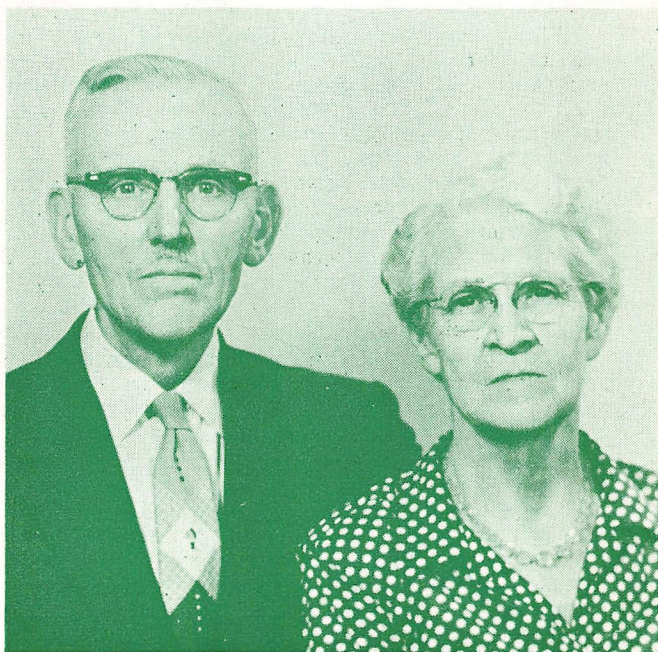


"... Hereby know we the Spirit of truth and the Spirit of error"

The
DISCERNER



MR. & MRS.
DIVERS

VOLUME II NUMBER 7

2. Cover Photo
3. Cost of Contending for the Faith
8. Building a Modern Tower of Babel
10. Faceless
16. Pertinent Questions and Answers

JULY — SEPTEMBER 1957

The DISCERNER

Price \$1.00 for 7 issues; \$1.50 for 12 issues;
15 cents a copy

Copyright 1957 by Religion Analysis Service, Inc.
902 Hennepin Avenue, Minneapolis 3, Minnesota
Printed in the United States

EDITORIAL COMMITTEE

John E. Dahlin, Chairman

R. F. McIlInay

Robert C. Nelson

Herbert V. Caneday

Ruth E. Phillips

INTRODUCING MR. AND MRS. DIVERS

On the cover page we have featured our faithful workers in the office, who have put in 3½ years of service at our headquarters located at 902 Hennepin Ave., Minneapolis, Minn. It was with reluctance they consented to have this introduction to our readers. In my wide field of service as pastor, teacher, evangelist, and lecturer, I do not recall ever meeting a couple more devoted to a certain work than the Divers. Not only have they served our agency well these years, but they have done it without any financial remuneration whatever. They have not even charged us for the expense incurred in coming to the office daily.

This remarkable record of service is almost unmatched, I think, and it has been possible only because of an intense interest in the work we are doing in counteracting false cults through literature and our Discerner. Financially they have been able to do this, since they are pensioned from the public school system of our city and state, in which they served as teachers for many years. Very few people under similar circumstances, however, would give their full time to a cause without any remuneration, other than satisfaction in being helpful to a great many people. In relation to our work, I think of them as a kind of Priscilla and Aquila, who were continually helpful to the Apostle. This past year's work has been exceptionally heavy, due to an accelerated amount of orders as well as a growing correspondence, to say nothing of the tedious work in maintaining the records of all transactions.

No one connected with Religion Analysis Service, Inc., is receiving any remuneration for helpful work in our behalf, but none has given anything comparable to the time devoted to this cause by the Divers.

Without the services of this couple, we simply would not have been able to do the work and service now rendered to the public. I want you to realize, were their services terminated, we would face very real problems at our office. They have reached retirement age several years ago, and should have daily help at the headquarters. You who are friends of this cause might well remember our work with gifts, and especially now as a response or expression of appreciation for the unmatched service of love rendered us by the Divers. God will bless you and honor such a response.

Ours is a unique work indeed. In recent months we have had commendation from people in humble as well as those in higher stations of leadership for the work we are doing.

This issue of the Discerner has unusually important articles, and they are also very timely for such a day as this. Read each one, and order several copies for your friends and acquaintances. Be sure to continue your subscription and keep posted regarding the operation of these many false cults of our time.

Sincerely in Him,

—John E. Dahlin, President of the Board,
and Editor

The Cost of Contending for The Faith

By Dr. William McCarrell

Contending is Biblical

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love" (I Cor. 16: 13, 14 R.V.).

No one can reasonably question that the Bible exhorts, even commands, saved ones to contend for all Bible truth and the faith once delivered unto the saints. God's Word literally teems with admonitions and directives as to His people doing so. The oft-quoted:

"Beloved . . . I . . . exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3), merely helps climax a stream of similar teaching extending from Genesis through Revelation. Practically every God-pleasing servant described in the Bible so contended. The line that pleased God from Abel to Noah so served God. The flood was God's judgment upon the opposition. Moses devoted forty years in a stupendous endeavor to counteract unbelief by leading Israel into obedience to God's revealed truth. Joshua's final exhortation (Joshua 24) was an endeavor to keep Israel and its coming generations obeying (contending for) God's Word. Three hundred years of Israel's history is covered in the Book of Judges. Seven great apostasies occur and each time those who honor God and are used of God as Judges were so blessed because they battled for maintenance of Bible truth through the obedience of God's people. The ten tribes of Israel (II Kings 17) went into captivity under Assyria be-

cause of failure in this respect. Two tribes of Judah later went into captivity under Babylon for the same reason. Elijah's ministry revolved about contending for the faith, God's revealed truth. Practically every outstanding prophet in the Old Testament is there for similar reason. Christ certainly contended for the faith (Matt. 23). The apostles sacrificed their lives to do so. Paul's final (death-chamber) message to Timothy can be outlined around the theme of contending for the faith. The four chapters of II Timothy set forth 175 helps for Christians to so live, witness and serve as to counteract apostasy. John's being exiled to the Isle of Patmos was caused by his contending for the faith. Revelation, the consummation book of the Bible, teems with instructions, exhortations and demonstrations to strengthen such contending.

