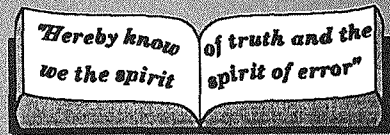


The Discerner



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EDITORIAL

By Dr. William A. BeVier

This issue of The Discerner presents a variety of subjects.

We begin with another article on the history of Religion Analysis Service as we celebrate our 50th year of ministry. The article in this issue focuses on the years 1951-1957.

This is followed by an article from the January-March 1957 Discerner by Herbert V. Caneday. Rev. Caneday was the first secretary of R.A.S. and is the senior member of the Board in terms of service. His article titled "Shades of Laodicean Apostasy!" is still relevant today.

We are presenting another research paper by a student at Northwestern College titled "Mormonism Today" by Heidi Ann Farrell. The subject is not the history or background of the Church of Latter Day Saints, but what is happening currently in the movement.

Dr. Douglas R. McLachlan, Pastor of Fourth Baptist Church in Minneapolis, has given us an incisive article contrasting Fundamentalism and Neo-evangelicalism. I suggest a careful reading of his thoughts. (The article will have to be continued in the next issue.)

We have included a short article by a long-time friend of R.A.S., Rev. John S. Ballentine, titled "Religious Left Liberal

Leaders." Its relevance is obvious in view of November's coming elections.

Two book reviews are included in this issue. We wish we had more space to present more of the many books being written today (though we are aware of Eccl. 12:12).

A review of our computer system revealed a need to upgrade it. Like "grandfather's clock" it "stopped short" one day recently. It was estimated we would need about \$2,000 above current giving to be able to make such a purchase. Many of you know the importance of a computer to an office today. We have been praying to the Lord to enable us to meet this need. Through His people He has responded and we gratefully report that within a few months the money is expected to be in hand to make this purchase.

For some time we have been advertising by several means for the provision of an Office Manager. We operate what is essentially a one-person office. Our basic need is for a person who is self-supporting either from retirement income or income raised by deputation or some combination, who is called to a ministry such as R.A.S. Complete knowledge about cults is not a requirement. This can be learned and our Board of Directors is local and available to be of help.

Please pray about this need of R.A.S. and our continuing need for financial support.

At our last meeting of the Board an election of officers for the coming year was conducted. The officers are as follows:

- William A. BeVier, President
- Ervin Ingebretson, Vice President
- David A. Cook, Secretary
- Harold C. Anderson, Treasurer

We want to express thanks to two of our senior Board members, Herbert Caneday and Anton Chryst, for their past services as our secretary and treasurer. Timothy Buege continues to serve as a member of our Editorial Committee.

FIFTY YEARS OF HISTORY (PART 2): WORK AND MINISTRY THROUGH THE EARLY YEARS

by JoAnn BeVier

After the new organization was named "Religion Analysis Service, Inc. (evangelical-denominationally unrelated)" there were people who were connected with R.A.S. from the beginning and stood out in their ministry to the organization. One was Miss Emma Belle Yourdon who served in many capacities. She was elected Financial Secretary, served on the Editorial Committee and managed the office. She also wrote an article on Religion Analysis Service for the "Northwestern Pilot" published by Northwestern Schools which was later printed as a promotional brochure.

The idealistic thrust of the organization was to be:

- lecturers (speakers and Bible teachers supplied to churches, conferences and other speaking engagements)
- writers (books, pamphlets, and manuscripts for publication critiqued and prepared for printing)
- publishers (pamphlets, tracts, and periodicals produced, advertised and distributed)
- booksellers (literature in all forms refuting false teachings, stocked and distributed).

These aspirations have not all been accomplished to this date even though they are worthy causes.

One emphasis was on the presentation of the work of R.A.S. at conferences on cults in area churches. The first responses to this were by Dr. Clearwaters and Dr. Murk, both pastors in the Minneapolis/St. Paul area. Advertising was also started and appeared first in The Voice magazine (official publication of the I.F.C.A.) in October 1947. R.A.S. still has an ad in this magazine.

On January 1, 1951, the location of the Religion Analysis Service office, which had been in the Lumber Exchange Building, was moved to the Hospitality House Christian Center at 902 Hennepin Avenue, in Minneapolis, Minnesota (R.A.S. has always been located in Minnesota). Neighbors in the building included the Hospitality House staff, the Lutheran Evangelistic Movement, and the Far Eastern Gospel Crusade (known then as FEGC and now as SEND, International).

Two Board of Reference members, Dr. Wm. L. Pettingill and Dr. Harry A. Ironside, had been "called home." All these details were

ncluded in a 14-page 5th year Executive Director's report by Dr. E. B. Jones.

These first years were ones of growing pains which included changes in staff, dealing with controversial doctrinal issues, lack of financial backing and disappointing developments which threatened the very existence of the fledgling organization. But in the Lord's providence, and in the words of E. B. Jones, the Executive Director:

You have heard that "the first hundred years are the hardest." I recall our second Annual Meeting, July 8, 1948, when a disconsolate little group of us were gathered on the top floor of the Hospitality House discussing the advisability of disbanding. He who upheld us, and withheld us from yielding to our discouragement then and often through these five lean years, will never fail us, but will provide, perhaps not for all our wants, but for every real need (Board Minutes, July 10, 1951).

In late 1951 Rev. E. B. Jones resigned from his position as Executive Director but was made Executive Secretary and continued as a member of the Board. An Executive Committee was to direct the work of the home office.

The finances were an issue of concern, both in being very limited and also in the record keeping of the moneys intrusted to R.A.S. Rev. John Ballentine was mentioned in the 6th Annual Meeting Minutes, 1952 (see Rev. Ballentine's "Memories of R.A.S." later in this article).

The DISCERNER (as it was then called in R.A.S. literature) was a 16-page quarterly at \$1.50 for 12 issues (three years). R.A.S. was represented by tables of literature at a number of organizational meetings such as the National Convention of Conservative Baptists, National Association of Evangelicals, Northwestern Schools, and the International Council of Christian Churches.

The year of 1954 was an eventful year for R.A.S. Miss Yourdon was hit by a careless driver and was out of the office from March until September. At the September meeting she was elected to the Board. Mr. and Mrs. Roy Divers (a Board member and his Wife) had filled in for Miss Yourdon in the office full time. It was at the close of this year that Professor John Dahlin was invited as a guest to a R.A.S. Board meeting. He was elected to the Board in 1955.

