please keep Pastors Roger and Deb Ryan and their church family in your prayers this week.

**Conference Calendar**

November 22:	MEG South Meeting - Bowling Green
December 11-14:	Daryl at Superintendents' Retreat
February __:	Strategy Day

February 7:	FM History and Polity class begins
March 20:	District Leaders – Wilmore, 2:00 – 5:00 p.m.
March 20:	BOA – Wilmore, 6:00 – 10:00 p.m.
March 21:	MEG/MAC – Wilmore, 8:00 a.m. - noon
May 29-30:	New South Annual Conference, Oakdale Christian Academy
June 15-20:	NSC Teen Camp
June 11-14:	NSC Family Camp
June 22-26:	NSC Kids’ Camp
September 23-25	New Room Conference, Nashville, TN

And now...

-----**The Important**-----

**Resources, Articles and Attachments**

- 1) I would love to know all the conference elders' birthdays. If you have not already done so, please send your birthday (no need for the year if you prefer) to Timothy at the conference office ([newsouthconference@gmail.com](mailto:newsouthconference@gmail.com)). You can also send him praises and prayer requests that would be relevant to the conference and he'll pass those along in the FOCUS.
- 2) Below is an article entitled “What Lenin Said About Christians.” You may find it interesting!
- 3) Also below is the latest update from the Free Methodist (Marston) Historical Center.
- 4) Finally, I’ve I hope you have a great, great Thanksgiving. Paul (the apostle – ha) says we should be thankful in all circumstances. That’s hard to do sometimes, yet with this command comes the promise that God is with us. Even in trying times, God is there. Maybe the blessing of difficult times is the fact that they push us closer to Him.

I’m thankful for the ways each of you reading this serves God’s Kingdom. Thank you for your prayers for one another, for your sacrificial service, and for all the ways you give for the sake of Jesus.

**Job Openings**

We will have some things to announce about both McMinnville and Gallatin in the near future, but in the meantime, keep praying for these societies.

**This Week's Passage, Quote and Joke**

**Passage:** This week I’ll be speaking on Hell. On the week of Thanksgiving? No, not really. I’m speaking on Gratitude and Thanksgiving, and how a heart of gratitude naturally leads to spoken thanksgiving. Psalm 100 is my text. On Sunday night in Wilmore, we’ll have our annual Thanksgiving dinner. If you’re close by, welcome!

**Quote:** “We do not want merely to see beauty...we want something else which can hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it.” ~ C.S. Lewis, *Transposition & Other Addresses*

**Joke:**

A Pastor in Florida lamented that it was very difficult to get his message across to his congregation. "It's so beautiful here in the winter," he said, "that heaven doesn't interest them. And it's so hot here in the summer that hell doesn't scare them."



In Thanksgiving, let us praise Him.

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## What Lenin said about Christians and socialism

🕒 September 17, 2019    👤 Paul G. Kengor"

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“If someone calls it socialism,” said Rev. William Barber at the August meeting of the Democratic National Committee, “then we must compel them to acknowledge that the Bible must then promote socialism, because Jesus offered free health care to everyone, and he never charged a leper a co-pay.”

[Barber’s statement](#) brought secular progressives to their feet in thunderous applause. That included DNC chair Tom Perez, who says that democratic socialists like Congresswoman Alexandria Ocasio-Cortez represent “the future of our party.” That’s a party once headed by men like John F. Kennedy, who warned of the “fanaticism and fury”—the “ruthless, godless tyranny”—of the “communist conspiracy.”

Describing the U.S. Constitution and the Bible as “socialist documents,” the Rev. Barber exhorted the faithful: “If you want to have a moral debate, bring it on, baby!”

A moral debate on socialism and Christianity, pastor? Sure, let’s have it.

But there’s no need to pick on Rev. Barber. He’s interchangeable with any number of “social justice” proponents on the Religious Left. His statement actually pales to what was published in the Jesuit-run *America* magazine a few weeks ago—a stunning [piece](#) titled “The Catholic Case for Communism.” The column, which was written by an *America* staff writer named Dean Dettloff, came with a [defense and explanation](#) by *America*’s editor-in-chief, Fr. Matt Malone, S.J., called “Why we published an essay sympathetic to communism.”

The spectacle prompted one reader to comment, “What will *America* publish next, ‘The Catholic Case for Atheism’? or ‘The Catholic Case for Satanism’?”

That’s no laughing matter. The Roman Catholic Church in the 1937 encyclical *Divini Redemptoris* [referred to communism](#) as a “satanic scourge,” a “truly diabolical” instrument of the “sons of darkness.”