Contending By Bible Characters

Abel contended at the cost of his life. Elijah was pursued, fed by ravens, and forced to share the widow's meagre fare while his life hung in balance because he contended for God's truth versus Baalism. Jeremiah, the weeping prophet, was imprisoned and suffered attempts upon his life through starvation, being cast into a pit of quicksand, and in other ways because he contended for the faith. Contending caused Daniel's three companions to be cast into the burning fiery furnace. Daniel was placed in the lions' den for the same reason. In summing up contending for the faith (God's truth)

by Old Testament characters, Scripture states:

“And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; *(of whom the world was not worthy:)* they wandered in deserts, and in mountains, and in dens and caves of the earth” (Hebrews 11: 32-38).

Jesus Christ was crucified, not by common people who heard him gladly, neither by publicans, nor the woman out of whom he cast seven demons, nor by the thief saved on Golgotha, but by the unsaved, apostate religious leaders of His day because He was God’s truth (John 14:6) and contended for it by teaching, ministry and life. The majority of the apostles paid for their contending by martyrdom, Stephen by being stoned to death (Acts 7:54-60), and the Apostle John by being exiled on the Isle of Patmos. Had they not

contended for God’s revealed truth, their experience would have been far different. The price the Apostle Paul paid was to be misunderstood, misrepresented, slandered, threatened with continuous riots, starvation, imprisonments, receiving of hundreds of stripes, beatings with rods, being stoned, perils on every hand, attempts upon his life, being made the offscouring of society, and martyrdom by beheading. He suffered the loss of all things because he contended earnestly for the faith once delivered unto the saints. The 144,000 Tribulation saints, and possibly numberless others, will die for the same reason during the Tribulation under the Antichrist. Moses and Elijah, brought back from the saved world in order to contend for the faith once delivered, will be put to death by the Antichrist and their bodies lie in the streets of Jerusalem (Rev. 11). This summary partially describes the price exacted for contending for the faith.

Contending Throughout Church History

At the close of the first century all Apostles but John had died as martyrs. Then followed the second and third centuries, during which the Roman Empire endeavored to abolish Christianity with violence. Many outstanding instances of suffering, martyrdom and victory occurred. Polycarp, Bishop of Smyrna, before being burned at the stake, was offered release, if he would recant. He replied, “Sixty and three years have I served Him, and He has done me nothing but good. Why should I deny Him now?” About 98 A.D. Simian, Bishop of Jerusalem, was crucified. About 115 A.D. Ignatius was cast

to the lions. Justin Martyr was martyred in Rome. History tells of the terrible suffering of Pontius, a lad sixteen years of age; also of Blandina, a maiden slave, who, after being tortured from morning until evening and asked to recant, replied, "A Christian cannot recognize sin."

Christ foretold ten days of suffering which was marvelously fulfilled (Rev. 2:10). A day can mean twenty-four hours, a number of years, such as "Abraham's day," or a thousand years, such as the "day of the Lord." Before the close of the third century ten attempts to blot out Christianity with violence were made. These attempts were associated with officially-issued edicts. These edicts continually attempted to force Christians to worship and place the State before Christ. Penalties for failure to obey varied. Christians refusing to obey edicts were threatened with loss of citizenship rights, confiscation of property, imprisonment, torture, and martyrdom. Millions suffered, rather than disobey God's Word. In Nero's reign, Christians were wrongly blamed for the burning of Rome. Covered with animals' skins, they were tortured to death by dogs. They were crucified. They were tarred and set afire as lamp posts to light the way for Nero's chariots.

The ten definite official attempts to blot out Christianity with violence occurred under the following Emperors:

Nero	64 A.D.
Domitian	81 A.D.
Trajan	98 A.D.
Adrian	177 A.D.
Severus	193 A.D.
Maximin	235 A.D.
Decius	249 A.D.

Valerian	254 A.D.
Amelius	270 A.D.
Diocletian	284 A.D.

At times Christians were killed until weapons dulled. So many were destroyed by ferocious lions that at times these animals, filled with human blood and flesh, refused to continue attack. Christians, before packed amphitheatres and surrounded by roaring lions, went to death with triumphant praying, singing, and testimony. Others were known to arise in balconies, declare faith in Christ, and ask the privilege of dying for Him. Their requests were granted at times by their being tossed over balconies into the arena. While millions died as martyrs, greater numbers, affected by Christian faithfulness and testimony even in death, were saved. It is written that a king, commanding a Christian to recant and give up Christ, said, "If you don't, I will banish you." The man smilingly answered, "You cannot banish me from Christ; He says, 'I will never leave thee, nor forsake thee.'" The king then angrily said, "I will confiscate your property." The Christian replied, "My treasures are laid up on high; you cannot get them." The king, in greater anger, said, "I will kill you." The Christian answered, "I have been dead with Christ to this world for forty years. My life is 'hid with Christ in God'; you cannot touch it." "What can you do with such a fanatic?" asked the king. Christians who yielded and denied their faith in Christ were called "*Lapsi*"; Christians standing firm for Christ were called "*Confessors*"; Christians who died were called "*Martyrs*".