Miss Emma Belle Yourdon resigned in 1956 due to declining health and Miss Ruth Phillips was named to fill her place. Dr. J. Edwin Hartill (a Professor at Northwestern Schools) filled the place of Paul Hood (deceased) on the Board of Reference. Again a rethinking of the future and emphasis of R.A.S. was considered. A committee of Professor Dahlin, Mr. Peterson, and Rev. Caneday was appointed at the December 3, 1956 meeting to "re-study RAS." According to the Board minutes it was decided to:

- look for effective leadership,
- continue The DISCERNER quarterly,
- contact members of the Advisory Board and other writers to write articles for The DISCERNER, and
- have Mr. Dahlin contact editors to give recognition to R.A.S. in their publications.

Professor Dahlin presided at the first Board meeting in 1957. (A note of interest was that R.A.S. would stock the new book 30 Years a Watchtower Slave by William J. Schnell which still is carried in the 1995-96 catalog.)

A unanimous ballot elected Professor John Dahlin as President at the May 13, 1957 Board meeting, a position he occupied until 1989—32 years. When Professor Dahlin took the leadership, R.A.S. had lost both its Chairman and Vice Chairman to ministry changes in just a few months. The DISCERNER had been irregular due to the changes so Professor Dahlin stepped into

the gap and took on the ministry of R.A.S. which kept the organization from being discontinued.

There has always been someone of God's choosing to "stand in the gap." Many times Rev. Herbert Caneday, according to the records, also filled the need and stood behind R.A.S. and its ministry.

The following paragraphs are the "memories and testimony" of Rev. John Ballentine, retired pastor of Bryant Avenue Baptist Church, in his own words during the early years of R.A.S.:

Eighty years ago I was born in Minneapolis into a family of four boys and two girls. As a family we went to Westminster Presbyterian Church which was pastored by Dr. Hilmar Lowe, a recognized Christian leader, even pictured on the cover of LIFE magazine. I went to my pastor as a young person to ask about heaven and hell and was told that we are not sure about that. I felt deeply betrayed by that answer and other confusing answers to my questions. I stayed in this confused state for some time even though the Lord put His Word (John 3:16) and tracts in my path to bring conviction to my soul.

In 1944 I was in the 34th Division and was sent to Northern Ireland. The Westminster Church had given me a New Testament to carry in my pocket. A number of incidents happened to me that caused me to be concerned about staying alive. When we were with Patton's Army and shells were exploding around us, 25-30 men were in a farm house when an 88 mm. shell fell at my feet; I was spared—but I got down on my knees and said in my heart (Psa. 119:145, 146), Lord I will serve you with my whole heart if You'll let me get home. October 1945 I went home. I began to live my life as before, but God was faithful and ordered the events in my life, which was unstable at best. At a service in a Covenant church I asked, "How secure am I?" After a

short time I accepted Christ as my Savior. Later I went forward at a service in a Baptist church dedicating my life and ministry to the Lord. I went to Northwestern Schools to prepare myself.

About this time I came in contact with R.A.S. and Dr. E. B. Jones, who was the Executive Director at 902 Hennepin Avenue in Minneapolis. At that time I had plenty of work to do at school and for the Northern Pacific Railroad, but the Lord directed me to go to Religion Analysis Service and lend them a hand. This was one of the greatest treasures of my life. Why was it such a great treasure? Because it gave me something to do and brought me in contact with some great people of God. I remember Miss Emma Belle Yourdon, a dear lady now in heaven. She exhorted me, was kind and gentle, educational, instructive, and pointed out to me things in the Word of God. She was a discerner of the Word of Truth. I painted walls, folded tracts and did things that needed doing. I realized there were great men of God attached to R.A.S.: Lewis Sperry Chafer, Dr. Richard Clearwaters, Dr. Charles Feinberg, William McCarrell, Dr. James McGinlay, William H. Murk, William Pettingill, Paul Rees, H. H. Savage, Louis Talbot. These men were on the Advisory Council and I respected their wisdom and understanding of the Word of God.

When I was going to Northwestern Schools one of the men who became a friend and great help was Dr. Louis Birks who was First Vice President of R.A.S. and also a professor at Northwestern. I learned that my former pastor was born a Jew and had been converted but posed as a friend of the Truth. It made me realize how true 2 Corinthians 11:13-15 was.

For 13 years I conducted a radio program on WCTS, the Bible station. This was upon the invitation of Dr. R. V. Clearwaters, who was then pastor of Fourth Baptist Church and President of Central Theological Seminary. He was on

the Advisory Council of R.A.S. My program was titled "Comments on Communism" from a Biblical view. It entailed a lot of work and got a lot of respect. This also afforded opportunities on secular stations giving me openings to debate with priests and with liberal spokesmen. I was often invited as a speaker of the opposition.

Another of the people who were influential to me connected with R.A.S. was John E. Dahlin who was my History of Philosophy teacher at Northwestern Schools. A gentleman and an extremely knowledgeable man. His radio programs and his teachings over the years were of a tremendous benefit to me and, I know, a great contribution to the knowledge that has been disseminated by R.A.S.

In later years Rev. Loren Pugsley, the Office Manager, was a godly man, and Rev. Ewald Eisele was a friend of mine who was very helpful and provided a great deal of knowledge and fellowship as long as he was connected with R.A.S.

R.A.S. is more than a place where the various cults and isms can be investigated, it is a storehouse, a reservoir, and a discerner of truth and Scriptural understanding. I would exhort anyone who is in a church today looking for something to do to give themselves in service to the work of R.A.S. in Robbinsdale, Minnesota. I can't say enough about them—showing people the right road to take, being a route marker. This is a most desirable enterprise to engage in. Their staff, Dr. BeVier, his Wife, and others render a great service to Jesus Christ in their labors for the Lord Jesus Christ. I know they have made my life of much use. I have believed and served in the cause of Christ for over 45 years because of Scriptural instruction and discernment they demonstrated to me. I would exhort you to support them financially and in prayer in this important work. I thank God for giving me the fellowship I enjoyed in those early days of my salvation and down through the years of my ministry.

The following article is reprinted from The Discerner, Volume II, Number 5, January-March 1957.

SHADES OF LAODICEAN APOSTASY!

By Herbert V. Caneday

So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15). So said the glorified Christ concerning the church of Laodicea which most Bible teachers believe to be the church typical of the last days of this age of grace. To what extent does this indictment match conditions that prevail in Christendom today? Undeniably there is a large segment of so-called Christendom that has long since departed from the faith to the extent that it could only be said to be cold, and certainly not "lukewarm."

The Bible is, among other things, a Book of contrasts. It sets forth a message of the holy God as diametrically opposed to a devil of absolute iniquity. Good is in contrast with evil. Light has its antithesis in darkness. The opposite of Heaven is Hell. Rarely does the Bible speak of a middle ground between opposing poles of spiritual values. Yet our text is one of those exceptions. Heat and cold are extreme opposites; but here the church of Laodicea is represented as being neither the one nor the other, but a mixture of the two—just "lukewarm."