Can you imagine a publication in 2019 defending such an ideology? What did communism produce in the interim, between 1937 and 2019? Only 100 million corpses or so.

But back to this democratic-socialism infatuation by many on the modern Religious Left. I dealt with this not long ago in a recent piece [laying out](#) at length what the Catholic Church has taught about socialism and even its alleged more “democratic” variants. Here, too, this article could run thousands of words with endless examples, including some from the very founders of socialism, Marxism, Marxism-Leninism, and past democratic socialists and Social Democrats refuting this stuff. Socialism is, in Marxist theory, the final transitional step to communism.

Here today, I'll offer merely a snapshot from Vladimir Lenin himself—who, for the record, was a Social Democrat. Yes, you heard that right. The Communist Party of the Soviet Union began life in 1898 as the Russian Social Democratic Labor Party. In 1903, at the party's 2nd Congress, Lenin, Trotsky, and Stalin split their Bolshevik faction from their rival Mensheviks. The Bolsheviks were self-professed Social Democrats.

And what did Lenin say about religion? “Religion is opium for the people,” [wrote Lenin in December 1905](#), echoing his hero, Karl Marx. “Religion is a sort of spiritual booze.” That was a mild assessment from a man who wrote that “there is nothing more abominable than religion,” and “all worship of a divinity is a necrophilia.” Yes, *necrophilia*.

Sticking to this 1905 statement, Lenin saw socialism as incompatible with religious belief: “Everyone must be absolutely free to... be an atheist, which every socialist is, as a rule.” He declared: “Complete separation of Church and State is what the socialist proletariat demands of the modern state and the modern church.” Sounding like a 21st-century secular progressive in America, Lenin insisted that “religion must be declared a private affair.”

Of course, once Lenin and his Bolsheviks took over a decade later, they refused to tolerate religion even as a private affair. In fact, even in that 1905 letter, Lenin conceded as much: “We demand that religion be held a private affair so far as the state is concerned. But by no means can we consider religion a private affair so far as our Party is concerned.” In his Soviet state, the Party was the supreme, infallible authority, and the Communist Party of the Soviet Union would relentlessly pursue what Mikhail Gorbachev called “a wholesale war on religion.”

Lenin continued, stating that in order “to combat the religious fog... we founded our association, the Russian Social-Democratic Labor Party, precisely for such a struggle against every religious bamboozling of the workers.” Lenin wanted a political system “cleansed of medieval mildew.” He wanted to halt “the religious humbugging of mankind.”

Other examples from Lenin? I could go on and on. These are tame examples taken from a decade prior to when Lenin came to power and began murdering by the thousands. This is the restrained Lenin. Still, one can see the absolute repudiation of religion *vis-à-vis* communism, socialism, and democratic socialism.

Four years later, in May of 1909, [Lenin repeated](#): “Religion is the opium of the people—this dictum by Marx is the cornerstone of the whole Marxist outlook on religion.” Here, Lenin was writing explicitly on behalf of fellow “Social Democrats.” What he wrote is worth quoting at length, given what our Christian “democratic socialist” brethren now assert:

It is the absolute duty of Social-Democrats to make a public statement of their attitude towards religion. Social-Democracy bases its whole world-outlook on scientific socialism, i.e., Marxism. The philosophical basis of Marxism, as Marx and Engels repeatedly declared, is dialectical materialism—a materialism which is absolutely atheistic and positively hostile to all religion... Marxism has always regarded all modern religions and churches, and each and every religious organization, as instruments of bourgeois reaction that serve to defend exploitation and to befuddle the working class...

Marxism is materialism. As such, it is as relentlessly hostile to religion... We must combat religion—that is the ABC of *all* materialism, and consequently of Marxism. But Marxism is not a materialism which has stopped at the ABC. Marxism goes further. It says: We must *know how* to combat religion.

This combat must be waged in order to reverse religion's hold on the “backward sections of the town proletariat”—that is, the town idiots.

Could a pastor (perhaps the Rev. Barber) or a priest who subscribes to *America* magazine be a fellow Social Democrat and member of the Party? Apparently, even in Lenin's day, a peculiar priest or two must have occasionally considered hooking up with Lenin and his Social Democrats. Lenin himself reflected on the absurd thought:

The question is often brought up whether a priest can be a member of the Social-Democratic Party or not, and this question is usually answered in an unqualified affirmative, the experience of the European Social-Democratic parties being cited as evidence. But this experience was the result, not only of the application of the Marxist doctrine to the workers' movement, but also of the special historical conditions in Western Europe which are absent in Russia... so that an unqualified affirmative answer in this case is incorrect.