Historic account of the rise and

development of the Roman Catholic system which developed in the dark ages and climaxed in the 15th Century is saturated with instances of Christians contending for the faith at fearful price. The history of the Waldensians, Moravians, Hugenots of France, the Scotch Covenanters, contents of Foxe's "Book of Martyrs", historic description of the work of John Knox, John Huss—Ridgley—Cramer being burned at the stake, Wyclif, Hugh Lattimer, Calvin, Luther, Zwingli, Melancthon, "The Life of William Penn", partially record the price paid for contending for the faith. These accounts are evidence that such contending is always accompanied by a price that tests. It determines success in God's sight. During the above-mentioned centuries, Islam, now Moslemism, arose. Its method of advance and fearful progress was chiefly through sword. Millions of Christians died for their faith.

*"They met the tyrant's brandish'd steel,
The lion's gory mane;
They bowed their necks, the death to feel:
Who follows in their train?"*

Present-day Contending

A much-used pastor in Chicago dropped into my study. In agony he covered his face with his hands. He said, "What can I do? My work is undermined in all directions." Apostate denominational leadership had used paid secretaries to infiltrate his congregation and cause trouble by spreading untruthful accusations and impressions.

The writer knows a splendidly educated, talented and successful pastor being forced from his church for loyalty to the faith.

Another acquaintance was demoted from his position as a Presbyterian preacher and his denominational standing. The congregation, after paying for a property, is battling today in highest courts of the land to guard it from being confiscated because of their stand for the faith.

The Broad Street Church of Philadelphia, with my friend Merrill MacPherson as pastor, stood for Bible convictions in 1936. Coming to worship one Sunday morning they found the key turned in the door and the congregation locked out on the street. The splendid, now functioning, Church of the Open Door in Philadelphia was organized by the locked-out group.

Dr. Laird of Wilmington, Delaware, sacrificed his ministerial standing, pension, parsonage, and the pastorate of a church of unusual strength (which was delighted with his ministry) through inconsistent action of denominational leadership. All was caused by his standing for his conscientious loyalty to God's Word.

Another pastor friend in Wisconsin was forced out for the same reason. Sacrifice of building and parsonage was the price he paid.

Another ministerial friend was used to place Bible preachers in twenty-eight pulpits in a northern state. Because of his stand for the faith he was prosecuted, demoted, his ministerial standing sacrificed. Friends believe his unexpected death was caused by the treatment received.

A brother of close acquaintance in Michigan, the father of five children, sacrificed salary, parsonage, and pastorate to contend for the

faith. God has signally honored him and his work.

1957 church history in America and other countries can produce hundreds, possibly thousands, of instances of congregations, Christians, and preachers who are paying a testing, severe price for obedience to God's Word. But, thank God, the country is also saturated with instances in which God has richly blessed and is effectively using those who triumph in the test, pay the price, and stand.

The writer sat beside a basketball coach at a Wheaton College game. He heard a player who had played in a losing game say to the coach, "Coach, I am not asking your opinion as to whether I played well or not, I only want to know, do you feel I did my best—fought hard?" The coach encouragingly replied, "Yes, son, you did your best." The boy was comforted, thus helped. Saved ones will be judged for their works when Jesus comes. Everyone will be examined as to whether or not he has so witnessed, lived, and served as to hear Christ say, ". . . Well done . . . good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:21).

Contending Price

The price of contending is paid in proportion that separation from apostasy is practised. Spurgeon said, "The most effective testimony against apostasy is separation from it." This is God's Bible method in contending for the faith. Paying the price of contending will call for reconciliation to:

1. Sacrificing popularity.
2. Willingness to be unpopular.
3. Willingness to be misunder-

stood, misrepresented, wrongly accused, slandered.

4. Willingness to be criticized, belittled, and mocked.

5. Willingness to be classed as backward, lacking in education and learning.

6. Loss of prestige, pulpit and platform opportunities.

7. Possible sacrifice of pastoring a church.

8. Being branded as non-cooperative, even a trouble-maker.

9. Advancement in pastoral position and otherwise sacrificed.

10. Sacrifice of income and material comforts.

11. Sacrifice of pension, insurance schemes, material security.

12. Severance of fellowship with life-long friends, especially in the religious realm.

13. Testing in maintaining a Christ-honoring spirit of patience, prayer and spiritual love toward Christians who are biblically uninformed or dull, cold, compromising, even backslidden in their Christian state, also with *apostates* and subtle sinful *apostate* opposition.

14. Testing as to patiently waiting for God to honor biblical witnessing, living and service.

15. Determination to obey God's Word though all others disobey; to be true to Christ whether one's stand is ever justified before mankind or not.

16. Trust the outcome to the faithfulness of a faithful God.

17. Witness, live, and serve in the light of Christ's coming Bema-seat judgment for works (I Cor. 3:11-15).

18. By God's grace continually practice the courage of Athanasius, who while contending for the Deity of Christ and the Trinity of the Godhead through resisting the Arian Unitarian error of early

Christian centuries, refused to compromise though appealed to do so by Emperor Theodocius. Theodocius, in bitterness of spirit, said, "Do you not realize that all the world is against you?" Athanasius, realizing that the foundations of Christianity were at stake in the controversy concerning Bible truth and the Christian faith, replied to the Emperor, "Then I am against all the world."

19. A contending price will be continuous vigilance.

20. It will call for such Bible study as to enable one to know God's truth; discern error; and expose subtle, destructive teachings. Such a stand will demand a consistent, sacrificial life in order to strengthen the message.

