

“ . . . Hereby know we the spirit of truth and the spirit of error”

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DELUSIONS OF THE LATTER DAYS

Prof. John E. Dahlin

The following message is selected from the Editor's new book, *Prophetic Truth for Today* and is herewith made available to the readers of *The Discerner*. The Editorial Committee felt that the message sums up effectively some of the major delusions of the Latter-Days, and that it be well to have Christians informed concerning the great satanic onslaughts through the use of these false systems. (The Book may be obtained from Religion Analysis Service. The book retails for \$3.45 postpaid.)

The scriptural blueprint for the last days is clear. Fortunately we have the "more sure word of prophecy" which Peter says "shines as a light in a dark place." We are led by the Word of God to believe that the latter days will be characterized by a universal anti-biblical way of life. Christendom itself will be led off the path of evangelism into spurious ways. Perilous times will not only come as predicted; they are now here. Only sheer unrealism could lead anyone to deny that we have entered into perilous, twisting and even vexing times.

Conflict Between God and Satan

This conflict has been going on ever since the fall of Satan and his legions. The first recorded account of this conflict on earth is found in the Book of Genesis. And Genesis 3:15 records the first promise of God concerning the plan of redemption. It was provided after our first parents had fallen victims to Satan's cunningly devised trap. But the first human delusion set forth is the account of Cain's sacrifice. His theological concept was defective; that is, in relation to man's approach to God. He rationalized the matter as

to the kind of offering to be presented, and he was repudiated by God for bypassing the plan which pointed to Calvary.

Several decades ago Samuel Andrews wrote a great book, entitled, "*Christianity and Anti-Christianity in their Final Conflict*." It is a remarkable book and sets forth this age-long conflict between God and the forces of Satan. The conflict will be intensified as we approach the period which is designated as the latter days. In other words, there will be a capstone to the entire historical rebellion against God. Paul verifies this in the statement, "For that day will not come except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3). The appearance of Antichrist will culminate with the satanic program involving the whole earth.

The delusions of the latter days are many, of course, and we shall be able to identify only the major ones involving three important areas of human activity.

Political Ideologies and Delusions

These delusions in the political area have appeared with great sa-

tanic craftiness in recent decades. A little more than a hundred years ago Karl Marx, a brilliant political philosopher, came out with the famous *Communist Manifesto*. It laid the ground-work for the later utopian dreamers and materialistic minded men who envisioned a state completely detached from a belief in God and a hereafter. It took considerable time for such a low materialistic pattern to break into a capitalistic society which gave at least lip service to God and Christianity. Broadly speaking, western society has maintained some God-consciousness in its concept of government. Marx, on the other hand, regarded religion as an opiate designed to keep the people stupefied while the capitalistic robber barons went ahead to enslave the masses.

In our generation we have seen the break-through of the Marxian philosophy to the extent that over one-third of the world has come completely under the tyranny of this anti-christian, atheistic, and diabolical system. By propaganda, lies, distortions, treachery and violence, the devotees of Marx have achieved control over all of Russia and a number of states bordering the Soviet Union. Moreover, all of China, with its teeming millions, has come under the same political tyranny. The communistic system, wherever it operates, completely dethrones all spiritual values and promotes earthly interests exclusively. In China the regimentation is complete. Nearly all traces of family life have been destroyed. Millions of Chinese have been concentrated in communes, and ruthless taskmasters are set over the people, who are made abject slaves of the state. Remember, Marx and his disciples have promised the people an ideal state. In China these deceivers first posed as agrarian re-

formers who were dedicated to provide land, security, and physical plenty for the landless peasants. Instead of this, the Chinese have come under a slave-system unequalled in the history of the world.

This atheistic system has driven out practically every foreign missionary from China. In fact, several thousand missionaries had to leave immediately after the Communists invaded the mainland. China had been one of the greatest mission fields of the world. There is no room for Christian missions in a communist state, however. Chinese Christians have faced extraordinary hardships since these heartless innovators have taken control of their native land.

The delusions pertaining to an ideal state, where all human needs are met, have caused millions of people to be misled and bewildered. Illiterate and poverty-stricken masses easily become victims of these political delusions. Not only the illiterate, but often the intellectuals, even in America, are swept into this godless system. Jesus warned about the tares which Satan sowed among the wheat. These tares at first resembled the wheat, and it required discernment to distinguish between the genuine and the spurious.