That word tells its own story of an insipid, nauseating, profession of Christianity that could only appeal to the perverted appetites of those in a state of spiritual ill health, if not unconsciousness. Such would be shocked back into sensibility again by that which is either spiritually cold or hot; but their tepid temperature is most wonderfully conducive to sleepiness. It would not be difficult for many of us to call to mind some of those who were once warm or hot spiritually, who have remained in cool fellowships through the years and have reached that "lukewarm" state. Even yet they would be aroused to rebellion if their pulpits were occupied by rank modernistic ministers. However, such are too often delighted with the preaching of neo-orthodox pastors, who mouth the vocabulary of Fundamentalism while expressing the real unbelief of Modernism. And so inch by inch many Christians in the pews are moving closer and closer to the "cold" area of spiritual existence, yet they are not "cold"—just "lukewarm."

It has been said that one can place a frog in a receptacle of cold water and very gradually warm the water until the frog will be cooked to his death without having his consciousness aroused as to his impending danger. His problem is that he takes on the temperature of his surroundings, and when his environment changes, he changes with it. He is never aware of the subtle and gradual change because it penetrates his very being and there is no difference between him and that which surrounds him.

The environment that holds that greatest threat to the child of God is not heat, but spiritual cold. This world is Satan's domain, and as such it is spiritually cold, damp, and dark. Its chill can so subtly penetrate the spiritual atmosphere a Christian breathes that he may never suspect how his own temperature may drop to a numbing low. With exposure to frigid blasts, a man's only hope of survival is increased activity. In like manner amid the frosty winds of unbelief, the Christian is faced with a greater need than ever to

recognize the dangers of this hour and follow the Scriptural injunctions for such emergencies. The epistle of Jude foretells just such storms of apostasy and counsels the believer to "keep yourselves in the love of God... who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 21, 24). It is the idle Christian who gets the spiritual frost-bite. His lukewarm state so quickly changes to cool, and his cool to cold. His condition is filled with the greatest peril.

If Christ's indictment of the Laodicean church arouses our awareness of the dangers of spiritual lethargy, we will do well to give some consideration to the underlying causes of such an unhealthy condition. Hosea declared that the people of Israel had become like their priests—indifferent, careless, cold. Likewise in our day the health, or lack of it, in our churches is often the result of the combined influences of its pastors through the years. Many churches have reached the deplorable state that, like Israel, they demand of their ministers, "prophesy unto us smooth things, prophesy deceits." (Isa. 30:10). Somewhere in the history of such a church is one or more of its pastors who has lost the personal warmth that would have prevented the decline of the spiritual temperature of that assembly.

Each of the seven letters to the churches in Revelation is addressed to the messenger of that particular church. It is so evident that Christ holds the spiritual leader of the church responsible for the welfare of the people he serves. The scathing words of our text are written "Unto the messenger of the church of the Laodiceans...." The lukewarmness of the church was his own responsibility while he served them. Paul's admonition to the Ephesian elders was, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood" (Acts 20:28). If the church of Ephesus was to be kept from

lukewarmness, the leadership of the church must resist the cooling trend.

Every pastor and Christian worker is exposed in some degree to the spiritual elements that tend to bring about this lukewarmness in him, and through him to the people he serves. It is a creeping menace. If he will resist its relentless infiltration, he must be aware of some of the unsuspected avenues of its attack. The Bible says, "As a man thinketh in his heart, so is he." We are the product of the sum total of the influences we allow to have entrance to our lives. We are responsible for what kind of thought-guests we entertain in our minds and hearts. Never was there a day like ours with so many sources of spiritual influence, some for good, many for ill.

Paul counseled Timothy to "give attendance to reading." Books can have a profound effect upon a man and his ministry; but what shall he read? The pastor still has the same Bible that warmed the hearts of Godly men in days gone by. Will he make that Book his daily meat? He has access to the books of some of the spiritual giants of yesteryear. Will he read them and seek to imbibe of the spirit of their devotion? He has the same recourse to prayer that wrought mighty deeds in the power of God in days of old. Will he utilize this great source of spiritual dynamic, or neglect it in favor of the power of modern psychology and ready wit? The combined effect of these factors on the life of the pastor will have their telling effect upon the spiritual welfare of the people under his ministry.

There are so many spiritual springs from which one may drink today. Some are crystal clear, pure, and sweet. Some are befouled with the mud of rationalism. Some flow from a pure source and are contaminated later. As the years pass there is an increased intermingling of the cross currents of theological opinion that leaves few fountains untouched by some degree of pollution. Of all the books printed,

periodicals published, or sermons preached, all have somewhere behind them the influence of source materials from other books, periodicals, and sermons; and the most recent of these will have some bearing upon future ones to come. Only as one checks and rechecks the purity of these sources as compared with the pure water of the Word can one safely drink and then pass on that refreshment to his hearers and readers.

The Lord Jesus expressed this permeating principle of danger to His church in the parable of the leaven, "which a woman took and hid in three measures of meal until the whole was leavened." More than at any day in history, Satan's leaven is at work. The leaven of false teaching that was judged and purged out of the Bible-believing church of years gone by has been incubated and modified in Modernistic pulpits and seminaries and in recent years has been brought stealthily back to begin its deadly work anew where once it had been rejected. Leaven is a powerful agent, a little produces dynamic results. Only a little compromise with unbelief is needed to begin the chain reaction that leads to ultimate departure from pure doctrine. Just a little wrong thinking gleaned from some contaminated source if allowed to run its course can turn a spiritual leader away from the truth, and in turn affect untold numbers of those who depend upon him for guidance.

To add to the confusion of this picture are those who have once carried considerable weight of influence in the realms of Fundamentalism, who have set themselves as self-appointed authorities to tell the children of God that some of the old convictions are out-dated. Some such are betraying evangelical Christendom to its bitterest enemies. Some of the once sound periodicals are pipelines carrying contaminated spiritual waters into the pastor's study and homes of Christians everywhere. It was the printing press that paved the way for the Reformation, and it may be that the printing press will pave the

way for sound Bible-believing churches to stagger and fall in the quagmires of apostasy.

The avid reader of some of the best known Christian publications today may be enthralled by the reports of the "beautiful" romance between Fundamentalism and its erstwhile foes. Encouraged in this clandestine love affair by editors, clergymen, and misguided fundamentalists, this romance has developed to the point that the marriage ceremony is now in progress. The bride is Fundamentalism, and the groom is—well no one knows for certain whether his real name is Modernism or Neo-orthodoxy; but there he is with all his doubts and unbelief. Between the two stands the man of the cloth who knows all the Scriptural injunctions against such a union, but he has given the bride a tongue lashing for her protests and has told her what a "repentant liberal" her lover is. He has assured her that they both believe essentially the same thing, but express their convictions in different phraseology. Somehow over the protests of a few onlookers the wedding is carried to its completion, while dire predictions are forecast concerning the outcome of such a union. And so a church, whose grandmother of fifty years ago would not marry the world, has now been united in marriage with the illegitimate offspring of the apostasy.