A most effective means of counteracting apostasy and contending for the faith is an exemplary life, also the building of a constructive Christian work. Opposition cannot meet nor overcome such procedure. Such procedure is impossible apart from an unselfish spirit, service not motivated by income, personal gain, nor future security. Such contending demands service saturated with prayer, teaching of God's Word, witnessing for Christ, and bulwarked by Holy-Spirit-controlled life and service. These were the God-given and enabled methods of the Church in the Book of Acts. They will never be improved upon.

Contending Encouragement

The writer exchanged religious popularity for belittlement and scoffing in order to contend for the faith. Refusing denominational income help, his ministry began with an income (not guaranteed) of \$5.00 a week. Well-known townspeople referred to him as a "nut", "ignoramus". His ordination was

opposed by state and national denominational leaders. The work he has pastored for 45 years began with two men keeping the church open to maintain a little Sunday School. The building was minus proper sidewalks; clapboards and shingles were loose; it had not been painted for twelve years; plaster was off some of the lathing in the auditorium. What joy was experienced in paying the price! What happy compensation today!

While speaking to one of the best-known Bible Institute presidents and pastors of this country, I reminded him that if men such as he and myself preached God's Word to God's people and then would not pay the price involved in obeying God's Word as to separation from apostasy, that God would set us on the shelf. He agreed. I furthermore reminded that both of us in our younger ministerial days knew men who were giants for God but became pygmies because after they had taught God's people as mentioned above, they would not pay the price involved in popularity, prestige, platform and pulpit opportunities, offerings and salary to contend for the faith once delivered unto the saints. He again agreed.

The greatest Christian servant from among mankind, the Apostle Paul, when facing earthly departure, said, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). May every saved one realize that such testimony is impossible apart from contending for the faith once delivered unto the saints (Jude 3). May they, by appropriating Christ's all-sufficient grace (II Cor. 12:9), so live and serve their Saviour as to merit such testimony.

Building a Modern Tower of Babel

By Prof. John E. Dahlin

A few centuries following the great flood, the descendants of Noah's sons, Ham, Shem, and Japheth settled on the plains of Shinar, East of Mt. Ararat, on which the ark had come to rest when the waters had subsided. It was here the people chose to centralize instead of filling up the earth as God had decreed.

The conduct of these ancient builders seems to be analogous to the program of our present-day churchianity. Those early builders tried to circumvent God's world order for they said, "Let us build . . . Let us make a name for ourselves . . ." In other words, they had no desire to seek God's guidance and instructions. The very same spirit seems to dominate the ecclesiastical forces of our time. It truly can be said that the present-day ecumenical movement is geared to bigness and a program of centralization. The purpose of God, however, for the church age is to bring the Gospel testimony to all people throughout the world. Instead of following this simple and effective procedure, the leaders of the World Council of Churches are committed to a program of building the kingdom through human ingenuity, or by means of a massive central organization.

One may notice also, the leaders of the Noachian generation sought to make a name for themselves, by erecting a massive tower whose pinnacle would reach up to heaven itself. In other words, they wanted to perpetuate or historify their accomplishments. Isn't this exactly

the primary objective of the World Council of Churches, namely, to make an extra-ordinary impact upon the world through an enormous concentration and unification of all the religious forces in Christendom? It is quite apparent that those who control the World Council of Churches, as well as Liberalism in general, are repudiating the thought which God desired to impart, namely, that His children should regard themselves as pilgrims and strangers on earth. Abraham early accepted this principle. The massive concentration and centralization program of the ancient builders in order to achieve human glory was displeasing to God then; it is just as objectionable to God now. International religious world federations contradict the New Testament blue-print of God in a Gospel witnessing and evangelization activity of the church of Jesus Christ.

The leading promoters of the World Council of Churches and the directors of the whole ecumenical movement are advocating a federation broad enough to include Protestants, Roman Catholics, and Jews. Indeed, this is the ultimate goal of some of the most influential leaders of the present-day ecclesiasticalism. Bishop Oxnam has widely proclaimed such a program. Unquestionably this will lead to the ultimate emergence of the harlot church depicted in the Book of Revelation. God's children are specifically urged to come out of such a federation of the latter days.

The massive structural activity of the ancient builders led to confusion and eventually to God's judgment. Never in the annals of church history has spiritual confusion been greater than at the present time. Even some evangelical groups are drawn into confusion brought about by clever ecclesiastical promoters. Unquestionably those who emphasize world church federation, denominationalism, and institutionalism are committed to a plan of changing our world order. The multiple agencies and commissions set up by the International Council of Churches have been assigned programs which are fantastic in scope. Nowhere in the Bible are we instructed or directed to spend our major efforts and energy in promoting economic justice humanitarianism, or comprehensive educational methods in order to bring about a new world order. God's original order was simple, precise, and clear. But the early builders made a supreme effort, however, to build a complex civilization independent of God. Modern churchianity also has introduced a program so vast or involved that it is bound to lead to ultimate chaos and destruction. Unfortunately this concentration of religious objectives of the World Council of Churches is bound to by-pass God's plan for this dispensation, namely to take out a people for His name by an effective as well as a simple program of witnessing. The preaching of the Gospel and the teaching ministry are simple New Testament means to advance the cause of Christ in the world. But, somehow, to men of pride and ambition, such a program seems entirely inadequate, and those adher-

ing to it are considered to be naive and unrealistic. The witnessing technique decreed by God is being abandoned and set aside for a kingdom-building goal. Denominations are fused. External unity and concentration are advocated in order to build the kingdom. It is the order of the day. A modern tower of Babel is being built. Over 175 million Protestants are already in the World Council of Churches embracing most of the denominations of today, especially the larger ones. A final union including Roman Catholics and Jews will make this modern tower of Babel complete so far as men's program can achieve its goal. With solemnity the last Book of the Bible depicts the judgment of the whole ecclesiastical system of the latter days. Just as surely as the first tower of Babel fell, so will the spiritual Babylon of the End-Time fall. The building program of the first Babel was cut short by divine judgment and confusion. God simply had to stop such a defiant program engineered by men who sought to circumvent His purpose in those early days. This will be repeated in the end-times. Ecclesiastical concentration in the latter days will end disastrously. All towers built by human arrogance and pride will fall. Men's efforts to secure a civilization by fantastic projects of concentration will fail.