The Delusion of Cultists and "Isms"

Another wide area of delusions is manifest by the numerous cults and "isms" of our day. These charlatans and quacks are actually flourishing in our time and are expanding with a phenomenal speed and are spreading their unscriptural teachings throughout the entire world. In our own native land over six million people are already ensnared. As the chairman of the board of Religion Analysis Service, and editor of its publication, *The Discerner*, I have

come face to face with the herculean onslaught of present-day cults. Our work is designed to expose these false systems and alert people regarding their tactics and deceptions. But new cults are hatching out so rapidly that we scarcely are able to keep abreast of their spurious activities. In Scripture they are designated as "doctrines of demons." Not a single one of these cults is sound on the deity of our Lord and the doctrine of redemption.

Take Christian Science, e.g., which is neither Christian nor scientific, and you will find it is a complete misnomer. It cannot properly be called Christian because it denies all the tenets of Christianity. And it is well also to point out that it is not scientific because no scientist of national reputation believes in the absurd pantheistic concoctions of Mary Baker Eddy. She had the audacity to say that the Holy Spirit is Christian Science, and that the blood of Christ was no more efficacious when shed on the cross than when it flowed through His veins. Christ's deity is completely misconstrued and explained away in Christian Science.

It is not possible to examine each cult separately in this message, yet it is absolutely true that the cults on the whole have this in common, namely, a distortion of the Scriptures. It might be well to point out that less than a century ago "Pastor" Russell and Mary Baker Eddy were rather lonely figures. Actually cults had not made any serious inroads in America before the turn of the century. In recent decades, however, new ones have emerged on a wide front and the older ones have come under new and more resourceful leaders. Jesus said prophetically, "Many false prophets shall

rise and shall deceive many" (Mat. 24:11).

Christians should never minimize the potency of modern cultists. The Jehovah's Witnesses are not puny, anemic, or weak; in fact, they are manifesting a driving force that is astonishing. A few years ago they packed into New York's two largest stadiums over 180,000 people. The U.S. Supreme Court has given them a favorable verdict repeatedly on the theory of freedom of religion and separation of church and state. Their emissaries often stand on the street corners making available the *Watchtower*. Over 2,500,000 copies are published of each issue. The Jehovah's Witnesses are the most persistent of all cultists and actually thrive on persecution. Paul warns that "Satan himself is transformed into an angel of light" (2 Cor. 11:14). The cultists try to present something plausible and a road to God which requires no repentance, no confession of sin, and no implicit trust in Christ alone for salvation.

The extraordinary expansion of cults and "isms" demonstrates that the latter days are here.

The Delusion of Super-Intellectualism and Scholarship

No one can deny that modern scholarship and philosophy are being used to lead people away from the truth of God. The apostle warns us against such philosophies and dialectical tricks masquerading under the banner of super-intellectualism (See Col. 2:18).

In 1952 the New York Times published a fifty-page brochure of 113 well known books published between 1851 and 1951. You may read the list, if you wish, and you will find that the best sellers were anti-Christian works, written by such men as Darwin, Nietzsche, Huxley,

Marx, Renan, George Bernard Shaw, Bertrand Russell and men of that general rationalistic pattern. Despite their intellectualism, they fall into the Pauline category where the apostle speaks of being "spoiled through philosophy" and anti-Christian babblings.

Almost universally there is the parading of intellectualism. It covers not only the secular sphere but frequently enters the sphere of conservative Christianity. Many would have you believe that unless a person has a Doctor of Philosophy degree, he has no right to speak with authority or make any significant pronouncement. This is a day when men worship at the shrine of intellectualism.

The expansion of super-intellectualism has led to the rationalization of the Scriptures and the scoffing at verbal inspiration. The literal interpretation of the Holy Scriptures is pretty well discredited in the higher academic circles, and the prophetic areas of the Bible are spiritualized without any restraint whatsoever. Fifty years ago the Federal Council of Churches embraced the social gospel and formalized it into a fixed creed. The social destiny of man and the betterment of society through humanitarianism and education became the dominant points of emphasis. Even more recently the World Council of Churches was launched; that is, in the late 40's. It has repudiated the idea that civilization is facing the judgment. Rather, it believes that the church will build the kingdom through a great many united social and idealistic activities.

Moreover, neo-orthodoxy is sweeping ahead throughout Christendom. It is penetrating even the old citadels of evangelical strength in America and elsewhere. The leading theologians of our time are well known

promoters of neo-orthodoxy. The most refined writing among these theological deviates has come from Karl Barth. In his so-called supra-history, he states that no prophecy is being fulfilled in the present age because the church is not moving toward a historical goal. Prophecy, he says, can only begin to be fulfilled in eternity. One wonders how much theological nonsense people can swallow from such famous theologians. Barth regards the scriptures as only a small segment in God's sphere of revelation. Emil Brunner and Reinhold Niebuhr go even farther in the sphere of neo-orthodoxy.