It is to this church in her last days of existence that our Lord has said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:16, 17).

The longer our Lord tarrys, and the deeper we advance into this age of apostasy before His return, the more will we witness the intermingling of light and darkness, black and white into a spiritual gray that will confuse even the elect. Right and wrong, truth and error cannot be judged accurately at its point of intermingling in the foggy grays. Only as one continually returns to the absolute standard of pure truth and light, God's Holy Word, can right thinking, correct doctrine, and righteous living be maintained in such an atmosphere of confusion.

The shades of Laodicean apostasy are falling fast. "Let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:8, 9).

MORMONISM TODAY

By Heidi Ann Farrell

The Mormon church is growing very fast. In fact, according to James Coates' book, *In Mormon Circles*, it is America's fastest growing religion (10). I believe there are five main reasons that the Mormon church has such a large membership: the number and work of Mormon missionaries; the deception used in gaining members; the attractiveness of the clean-cut, family-oriented life style; the birth rate of Mormon church members; and the controlling nature of the church.

Mormons take their religious duties very seriously, including their attempts to make the church grow in numbers. Because of this desire to see the Mormon church grow, the Mormons have 48,000 missionaries serving all over the world (Laake, xix). The main reason for this massive number of missionaries is the expectation of all boys, once they turn 19, to dedicate two years of their lives to missionary service. These young men go into all parts of the world bringing the "good news" in one of the most organized and successful door-to-door sales campaigns in world history (Coates 135). The Mormon missionaries participating in this campaign are spread out in over 100 countries. Latin America and Eastern Europe are two good examples of how effective this campaign is because in these areas there are large numbers of people converting to Mormonism.

In recent days, the people of Latin America are really beginning to accept the ways of the Mormon Church. According to Emily Gurnon in *Christian Century* magazine, "The church now has 2.5 million members in Latin America—almost 70 percent more than it had four years ago. Latinos make up 30 percent of all current members" (158). One reason Emily Gurnon gives for this growth of Mormon Church members in Latin America is that the Mormons have more Latin American missionaries than any other church. Another reason she gives for

this growth is that the Latinos like their identity according to the Mormons. Latinos are complimented by being referred to as the Laminates. "'Laminate' is the Mormon term for Native Americans, including the Indians of Latin America, who the Mormons believe descended from the Israelites and were thus the 'chosen people'" (158). Even though the Laminates are referred to as the cursed people in the *Book of Mormon*, the Latinos approach the idea of being a Laminate with a positive attitude because of the idea that they are chosen. Another aspect of the church that appeals to Latinos is that it gives all people some substantial leadership opportunities as opposed to the Roman Catholic religion, to which many Latinos belong, where priests serve as intermediaries to God (159). The last main reason why Latinos are attracted to the church has to do with the North American image Mormonism has. Many Latinos are looking for a ticket to the U.S. and the Mormon church appears to be the way to get it (159).

The formerly controlled communist countries of Eastern Europe are also very receptive of the Mormon missionaries and the doctrines they present. J. Maxwell states in *Christianity Today* that, "A massive spiritual vacuum exists throughout Eastern Europe" (38). This vacuum makes the area very susceptible to any kind of religious movement that comes along, including Mormonism. In the summer of 1992 the Mormon Tabernacle Choir completed a very successful tour through Eastern Europe. This choir tour was very carefully planned down to a four-point strategy for presenting the Mormon message (38).

The Mormons have also campaigned for acceptance in the new governments of these eastern counties. One example of a government campaign was done by David

Kennedy. He was the former U.S. ambassador to Poland and a member of the Mormon Church who helped gain official recognition of the Mormon Church in Poland (Maxwell 39). A similar situation where the Mormons have had politically aided advancements of their message is in East Germany.

Another way the Mormons have taken their message to Eastern Europe is by offering aid to countries in this region. In Soviet Armenia the Mormon Church was given a plot of land to build a temple in gratitude for the aid they provided after the 1988 earthquake (Maxwell 38). These examples of the zealous missionaries have proved that they are a major force behind the amount of members that the Mormon Church has gained.

The Mormon Church has been known to convince many people to believe the doctrines of their church even though they are false. Many people who have had little experience with religion of any kind cannot easily detect these deceptions. This inability to detect false doctrines results in many people falling into the trap of Mormonism. One of the doctrines that Mormons present and many people believe is the message that God has spoken from heaven and restored the only true church of Christ to earth. The Mormons teach that all churches, with the exception of the Mormon church, are in a state of apostasy (Tanner 26). This teaching has been known to convince many people that they need to become a member of the church so they can be saved (136). Another Mormon false doctrine that convinces people to join their church is their claim to have prophets who receive direct revelations from God (148). This leads people to think that the church must be real if God intervenes (58-61). Another lure of the Mormon church is that they claim to have additional works inspired by God. This aspect exists in many cults, and it tends to deceive people into thinking that the cult has true doctrines because they are supposed to be directly given by God (78). Obviously, the Mormon

church has many other doctrines that are false, but I believe that their claiming to be the only true church, to have prophets of God, and to have literary works, besides the Bible, that are inspired from God are the main false doctrines that convince people to join the church because these are the doctrines of the church most stressed by the Mormon missionaries (Coates 145).

Many times, in order to convince people of their doctrines, Mormons present their message deceptively. They make their message sound like the Christian salvation message, so it is appealing to prospective members. This deceptive way of presenting their doctrines can often even convince Christians that they are believers in the true Gospel. When asked if the Mormons were Christians, Samuel W. Taylor replied by saying, "Yes, indeed—but neither Protestant or Catholic. Mormons believe that there was a breaking away of the other churches from true Christianity and that their religion is the restored gospel" (Cited by Martin 124). This statement proves that the Mormons try very hard to pretend they are a Christian church when in reality their beliefs are very far from anything a true Christian puts faith in. The Mormons disguise themselves as Christians by taking Christian terms and doctrines and re-defining them in their own terms (123). There are three main and crucial Christian doctrines that Mormons re-define using Christian terms. One doctrine that the Mormons say they hold the same as Christians but do not is the doctrine of the Holy Trinity. In an interview with Look magazine, a Mormon priest named Mister Evans was interviewed. Evans was asked if the Mormons accepted the Holy Trinity. The answer he gave was, "Yes the Latter-Day Saint accepts the Godhead as three literal, distinct personalities: God the Father; His Son, Jesus Christ (Who is one with the Father in purpose and in thought, but separate from Him in physical fact); and the Holy Ghost, a personage of the spirit (Acts 7:55, etc.);" (Cited by Martin 127). The way Mr. Evans presents his

views gives the impression to some that the Mormons accept the same concept of the Trinity as Christians accept. This is a deceptive statement, however, because of the words, "but separate from Him in physical fact." By saying these seven words, the Mormons are stating God and Jesus have physical bodies and the Holy Spirit is "a personage of spirit" (128).