God's people are urged to contend for the faith and to keep themselves unspotted before the world. This is a day when religion is being popularized. Separation from the world is sneered at, and on the other hand joining up with liberalism is not only tolerated but advocated by many who ought to

(Continued on page 18)

Faceless

Francis A. Schaeffer, from Switzerland,
Examines a Contemporary Trend

One of the peculiar marks of our day (a corollary of those other distinctive marks, purposelessness and unrelatedness) is the leveling out of all distinctions, the homogenizing of the human race. Perhaps it is the most distinctive mark of all.

The democracy which came into existence as a secondary result of Christianity, now without Christianity is reducing men to a faceless mass. We speak of the "firewood" aspect of materialistic communism, but it is doubtful whether this tendency is really more advanced in communist countries than is the faceless mass aspect in the materialistic, now non-Christian West.

There is a strong tendency to level out all distinctions and this is especially so in the world of religious thought. The only heterodox individual today tends to be the one who says that something is right and something else is wrong in "religion." Even the Americanized form of Roman Catholicism has had an impact in this direction on the *external* present face of Romanism so that no longer is it said quite so loudly that salvation is only in the Roman Catholic Church. Thus the new head of the Roman Catholic Church in England in his enthronement speech said that the error of communism was that it broke the unity of the human race, the brotherhood of

man. And on the negative side, Roman Catholic Priest-Professor Feeney of Boston has been relegated to oblivion and the late Cardinal Segura of Seville, Spain was placed in a Roman Catholic version of a concentration camp (compulsory life residence in a monastery) because they refused to conform to this tendency. In all this Rome provides a sensitive litmus paper to test how strong indeed is the contemporary tendency to be religiously respectable only as we consider all else to be respectable in the world of religious thought.

This tendency has vaccinated us at all levels.

In its war upon that form of atheistic materialism which has been espoused by communism, the United States State Department has built a practical foreign policy out of making all nations respectable which believe in "god." President Eisenhower's public radio appeal to Israel concerning sanctions is startling at this point, and constitutes a shaking reminder once more that the "practical" world stage has always been, and is, dominated by the actor's theological concepts. Here State Secretary Dulles' liberal theological concepts seem to bubble over into the world of power and gift diplomacy. If a nation "believes" in "god" it is respectable, regardless of what "god" means or if the word "believes" has any particular meaning. It is as though this nebulous "belief" in "god"

were synonymous with the Bible-believing, Christian basis which produced Northern European democracy as a secondary result of itself, therefore without blood baths.

Such a foreign policy is different from England's old, strenuously realistic policy which accepted as a necessary practical fact that these other religions existed in the world.

This is rather a foreign policy built on the view that the Etruscan-Roman god of the Pope, the god of the Hindus, the god of the Mohammedans, the liberal Protestant god and the Christian God are the same, and that "believing" in "him" can *now* be reasonably expected to produce a world-view which will approximate that which Christianity has historically produced.

This tendency to level out, make all religions respectable — the development of facelessness — is of course most obvious in the Protestant ecumenical movement. Roman Catholicism has been made respectable; she may join if she will. Greek Orthodoxy has been made respectable; she has already joined. Differences between Biblical Christianity and Romanism which existed at the time of the Reformation now have been made genteel—instead of a war they are reduced to a gentle debate. This debate is, of course, a bit more important than that over eating European style or American style. But seemingly the conflict exploded in violence during the Reformation only because the Reformation's moment of history was so crude. But this tendency to make everything religious respectable comes even nearer to us.

Groups of Biblical Christians

open the door wide to those who have always previously been considered sects. They are on this level made respectable, as the ecumenical movement has made the Greek Orthodox Church respectable. The question is not whether there may not be individual Christians in either the Greek Orthodox Church or these sects; of course there may be, and probably are numbers of them. The question is the system taught. The problem is that of the Truth or untruth of that which is basic, fundamental to the systems of certain sects, in contradistinction to that which is basic, fundamental to the truths of the Bible. Men may honestly differ as to what does and what does not constitute a violation of that which is involved in the basic, fundamental system of the Bible; but there has been a common evangelical doctrinal unity, based upon the teachings of the Bible, to which the sects have not previously seemed to conform. The tendency to make the sects respectable is an all too evident, continuing tendency of our day.

Martin Luther rejected on the right, Rome; and on the left he equally rejected the "enthusiast" forms of his day. Probably at a number of points he forgot to exhibit the love of God, and for this we must indeed say, "Luther, my brother in Christ and my brother in arms, you are wrong: the exhibition of the love of God is every bit as important as the exhibition of the holiness of God." But an exhibition of the love of God does not mean that Luther in his day or we in ours should have any part in the homogenizing process which destroys that glorious, objective, Biblical quality of historic

Christianity; which insists that some religious systems are religiously true and some religious systems are not true when measured against the basic facts of God's revealed truth. It is a remarkable phenomenon that so many of the sects suddenly want to be respectable, and that each seems to find some evangelicals who lend their names, their influence and their voices to bring about this result.