It cannot be asserted once and for all that priests cannot be members of the Social-Democratic Party; but neither can the reverse rule be laid down. If a priest comes to us to take part in our common political work and conscientiously performs Party duties, without opposing the program of the Party, he may be allowed to join the ranks of the Social-Democrats; for the contradiction between the spirit and principles of our program and the religious convictions of the priest would in such circumstances be something that concerned him alone, his own private contradiction... But, of course, such a case might be a rare exception even in Western Europe, while in Russia it is altogether improbable. And if, for example, a priest joined the Social-Democratic Party and made it his chief and almost sole work actively to propagate religious views in the Party, it would unquestionably have to expel him from its ranks.

If a left-wing priest was foolish enough to join the Party, Lenin and the boys would accept his help (Lenin is infamous for allegedly referring to such people as "useful idiots"). But if the strange priest ever tried to share his faith with the fellas, well, he would be shown the door and the boot.

Lenin knew better. So, too, did Marx: "Communism begins where atheism begins," he asserted.

Once the Bolsheviks took over Russia, atheism was required of Party officials. Any lingering religious sentiment by the Party member must be purged. This was likewise true for the American communist apparatchiks. "Many workers join the Communist Party who still have some religious scruples, or religious ideas," conceded William Z. Foster, head of the Communist Party U.S.A., in testimony to Congress, "but a worker who will join the Communist Party, who understands the elementary principles of the Communist Party, must necessarily be in the process of liquidating his religious beliefs and, if he still has any lingerings when he joins the Party, he will soon get rid of them."

This is why religious people generally have historically understood communism and socialism to be antithetical to religion: the communists and socialists told us they were.

I know that some Religious Left Christians will take issue with this article focusing on the likes of Lenin and William Z. Foster. Fair enough. But that's my focus here in this article (just one of numerous I've written on socialism and communism), and it isn't irrelevant. These things have been thought about for a long time. This isn't new.

This is crucial history that the modern Religious Left surely doesn't know, no doubt because it was never learned. Our universities have failed to teach this material, instead criticizing *anti*-communism and *anti*-socialism. We are now reaping what we've sown. You know you're in spiritual darkness when not even the religious can be counted on to refute the anti-religiousness of communism and socialism.

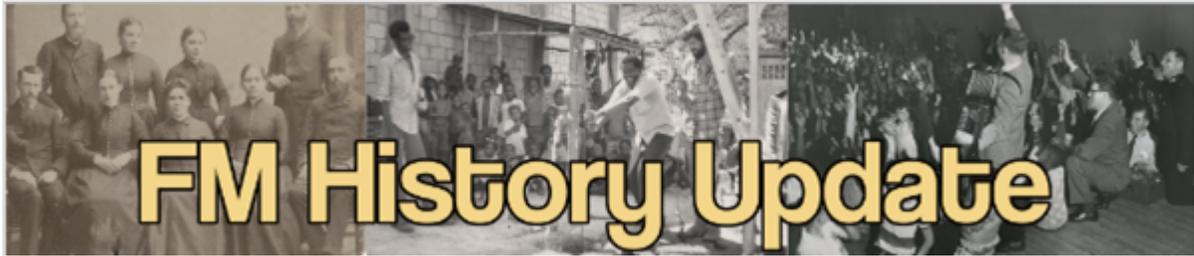
 About the Author

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About [Paul G. Kengor](#)

Dr. Paul Kengor is professor of political science and chief academic fellow of the Institute for Faith and Freedom at Grove City College. ""



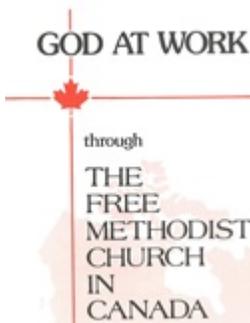
## More Stories from the FM Timeline



\* In the early 1860s, E.P. Hart was discouraged at not being met by anyone at a Michigan train station. His wife called out, "While there's a track, I'll never go back, but go on at the risk of my all." With those words and the will to move forward, revival spread across southern Michigan, reaching Spring Arbor in winter 1870. Hart established Spring Arbor Seminary (now Spring Arbor University) in 1873 near the site of a former Potawatomi Indian village on property formerly belonging to a Free Will Baptist school. The Marston Center offers Dr. Jon Kulaga's work, which utilized the Free Methodist archives, on E. P. Hart for purchase through the Light and Life Bookstore [here](#). Providing resources for scholarly books is one way we help tell the story of Free Methodism. Partner with us for future work on #GivingTuesday.