A second crucial doctrine of Christianity that the Mormons twist around is the Virgin Birth. When Mr. Evans was asked if the Mormon Church accepted the Virgin Birth he stated, "Yes. The Latter-Day Saint accepts the miraculous conception of Jesus, the Christ" (129). It is a proven fact that the Mormon church does not believe in the Virgin Birth as presented in Scripture. The Mormons believe that Adam-god had sexual relations with the Virgin Mary, and Jesus was produced because of them (129).

The third doctrine of Christianity that the Mormons claim to accept is that the Bible is the only true word of God. When asked if the Mormons accepted the Bible, Mr. Evans replied, "The Bible is basic to Mormon belief. The King James Version is officially used and is believed to be 'the Word of God' as far as it is translated correctly" (131). The words "as far as it is translated correctly" show that the Mormons do not accept the Bible as the inspired Word of God. The additional "scriptures" that the Mormons use also show that they do not accept that the Bible is the Word of God. Whenever a Mormon belief contradicts the Bible, the Mormons say that particular part of Scripture is translated incorrectly, and they have the correct translation in one of their scriptures (131). This outright deception completes its purpose, and many Christians and non-Christians believe that the Mormons are Christians (125-126). These two methods of deception, convincing people of false doctrines and pretending to be Christians, are a big part of the reason why the Mormon church is the size it is today.

The third reason that contributes to the large size of the Mormon church is the attractiveness of the clean-cut, family-oriented lifestyle. The clean-cut image that the Mormons have attained has been a major factor in the attractiveness of the church. One reason for the clean-cut image is the fact that Mormons are forbidden to drink coffee, tea, and alcoholic beverages and use tobacco (Thompson 172). This has, in some ways, actually attracted people to the church.

In the 1950's people started to notice the Mormons were different from other people. The teenagers especially displayed the clean-cut lifestyle. Instead of drinking, smoking, and attending wild parties, like many of the teens in that time, the Mormon teens were excelling at extra-curricular activities in the schools and going on mission trips. Many people became curious about this lifestyle and began to ask questions about why the Mormons lived that way. The Mormons were instructed to tap into this curiosity and use it to witness to people, so they did as they were instructed. As a result, many people who were interested in the Mormon Church, because of the lifestyle it promoted, converted. Pretty soon, close to half of their congregations were converts (193).

The values of the Mormon Church still play a part in the growth of the church. According to Jan Ship, a professor of history and religious studies at Indiana University in Indianapolis, in an interview with the New York Times, "A Mormon congregation provides a sense of community, values and stability that many crave" (35).

The clean-cut image is also portrayed in the way Mormon Church members dress. Mormons are encouraged to dress and groom themselves in a certain way which is expressed in the four-page hand-out that the church gives to all of its employees. The explanation reads: "Whatever our work may be we should make sure that our appearance befits that of individuals

engaged in the church's important work, that we add to and not detract from the positive impression the Church communicates everywhere" (Gottlieb and Wiley 217). The Mormons take their dress seriously because they realize the impact appearance has on gaining members.

The emphasis on family roles has helped the church gain members in a different way than the clean-cut lifestyle has. Family importance was stressed to "make sure the [Mormon] lifestyle was embraced by the children" (Thompson 194). The leaders of the church were afraid that the younger generation would grow tired of the Mormon lifestyle and leave the church. Therefore, the church started emphasizing a close-knit family setting. This obviously worked because the children took it in, and many continued to be members of the Mormon Church when they grew older.

The high birth-rate of the Mormon Church is also a big factor in the church's size. The leaders of the church encourage couples to have large families, and many people take this advice. Mormon families usually have no less than four children and often have as many as six, eight, or sometimes even twelve. According to the book American Saints, as of 1984 the Mormon birth rate was 28.1 per thousand, higher than any other religious group (Gottlieb and Wiley 214).

Not only has the Mormon Church attained so many members, but it also keeps its members. The main reason the Mormons can keep so many members is that the members' lives are strictly controlled by the church. James Coates described the church members' way of life as "a strict and regimented social order where unquestioning obedience to the church's elders is demanded" (ix). The members do not question the elders because questioning could lead a member to excommunication. When this happens the church members are removed from the society and fellowship of the church and are told that without the

church they are separated from the divine source of learning (5).

They are also told that if they are not a member of the Mormon Church they will not have salvation (Tanner 27). The consequences of being excommunicated cause the Mormons to be almost completely controlled by their church. One issue which shows how the Mormons are controlled by the church elders is tithing. All Mormons are required to give ten percent of their yearly earning to the church. This requirement is followed very closely, and because of it the church enjoys much social and political power (Coates x).

Another example that displays the amount of control the church has over its members is the inability of church members to question church doctrine. According to George P. Lee, the first Native American member of The First Quorum of the Seventy, to publicly criticize the church leads to disciplinary action because there is no compromise as far as the church doctrine goes (Maxwell 159). Elders also control the members' lives in the fact that the members have to move when the elders tell them to. When a congregation in the Mormon church grows too large, it divides, and the members go to live where the church leaders tell them (Maxwell 35). These examples of how the members of the church are controlled are only some of the regulations that the church has. They have these regulations in order to keep Mormon church members from falling away from the church.

Another reason the Mormon Church can keep so many members is that the history of the church is hidden (Laake xx). Most Mormon church members do not realize the shaky foundation their faith is built on (Leone 201-203). The same is true of non-members (Laake xviii). If more people, members and non-members both, knew the history on which the Mormon church is based, there would be considerably fewer members.

The Mormon Church is a fast growing cult of which Christians need to be more aware. This fast growth rate can be accredited to five things: the number and work of the Mormon missionaries; the deception used in gaining members; the attractiveness of the clean-cut, family oriented lifestyle; the birth rate of church members; and the controlling nature of the church. These five traits of the Mormon Church should be taken notice of by more Christians because they are causing a very fast growth rate of a modern cult and leading many people astray in the process.