The making-respectable process by which the "church" conforms to the differentlessness of the world's insistence upon facelessness takes different forms. One can be the practical one—where known liberals are invited to take part in an evangelistic meeting in the *sincere* calculated risk that enough people will be converted in the large crowds ensuing to outweigh the problem of what to do with the converts. Or even the further *sincere* calculated risk that enough will be converted to go back to these liberals' churches and force them, by sheer weight of numbers of those now indwelt by the Holy Spirit, even to change their liberal theology. But though we must insist that these brothers in Christ are clearly sincere in taking this calculated risk, yet the faceless aspect, the fact that they are making the liberals respectable is also clearly there. When the internationally known liberal and the known "Bible-believing" Christian sit next to each other as equals on a common religious (as contrasted to a civic) platform, this objectively reduces their differences to an uninstructed world, and subjectively tends to reduce their differences in the Bible-believer's mind. This is not a problem of sincerity, nor of the love we owe to all those involved.

If we do not love them and do not speak about them in love, we have sinned. Nor is this problem related to any one country. The tendency of destroying distinctions on this practical level are found, for example, as much across the face of evangelical Europe as across evangelical United States.

This tendency of uniformity, of making all respectable, fans out to all levels. In both Europe and the United States, unproven scientific hypotheses are made respectable even before the exponents of those hypotheses claim that they are yet any more than unproven hypotheses. For some strange reason some in Europe feel called upon enthusiastically to unite the divine attribute of unchangeableness to the fact that radio-active material must deteriorate at a fixed flow always. Yet even the exponents of this scientific theory would not at present say that they have certainly exhausted all the possibilities of variations in that which so far rests as a formula on a screen behind which reality itself is as yet hidden.

Americans write books giving away to scientific hypotheses what has no need of being given away. This is not a matter of Bible-believing Christians' willingness to restudy their interpretations of the Bible when confronted by what they have good reason to accept as scientific fact. There must always be that willingness and desire on our part; for all truth is one. It rather seems to be a kind of mania to make the Christian circle bigger—as though, finding Biblical Christianity a shrinking minority in our modern Western world, we desperately feel that we must do something about it; so on a dozen

fronts we enlarge the circle to take in those who previously would not have been included.

It is as though the Apostle Paul, as he saw the storm signals run up indicating that persecution was imminent in the Roman Empire, had enlarged the circle to include some of those previously excluded, so that the minority aspect would be less evident. Probably the danger of doing this is greater to us than to St. Paul, for he was accustomed to being part of a minority in a world where not only the accepted religion but the civilization built on that religion were against him as an oppressing force.

In our day we in the Northern European culture can recall from history how Biblical Christianity was the force from which our civilization flowed; and it is not only humiliating but a bit frightening to find that we are a minority committed to the "heterodox" position which insists that all men are not one; that all religions are not equally true; that not even all those who use Christian terminology are really Christian; and that the hope of the human race does not lie in the human race but in a redeemed portion; and that redemption is not to be found in religion as such but in a certain form of religion which can be stated in terms comprehensible to the intellect in a creed; and that all other religion is in an ultimate sense just as bad as materialism when measured against the Absolute Truth of God. It would seem to me to be wise to count the cost in this situation, for Hitlerism, communism, Spain and Colombia have demonstrated that modern non-Christian man is not different from his forefathers—the more a unit is

united, and the larger the unit is which is united, the more serious it considers the heterodoxy of those who insist on lack of oneness.

And at the end of this process stands the ultimate in the increasing demand for oneness: the Antichrist with his completely united world.

That this is the Biblically revealed end of this era of man's history should warn us that St. Paul's problem in facing the total Roman civilization will at some future date be the Christian's problem in various forms. But the Apostle solved the problem as he was committed to the Holy Spirit, not by attempting to make the circle larger so that it could include those previously excluded by it, but by an understanding that the Christian's calling is to exhibit the love of God and the holiness of God with a clear presentation of the gospel, and thus see men come one by one into that exclusive circle which is marked "the kingdom of God's dear Son."

Perhaps the most far-reaching "making-respectable" now in process, on the part of those who have become spokesmen for a large section of evangelical Christianity, is the process of leveling out the differences between the historic Christian Faith and Transcendental Theology. The term Transcendental Theology includes several manifestations, with differences between themselves but with a basic heritage in a certain type of philosophic thought. The names which probably represent this transcendental philosophic-theologic thought best to us are: (1) Barth, with subdivisions (a) Barth, (b) Brunner, (c) Niebuhr; and (2) Lund Theology.

The Barth group in general

speaks from a Calvinistic background and with Calvinistic thought forms; the Lund Theology (from Sweden's Lund University Theological Faculty) in general speaks from a Lutheran background and with Lutheran thought-forms. But Barthianism does not really grow from Calvinism, nor does the Lund school really grow from Lutheranism. Both grow from a type of philosophic thought, transcendentalism, and each has then taken on either Calvinistic or Lutheran thought-forms and expressions, from a Calvinism and a Lutheranism which already had been ravished by humanism under the name of Higher Criticism or Liberalism. The result is Transcendental Calvinism and Lutheranism, influenced by the *now* popular "unrelated" concept of humanism.

In the work which the Lord has given us among students and others who come from across all of Europe, and to a lesser extent from many parts of the world, in our regular Bible classes in Switzerland and in Italy, and among those who come as visitors to L'abri here in the Swiss Alps, we see the results of the *now* popular unrelated concept of humanism in the thoughts and lives of the young thinkers who are our area of labor.