E.P. Hart



FM Church in Canada

\* By 1874 Over the Northern Border Canadian readers of the Earnest Christian expressed interest in Free Methodism. Roberts

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## Get Involved

- Volunteer
- Become a Member of the Free Methodist Historical Society
- **Give**
- Join our mailing list to receive the Free Methodist Historical Society Newsletter by emailing us at: [history@fmcusa.org](mailto:history@fmcusa.org).

## Christmas Season Sale!

sent pioneer evangelist and church planter Charles Sage. The Canada church was organized by Roberts at Galt, Ontario, in 1880. By 1920, the growing Canadian church began publishing its own magazine. Read more about the origins of the Canadian Free Methodist Church by downloading [“The Battle was The Lord’s: a History of the Free Methodist Church.”](#)

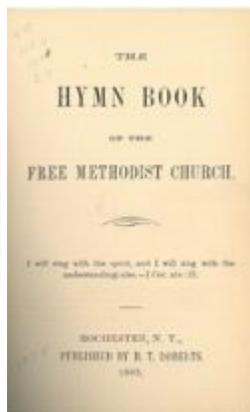
Making works available for those outside the United States is a part of our mission and you can partner with us on #GivingTuesday as we continue our global reach!

\* Homes for needy children and the aged were established by Free Methodists in New York, Illinois, then Kansas (1908). The first of many such facilities across the nation, they showed the hands-on compassion of Free Methodism. In the mid 1930s the FM children’s home in Woodstock, Illinois gained notoriety because of it’s singing mouse. Read more about the story in the [Summer newsletter](#) of the Marston Historical Society. Help us mine our treasure trove to pass our stories to the next generation. #GivingTuesday.

\* When Pastor and Mrs. E.F. and Phoebe Ward sensed a call to pioneer mission work in south-central India, the early FM “Missionary Society” was focused solely on North American expansion. The Wards left with little more than the blessing of their local Illinois conference, living on the edge of faith for life’s necessities. In 1874, the society’s name was changed to “General Missionary Board” and its function enlarged. In 1885, the denomination sent its first overseas appointee, Louisa Ranf, to India. Five years later, she became the first Free Methodist missionary to die in service. She was fatally burned when a kerosene lamp overturned during a church meeting. It was said in Carrie Burritt’s “Story of Fifty Years” that “Sacrifice and devotion marked her daily life” and that she was mourned by those in all faith communities of the area. We are honored to help future generations remember such sacrifices. #GivingTuesday.

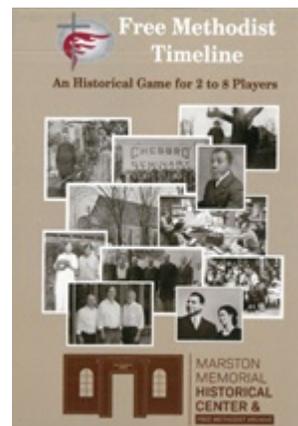


Wards in India



1885 Hymnal

\* The first FM hymnal was published. Congregations sang acapella because of the founders’ 1860 ban on instruments and choirs, originally intended to promote “freedom in worship” and to correct the Methodist Episcopal excesses of hired choirs and



Purchase your copy of the FM Timeline card game. A great way to spend quality time with the family. This year [Light + Life Bookstore](#) is having a monumental sale. Starting Friday, November 29 until Saturday, December 21, customers can get specific products at reduced prices. There is also a 10% discount off the total purchase price during this time.

## Visit Our New Webpage

Along with the rest of the FMCUSA, Historical has a new webpage. You can visit it [here](#).

## Stop in to Visit Us

Monday-Friday 8:30AM-5:00PM

Our address is 770 N High School Rd, Indianapolis, IN 46214.

Click [here](#) for directions.

musicians. Thanks to generous donations and our archivist's work you can hear some of the hymns sung on Light and Life Hour such as "[O For A Thousand Tongues](#)" which was the first hymn in many editions of the Free Methodist Hymnal. Be a part of the many ways we preserve our Free Methodist past on #GivingTuesday.

\* A publishing house for FM literature began, printing valuable resources, such as "Arnold's Commentary" (1894-1980), fully graded Sunday school curriculum, and the Aldersgate Biblical Series. Read more about the dedication of the building [here](#). The publishing house is in a long line of Free Methodist commitment to evangelizing and equipping those inside and outside the church. With much of the published works of the Free Methodist church in our collections we are honored to help carry on the legacy. Partner with us on #GivingTuesday.



Inside FM Publishing House

This year's #GivingTuesday is a matching grant! For those who give to our #LibraryRedesign on #GivingTuesday up to \$2500 will be matched dollar for dollar. You can give [here](#).  
#GivingTuesday #MarstonCenter

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