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MAINTAINING THE FOUNDATION— REBUILDING THE SUPERSTRUCTURE

By Dr. Douglas R. McLachlan

Kirsopp Lake, a noted liberal theologian, when describing Fundamentalism wrote these words:

It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that Fundamentalism is a new and strange form of thought. It is nothing of the kind: it is the...survival of a theology which was once universally held by all Christians.... The Fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a Fundamentalist on the basis of authority. The Bible and the corpus theologicum of the Church is on the Fundamentalist side. (Quoted in In Pursuit of Purity, p. 4. Dr. David O'Beale, Unusual Publications)

It is no surprise, therefore, that for generations there have been many who were committed to what is commonly called Fundamentalism. It is because of the integrity of the foundation, the innate rightness of its principle tenets. Whatever the faults of Fundamentalism, there is a foundation undergirding her which cannot be matched by any other theological movement.

Jesus made very clear the indispensable necessity of the proper foundation (Matt. 7:24-27). Our own human experience confirms this. None of us would be foolish enough to invest the financial resources which are necessary in our day to construct a building without first insisting that a proper foundation be laid. First we would see to it that deep footings and a sound foundation were put in place, and thereafter, we would be prepared to make the necessary investments for the erection

of the edifice. And if it is true that foundations are indispensable architecturally, it is equally true that they are indispensable theologically.

Notwithstanding, though the foundation of Fundamentalism "standeth sure," the superstructure is suspect. And the unique thing about a foundation is that it is hidden from view, while the superstructure is visible to all. Perhaps this accounts for the sense of disillusionment which seems to prevail among so many young Fundamentalists. What they see and hear of Fundamentalism, with some obvious exceptions, is often disappointing to them. As one young correspondent recently wrote to me:

It seems to me that if Fundamentalism claims to be the most doctrinally pure form of Christianity which is most worthy of God's blessing, then Fundamentalism as a movement should be demonstrably superior to other groups. Ethical standards for pastors should be superior, Fundamentalist schools should have a stronger commitment to academic and spiritual excellence and Fundamentalist churches should exemplify the characteristics which made the early church so potent. Either Fundamentalism must move toward these ideals or it very well could become another form of dead orthodoxy. I appreciate your efforts to guide Fundamentalism toward the former alternative.

So on the one hand second and third generation Fundamentalists see the superstructure of Fundamentalism as troubled and giving the appearance of disintegration, while on the other hand they see the superstructure of Neo-evangelicalism as triumphant and

giving the appearance of revitalization. While superficial "appearances" are generally not reliable sources of "reality," nevertheless the shock of this realization can have a stunning effect on young, idealistic thinkers who are hungry for the kind of ministry which both glorifies God and quenches and satisfies human thirsts and hungers.

Perhaps those of us in the older generation should face ourselves squarely here. It might be easier to excoriate second and third generation Fundamentalists for their "audacity" in asking certain of these questions, but it is probably not wiser. Instead we should be willing to listen with sensitive attention and then respond with Biblical precision. More than this, we must sense the urgency of this confrontation and its implications to the next generation of Fundamentalism if we fail to meet it sensitively and Biblically.

Our approach to the younger generation of Fundamentalists has been in essence as follows:

Before you "abandon ship," you must wrestle with the profound implications of this simple equation: Fundamentalism possesses a sure foundation but a troubled superstructure; Neo-evangelicalism possesses a significant superstructure but a troubled foundation. It you were faced with only these two options, where would prudence and wisdom come to rest? Which would you choose?

I hasten to add that we are not left with only these two options (for there is a third and more Scripturally authentic alternative), but if we were faced with only these two, which option would be nearer the teaching of our Lord Jesus and the tenor of Scriptures—the choice of a significant superstructure, or the choice of a sound foundation? It is our conviction that the answer is obvious: foundations are absolute and indispensable;

superstructures are relative and expendable.

This is not the same thing as saying superstructures are immaterial or without importance, for we are called to "flesh-out" the Christian ethic and make it "incarnational," bringing into focus for the sake of a lost world the Person and precepts of the risen Christ (Matt. 5:16; II Cor. 3:2,3; I Pet. 2:11,12; James 1:22-25).

But without a proper foundation no movement can long remain loyal to Jesus Christ. So the solution to our problems within Fundamentalism is not to abandon a sound foundation for a troubled one, but to address the issue of rebuilding within Fundamentalism an authentic superstructure in the place of one which is troubled. This represents a generational commitment. It is a task which will require of us discipline, devotion and dedication. It will not be the way of "easy going self-indulgence," nor will it attract those who are "smitten with moral anemia." Neither will such a cause be attractive to those who have collapsed under the oppressive weight of pessimistic despair and overt cynicism in the hearts of some of God's servants when it comes to this matter of rebuilding. I, for one, have always believed that no man or movement is beyond either repair or revival so long as God lives. I have appreciated Dr. Les Ollila's emphasis that "failure is never final so long as the grace of God is operable." As a pastor, I fear to pronounce any man or movement beyond the retrieving efficacy of God's grace, for that would seem to limit a sovereign and omnipotent God and would breed within Christ's body both a deadly pessimism (due to the supposed "impotence" of God's grace) and a spirit of pharisaism (due to our assuming the right to "pronounce" which people are "irretrievable").

To be sure, for those who are self-indulgent, morally anemic or infected with pessimism and cynicism, the

prospects for “rebuilding” are not very attractive. But for those who have confidence in the retrieving efficacy of divine grace, and who can visualize the dynamic potential of a revived Fundamentalism, whose foundation remains sound and whose superstructure becomes authentic, this intoxicating prospect becomes all the motivation they need to make whatever sacrifice is necessary to see it materialize.

I have already mentioned a “simple equation” which we urgently wish for young Fundamentalists to consider. Perhaps an expansion of that equation into its various parts will assist us in making the right choices with respect to this very critical issue. Let me share with you a characterization of each of the movements identified in our equation.

Examining Neo-Evangelicalism

A Significant Superstructure

There is no doubt that there are some very impressive elements in the superstructure of Neo-evangelicalism.

First among these elements would be a rejuvenated interest in and a refreshing modeling of expository preaching. From my perspective the old conventional classifications of sermons simply will not do any longer. All preaching is “expositional” preaching whether the exposition is dealing with a topic, a single text or an extended text. Expository preaching cannot be relegated to “one of many” modes of preachment. All preaching must be expositional because expositional preaching is nothing other than “exposing” or “bringing into focus” the meaning of the Biblical text. John Stott was wise to say:

It is my contention that all true Christian preaching is expository preaching.... To expound Scripture is to bring out of the text what is there and expose it to view.... The opposite of exposition is

“imposition,” which is to impose on the text what is not there.... Whether [the text] is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification. In expository preaching the Biblical text is...a master which dictates and controls what is said. (Between Two Worlds, pp. 125, 126)

Unfortunately, in many cases (certainly not all) neo-evangelicals have outdone fundamentalists in this connection. I have often wondered if perhaps this does not account for the proliferation of neo-evangelical tape ministries in fundamental contexts. There is a hunger among God’s people for the clear, plain, accurate and relevant exposition of God’s Word, and too often they simply are not receiving it from those who occupy Fundamentalist pulpits.