One thus sees the interplay and results of philosophic unrelatedness, popular (including moral) unrelatedness, and theological unrelatedness in a way which markedly exhibits the war aspect of the problem and makes one realize that this is no matter for a polite debating society. The brilliant young thinkers, in their quieter way, like Simone de Beauvoir in her noisier way, only

do not commit suicide "because perhaps one day (in a completely unrelated world) I will be happy again." The added parenthesis in the middle of this quote is mine, but it must be understood to be there or the quotation cannot be understood. These young thinkers are sexually promiscuous not because they are immoral, nor even because they are amoral; but because they are trying to find bottom in a bottomless pool of meaningless life.

But *equally*, there are the young theological students who have become agnostic, or to whom Christianity has become an aspirin pill, untrue but *subjectively* needed nonetheless, in the theological faculties where the Transcendental theologians reign. The older deterministic philosophers would not recognize these products of Transcendental Theology; but Kierkegaard and Jean-Paul Sartre would recognize them, for they are the unrelated ones who have simply arrived at a world of unrelatedness through the door marked "Transcendental Theology-philosophy" rather than that door marked "Transcendental Philosophy-t h e o l o g y." And the existentialist (consider Albert Camus) is a philosophic-theologian, for he presents a damned humanity—a humanity perpetually damned by a something which is not there; but if it were there, it would be startlingly similar to the god of Transcendental Theology-philosophy.

All these various Transcendental theologians have had, among our brothers in Christ in Europe and in the United States, those who have taken them on as one might take on a client. Quite properly these evangelicals have been care-

ful to be fair to these Transcendental theologians, for the love of God insists upon that. But it is often deeper than this—these Transcendental theologians are made respectable, the chasm of distinction between Transcendental Theology-philosophy and Christian theology is removed. The question is not whether the individual who is the Transcendental theologian is himself individually and personally a Christian. It is rather whether the system he has spun and which he teaches is Christian. It is the same problem we saw with the sects—it is not whether some individuals are Christians in the sects or whether these individual men are Christians who are Transcendental theologians. The problem is whether the system taught is Christian.

In Transcendental Theology there is a basic refrain, a basic theme, which is hauntingly reminiscent of the theme in both Roman Catholicism and Hindu-Buddhism. I have met many who have been products of Liberal Protestantism who are now Roman Catholic. When I ask why they became Roman Catholic almost all say something like this: "I like Rome's mysticism." By this I find they mean that in Rome one's intellectual life may be kept in one watertight compartment; but when life gets to be too much, and modern man is finding life very much too much, then one may leave his intellectual life outside and either literally or emotionally plunge into the dark mysticism of the Roman Catholic cathedral. Centuries ago Hindu-Buddhism devised the same escape route in the dark rock-caverns, and endless and even more labyrinth caverns of abstract thought. Thus,

in Rome and in Hindu-Buddhism, intellect and faith may be separated from each other. The world of the intellect is the absolute "here," the world of faith is the absolute "there."

In my work with Italian intellectuals, for example, I find that most of them are materialists—some holding the older, gross forms of materialism, some the new subtle forms built around the new understanding of the complications of the atom. In this latter form human life is considered to be the atom contemplating itself as a basic attribute of the atom itself—just as the interchange of mass and energy is considered a basic attribute of the atom itself. To these, religious faith has no meaning intellectually; in fact, to them it is a unique kind of blasphemy before the gods who are themselves to suggest that religion and intellect can dwell in the same area. But most of these do not shrink from saying that if faith strikes—rather as a lightning bolt that comes unasked—then, of course, "faith" is a very fine thing to have. Roman Catholicism does not reject this; its own system rather encourages such a concept. It is glad for those who plunge into its caverns as they are struck by modern man's need to escape, with intellect checked outside, as in a cloak room in another world, as a kind of split personality. Hindu-Buddhism has developed the same to a very sophisticated level. In Roman Catholicism and Hindu-Buddhism the feeling of awe is the point of contact. Anyone who has had touch with Transcendental Theology must feel that in Transcendental Theology he has seen all this before—as different in outward aspect as

Rome is from Hindu-Buddhism, but not different in inward basic viewpoint.

Another place where Transcendental Theology is hauntingly like a theme we have heard before, when we have known Roman Catholicism and Hindu-Buddhism, is in the use of myth. The miracle stories of the Middle Ages and the Hindu-Buddhistic miracle stories are basically one. In either case something is told which is miracle (or better, superstition). The ignorant believe these stories literally; but the initiated understand that they are truth; not that they ever happened, but they teach something which is very important as a truth. Without these miracle stories the systems of Rome and Hindu-Buddhism would not be understood. Thus the myth is not true, and yet it is true. Anyone who knows Transcendental Theology knows this thinking in regard to, for example, the first chapter of Genesis.

Thus the Transcendental Theological form of religion has at this point lost the distinctiveness of Christianity as the religion which operates in a historical world. The early chapters of Genesis, and the physical ascension of the resurrected and glorified, but historical, body of Jesus Christ into heaven (which heaven in this sense is not "there" at all, but "here") must to Transcendental Theologic-philosophic thought become what the myths of Roman Catholicism and the myths of Hindu-Buddhism are to Rome and Hindu-Buddhism.

And faith cannot be to the Transcendental theologian what faith was to St. Paul when he said (I Corinthians 15): "Write to those who saw Christ after He was raised from the dead (almost five hun-

dred are still alive), write to them, use your intellect to search out the facts in the space-time world, write to them or ask them face to face, and then in the broad daylight of history, choose!" Instead, faith becomes a blind leap into the dark in which the intellect is an absolutely foreign substance.

It is indeed not a question of answering the problem of the individual salvation or the lack of individual salvation of those who are world famous as Transcendental theologians—as with all men, that question is one which can only finally be judged by the individual involved and by God. Neither indeed is it a question of the fact that in *all* our distinctions we must exhibit the love of God as we speak either to men or about them. It is a question of making religious systems which are not Christian respectable to the evangelical world.