Second among these elements in the Neo-evangelical superstructure, would be a willingness to embrace creative and new models of evangelism within the framework of the local church. While it is true that doxology (the glory of God) has sometimes given way to soteriology (the salvation of men), and this represents an imbalance which can lead to compromise, it is equally true that some of these models are worth studying and, with certain modifications, could be embraced without compromise in a Fundamentalist framework.

We are not here advocating an abandonment of tried and true methods, but rather an openness to new and creative approaches so long as they fit within Biblical parameters. This might mean: (1) encouraging personal evangelism in all the normal connections of life rather than tying it exclusively to a structured program; (2) establishing a network of evangelistic Bible studies designed specifically to touch and reach women, singles, students or married couples; (3) developing a ministry of rehabilitation for drug addicts and alcoholics, which is thoroughly

Christo-centric (rather than generically Theistic), and which is designed as a tool for Biblical evangelism.

Too often fundamentalists have been unwilling to embrace such an openness for fear of criticism by their peers. Notwithstanding, while we must always be sensitive to honest and constructive criticism, we should never feed pharisaical judgmentalism. If the need and resources are there and the Christian ethic can be honored, then we must be open to the Spirit's leading.

Third among these elements in the Neo-evangelical superstructure would be the development of compassionate and need-meeting ministries within the context of the local church. In this I refer to nothing more than developing a mind-set of Biblical mercy. Ministries of mercy are intrinsic to the ministry of the Lord Jesus Christ. No one can read the Gospels without being moved by the compassion of our Savior for the suffering and sorrowful. Within the circle of the Christian ethic there is room for "Good-Samaritanish" deeds. We might encourage certain of our people to offer their homes to the Lord to serve as "shepherding homes" for wayward girls or international students. We might develop specialized ministries to targeted groups such as ethnic communities, single-parents, fractured marriages or street people, as well as those who have special physical, emotional or mental needs.

It was Jesus who, in quoting Hosea, was bold enough to say: "I will have mercy and not sacrifice" (Matt. 12:7). He possessed a much greater concern for people than for ritual. And this is a concern which every one of us should share.

We are not talking here about the so-called "social implications of the Gospel." We are talking about Biblical mercy! Meeting the kinds of needs we have described is not "social" at all, it is merciful. And as Christians irradiate such mercy, they conform to the image and likeness of Jesus

Christ, they transmute mercy the philosophical abstraction into mercy the practical manifestation, they make incarnational the Christian ethic and they develop a moral magnetism which becomes a powerful tool in evangelism.

A Troubled Foundation

There is no doubt that there are some very disintegrative elements in the foundation of Neo-evangelicalism.

First among these would be a tolerance of doctrinal deviation so long as it claims the "evangelical" name. No one who has read such books as Reforming Fundamentalism by Marsden, The Great Evangelical Disaster by Schaeffer, The Battle for the Bible and The Bible in the Balance by Lindsell or Biblical Separation and The Fruit of Compromise by Pickering can doubt the accuracy of that statement.

It is a disappointment, for example, to hear such Neo-evangelicals as Carl F. H. Henry dismiss the matter of inerrancy as something much less than the "watershed issue" that it actually is. He says:

The somewhat reactionary elevation of inerrancy as the superbadge of evangelical orthodoxy deploys energies to this controversy that evangelicals might better apply to producing comprehensive theological and philosophical works so desperately needed in a time of national and civilizational crisis. (Henry, Evangelicals in Search of Identity, Word, 1976, p. 67)

And, he says: "Our evangelical leaders shifted the public reception of the evangelical movement from its role as a dynamic life-growing force to a cult squabbling over inerrancy" (Quoted in The Bible in the Balance, p. 32).

It is equally disappointing to witness Charles Colson's endorsement of Roman Catholicism as though it were an authentic part of the body of Christ (especially in his

book, Kingdoms in Conflict). This kind of theological elasticity simply will not do for those who take seriously the teachings of Scripture.

Second among these disintegrative elements would be a willful ignoring of certain "distasteful" elements of the "whole counsel" of God—especially, but not exclusively, those dealing with the matter of separation. The spirit of accommodation which avoids controversy at all costs over doctrinal matters is well documented in the books already mentioned above. And it was none other than Harold J. Ockenga, the "father" of Neo-evangelicalism, who, in his introduction to Harold Lindsell's book, The Battle for the Bible, defined Neo-evangelicalism in this way: "It differed from fundamentalism in its repudiation of separation and its determination to engage itself in the theological dialogue of the day." But if "dialogue" smuggles in the assumption that our original premise regarding the cardinal doctrines might be wrong, then, every sincere believer in Scripture's inerrancy and Christ's deity must reject "dialogue" in the technical sense. Too many of the "darlings" of neo-evangelicalism have made clear their contempt for Biblical separation both by their polemic against it and by their pattern of uncritical affirmations about, and affiliations with, ecumenicity.

Third among these disintegrative elements would be a tendency toward mind-worship—an acquiescence to secular ideology especially in the areas of science, philosophy and psychology. Harold Lindsell's indictment of what he calls "concessive evangelicals" in his book, The New Paganism (1987, Harper and Row) makes this point very clear. He describes men who have caved-in to what he calls "the enlightenment mentality" and have embraced "redaction criticism" of the New Testament and have begun to deny the historicity of Adam and Eve and open their minds to the "mythological" character of Genesis 1-11. His chapter on "the Fall of the Church" is most helpful in this connection.

The authentic Christian mind will always be subject to the authority of the divine Word. It recognizes that what appears to be logical and analytical is not always theological and Biblical. It also knows that caving in to secular ideology betrays a very real form of insecurity—our hunger for human acceptance above divine approval. It has never been more important that we "bring into captivity every thought to the obedience of Christ" (II Cor. 10:5).

(To be continued.)

RELIGIOUS LEFT LIBERAL LEADERS

By Rev. John S. Ballentine

In view of the coming election in November 1996, let us consider the influence of liberal preachers and their followers regarding abortion, same sex marriages, and a host of other values.

The liberal has no pre-existent Christ, no God clothed in flesh, no suffering Savior, no risen Lord, no coming King.

The liberal has no scheme for redemption of mankind, no forgiveness of sins, no cleansing by the blood of Christ, no defined hope of eternal life in God's celestial city called heaven in the Bible.

The liberal has no divine revelation, no "thus saith the Lord," no satisfactory answer to life's three greatest questions: Where did I come from? Why am I here? Where am I going?

The liberal frankly declares his disbelief in the miraculous ministry of Jesus Christ.

The liberal assumes that God and those who follow Him must be brought "up to date"—thinks of God as "out of date" and behind the times.

The liberal teaches Christian experience as an illusion, which needs the advice and counsel of a psychiatrist, denies the verbal inspiration of the Bible, but lives and reathes the free bounty of its truth every day of his life.

The liberal is like a chameleon; he ably speaks out of both sides of his mouth, he is

deceptive, he is not without convincing speech including bold face lies. The liberal looks to the government, to the United Nations, to the Ecumenical Movement to bring solutions to the problems of mankind.

The liberal is a "scoffer" at the words of God. The liberal's conclusions are illogical, absurd and opposed to the absolutes of God and His Word.

The liberal visualizes a world of peace and harmony brought about by science, so called, without the new birth described in the words of Jesus to the religious leader in John's Gospel, chapter three. Liberals are enemies of the Gospel of Christ.

The liberal advocates eradication of the "religious right," and in its place lurks the liberal left and worse. National Socialism and the Marxism of universities' Marxist teachers in the U.S.A. and around the world would be his choice instead.

Liberals in America in the 20th century are so much like those who put Christ on the cross 2000 years ago. They are like the religious leaders who said, "We have no king but Caesar" (John 19:15). But Jesus said, "Without me ye can do nothing" (Jn. 15:5). "If you not governed by God, you will be ruled by tyrants" (William Penn 1681).

Adapted.

BOOK REVIEW

Promise Keepers, And the Rising Tide of Ecumenism

By Gil Rugh

Reviewed by William A. BeVier

We at R.A.S. are increasingly receiving inquiries for information about the movement called "Promise Keepers." Since its founding in 1990 we have been collecting and sharing such information as we have. Most of this has come from periodicals, news articles, news letters, and personal testimonies, plus items distributed by Promise Keepers.

To our knowledge, no one has produced a major reliable work on this movement. Gil Rugh, Pastor of Indian Hills Community Church in Lincoln, Nebraska, has done a good service in preparing and publishing his booklet. In four short chapters he presents the origin of Promise Keepers, their increasing "ecumenical" thrust, their plan for "Godliness" compared with Scripture, and the Movement's relationship to the Vineyard Movement. Rugh presents his conclusions on Promise Keepers and includes end notes in his booklet documenting its contents. The booklet is obtainable from:

Sound Words
Indian Hills Community Church
Lincoln, NE 68510-4499

Another short booklet now available is by Dr. Ernest D. Pickering titled Promise Keepers and the Forgotten Promise (14 pp) from Baptist World Mission, PO Box 1463, Decatur, Alabama 35602. The cost is \$1.00, plus postage and handling. Dr. Douglas R. McLachlan has written a foldout pamphlet titled "Promise Keepers: What's Really at Stake?", available from Central Baptist Seminary, 1250 W. Broadway, Minneapolis, MN 55411. We do not have a price for this pamphlet.

The three works listed above all present negative warnings against Promise Keepers.

Most evangelical Christians would agree that the initial idea promoted by Promise Keepers that Christian men need to be more Biblically involved in their families, churches, and communities is good. Tens of thousands of men and many pastors have responded positively to this.

Some see the Movement rapidly moving away in practice from the original basic idea to an effort to include all men in a mass movement based more on emotion than sound doctrine as revealed in Scripture. The endorsement of Promise Keepers by a Roman Catholic Cardinal and a Mormon Bishop as having nothing objectionable to them has caused some Christians to become apprehensive and Gil Rugh to attach the word "ecumenism" to the movement.

I find objectionable one of the books promoted by Promise Keepers. This is Robert Hicks' The Masculine Journey: Understanding The Six Stages of Manhood. The fact that this book was published by NavPress and endorsed by several recognized Christian leaders does not change my opinion of the book. For a person who has studied the Hebrew language, Hicks' use of six Hebrew words to prove his thesis of six stages in manhood borders on the ridiculous. Several reviewers of his book have called attention to this. Hicks' basis seems to be more the field of secular psychology than the Bible, in spite of his references to Hebrew words.

Time will tell what will become of the Promise Keepers movement. One can be hopeful that good will outweigh the bad, but not having the gift of prophecy, I, for one, don't know at this time.

BOOK REVIEW

Under The New World Order

By Wilson Ewin

Reviewed by William A. BeVier

Here is another book by an author who has written several works on the subject of Roman Catholicism. The subtitle of this book is "Evangelicals, Catholics, and Israel, Conspiracy of the Ages."

Wilson Ewin has ministered among French Canadians in Quebec since 1953. He has carefully followed and written about changes and developments in the Roman Catholic Church, especially since their Vatican II Council, 1963-1965.

In this volume (118 pages) he presents and documents the thesis that the Roman Catholic Church, traditional Communists/Socialists such as Mikhail Gorbachev, and the nation of Israel are moving together in an "ecumenical" movement that will lead to a world church-state or "New World Order." He documents this extensively from papal pronouncements, organizations such as the Gorbachev Foundation now headquartered in San Francisco, and public and private meetings involving the papacy and world leaders including President Clinton, Israel's Yitzhak Rabin, PLO's Yasser Arafat, and Evangelist Billy Graham.

The book is so current (published Feb. 1996) that it includes the assassination of Prime Minister Rabin. Also, much that was included in Ewin's now unavailable book The Assimilation of Evangelist Billy Graham into the Roman Catholic Church is included in this new book. The book also includes numerous photographs supporting the written contents. He definitely does not believe the New Age Movement will bring in a "New World Order."

The book is presented in four chapters with an introduction, a conclusion, and four pages of endnotes documenting the contents. Chapter One deals with the main thesis that a new world order is close, how it will come about, and Biblical support predicting it. Chapter Two presents the Roman Catholic Church's involvement in the new world order. Chapter Three introduces how Protestant Evangelicals are being led into this new order by certain leaders. Chapter four traces the history of Israel from Abraham to the modern Israelis, how world attention is increasingly being focused on the land of Israel and Jerusalem, and how eventually God's Son, Jesus the Messiah, will bring deliverance and justice by His personal return to this earth. Ewin is a premillennial dispensationalist who sees in the Bible a future for Israel in the land of Palestine.

The book concludes on a triumphant note for God's people who believe the Bible.

Overall the book is a well written analysis of the times in which we are living and what the Bible tells us to expect in the future. Unless a person continually keeps up with world happenings as they involve Roman Catholicism, Socialism, and Israel—with a Biblical perspective—they may not be aware that the things in Ewin's book are going on. The author provides information and comfort all true Christians need to have.

R.A.S. stocks this book. Contact us with your order. The price is \$5.60 plus shipping and handling.

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