True Christianity is the total opposite of "facelessness", "all-the-same-ness", or "one-humanityness."

What is needed is the courage of the Early Church, under God and in the power of the indwelling Holy Spirit, to be different in the face of false religion and the civilization built on that false religion. And this quality of willingness to be different will be especially needed and precious in the cause of Christ as the mass uniformity of the end time unfolds.

That which is less than Christian as a system must not be accepted: it must be lovingly but clearly judged in the name of Christ. And yet our orthodoxy must be a living thing under the leadership of the Holy Spirit. Christianity's absoluteness is not to be confused with a static state. Thus the writers of the Westminster Confession of

Faith (I:VI) said, "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word."

It was dead orthodoxy, no longer knowing the moving of the Holy Spirit, and thus in thought and life less than Biblical Christianity, which was the seed ground for humanism's entrance into Christianity, first under the external form of Rome and later under the external form of "Liberal Protestantism." What is needed today is a commitment to revealed supernatural Christianity as it is sparkingly, uniquely different from, and revolutionarily against, all forms of simply philosophic and religious thought. And this means more than merely intellect, and more than merely intellectual scholarship stating and teaching the proper distinctive doctrines. It does mean this, but it also means a consistent supernaturalism wherein (rather than the "here," the "natural," being considered "here" and the "supernatural" being considered "there") both the "natural" and the "supernatural" are understood and taught to be a present reality in the present historic world; and then acting upon the reality of the universe as it really is, through faith moment by moment in our daily lives and in our Christian

activities.

It is thus that we are, and we exhibit, the absolute antithesis to both the "firewood" aspect of communism and the faceless aspect of the post-Christian West; for it is only as the finite individual has personal communion with the infinite, the personal God, that he has meaning.

—Copyright 1957 by HIS Magazine of IVCF (U.S.A.)
Reprinted by permission.

BUILDING A MODERN TOWER OF BABEL

(Continued on page 18)

know better. Never have the lines of demarcation between Christians and the world been so blurred as now. Fundamentalists are more and more vilified as being unbrotherly and contentious; liberals are held up as examples of graciousness and the exemplification of the spirit of Christ. Uncompromising evangelicalism will be a lonely road indeed as the final end-time period is reached. The bandwagon appeal seems irresistible. The modern stream-lined method is more generally accepted each day. Spiritual Babel is being built by Herculean efforts of those who find their hope in unification and centralization of religious activities in a massive world federation excluding none.

Men are not made religious by performing certain actions which are externally good, but they must first have righteous principles, and then they will not fail to perform virtuous actions.

—Martin Luther



ANNOUNCING

*some listings from our
price list on Contending*

1. The New Modernism (Neo-Orthodoxy) and the Bible
By Rev. Francis A. Schaeffer, 12 pages 10c
2. Peter Versus the Papacy
By Rev. Francis A. Schaeffer, 14 pages 5c
3. Hell — What the Bible Says About It
By Dr. John R. Rice, 40 pages 15c
4. The Case Against The Social Gospel
By Dr. Chester E. Tulga, 64 pages 35c
5. Neo-Orthodoxy. What It Is and What It Does
By Dr. Charles C. Ryrie, 62 pages 75c
6. The Bible Its Christ and Modernism
By Dr. T. J. McCrossan, 215 pages \$1.50
7. Scientific Rationalism And The Christian Faith
(A Psychoanalysis of Skeptics)
By Dr. R. F. Clark, 99 pages \$1.00
8. Is Jesus God? (An answer to infidels in the church
and out) By Dr. John R. Rice, 207 pages \$2.00
9. Bishop Strossmayer's Speech, (on the infallibility
of the Pope), 24 pages 15c
10. Was Peter A Pope
By Dr. Julius R. Mantey, 64 pages 60c
11. Which Religion? Romanism, Protestantism or Christ?
Dr. George Wells Arms, 48 pages 30c
12. Christian Science and The Bible Compared
By Dr. Thomas J. McCrossan, 64 pages 50c

RELIGION ANALYSIS SERVICE, INC.

902 Hennepin Avenue
Minneapolis 3, Minnesota

NON PROFIT ORG.

~~U. S. POSTAGE~~

~~PAID~~

Minneapolis, Minn
Permit No. 795

Return or Forwarding Postage Guaranteed—Form 3547 Requested

Pertinent Questions and Answers

*Rev. R. F. McIllnay, pastor Powderhorn Park Baptist Church,
Minneapolis*

Question—Can you suggest some ideas as to how a person may be more effective for the Lord? I am not thinking of any kind of full time service.

Answer—I wonder if some of your problems may be that you are looking for only those ways that show up in the public eye. First, you should read 2 Cor. 2:14-17 and 2 Cor. 4:1-7. Study these two passages very carefully for they will give you pure motive of heart and the right perspective in this whole matter of effectiveness for the Lord. One of the best "helps" I have ever found for witnessing is the little book, "Let's Go Fishing," by Dr. Walter Wilson.

Some practical suggestions concerning various areas in which you may be useful to the Lord may be gleaned from the Word of God. Did you ever notice what Paul said about the house of Stephanas in I Cor. 16:15? Here were some new Christians who had turned their home into a mission compound! So important is this that the apostle Paul calls the attention of the whole church to this type of ministry.

We have been so youth-minded in these last days that we have forgotten our older people. What a ministry there is among them! They need someone to write letters for them, to read to them, to do little business errands for them. If we would only buy up some of these opportunities we would find many doors open to us for witnessing to Christ.

This should give you a start or at least stimulate your thinking to go on in effectiveness for Him.

Pastor "Mac"