Most of the seminaries in our time are embalming as rapidly as they can the prophetic and the dispensational areas of the Scriptures. Eschatology is largely pooh-poohed. In a recent volume by a famous professor, he makes the following statement, "No thinking man believes in the eschatology of Jesus." And he goes on to say, "We must set aside not only the doctrine of the last things, but the doctrine of the grace of God as well. It has been preached for 1900 years and has not done the world any good." And he says further, "The Church must go into every community and embrace all community projects and civic activities. Unhesitatingly the Church should get into local, national and international politics. In short, the Gospel must be translated in the terms of a social and economic panacea."

Summary

As we pull together these thoughts regarding delusions, we find first of all, (1) The atheistic, materialistic and secular proponents who seek to center all interests in the earthly sphere and detaching themselves completely from any thought of a life after this. Secularism is on the

march these days. Henry Steele Commager, one of our country's most notable historians, says, "The average college graduate today is thoroughly a secular person." Unfortunately he is correct in his analysis. (2) Secondly, we have these many counterfeit systems of religion and "isms," all of which bypass Calvary. They build their systems by wrenching from the Bible whatever seems to fit their warped schemes. In this group you have the fanatics who allow imaginations and perversions complete sway, and others, of course, the more cultured and refined, who emphasize idealism or rationalism as substitutes for scriptural truth. (3) Thirdly are those who find a complete reliance in intellectual processes, and a dependence on human ingenuity and capability in charting the whole course for man.

These delusions and counterfeit systems are so cunningly devised in their final onslaught that it became necessary for Jesus to warn men in these words, "There shall arise false prophets and shall show great signs

and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Mat. 24:24).

The work of Satan from the beginning has been to make God's redemptive plan ineffective. Every shade and hue of Satan's counterfeit program is arranged and designed to obscure and obliterate the cross. His gigantic fight against God will reach a climax in the person of Antichrist. Paul says of Antichrist, "His coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9). Our Lord also solemnly warns men of this climactic condition of delusions in these words: "For as a snare it shall come on all them that dwell on the face of the whole earth" (Lk. 21:35). As Christians we need to brace ourselves to meet the final onslaught of delusions by Satan. They will be climaxed however, after the rapture of the church. See 2 Th. 2:7-12. Only a thorough knowledge of the Word will fortify us in overcoming the pressures of these forces which are energized by Satan.

*O God, the awful need of those
 Who feel no need of Thee,
 Who wake and sleep and drink and eat
 And toil and talk, while careless feet
 Tread heedlessly the road that leads
 Unto eternity—
 Keenly alive to earthly needs,
 Yet feel no need of Thee.*

—Amy Carmichael

WILL ALL MEN FINALLY BE SAVED?

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Perhaps no doctrine of Scripture is more repugnant to the heart and mind of the unregenerate man than the fact of eternal punishment for sin. Infidels and skeptics have attacked this doctrine for centuries, and even within the pale of the professing church many have arisen to deny or weaken it. New interest in this question has been manifested in recent years due to the implications of some types of modern, non-orthodox theology. Lack of a Biblically-oriented theology has brought universalism—the doctrine of the final restoration of all men to God's favor—into a wider acceptance than ever before. Serious examination of this teaching should, therefore, be made by every Christian.

I. Historic Universalism

If one were to trace the entire history of the philosophy of universal restoration, one would find its roots in the Garden of Eden when the Devil remonstrated to Eve, "Ye shall not surely die" (Gen. 3:4). Upon this slander of the character of God and this denial of the seriousness of sin is built the notion that there is no truth to eternal retribution. By many persons and in many ways this pernicious error has been peddled in every age.

The beginnings of organized Universalism in America came with the ministry of Rev. John Murray around the middle of the eighteenth century in the New England states. Murray, who was raised a strict Calvinist, became a Methodist and later joined Whitefield's Tabernacle in London, England. He came in contact with one or two men who

were preaching restorationism and became interested in this teaching. Because of tragedy in his home, Murray sailed for the New World to begin life all over again. Almost from his arrival he became the leading ambassador of Universalism in the colonies. His converts came mostly from the existing denominations, and his labors were so successful that he was able to establish churches in most of the major cities of the day. About 1785, the name "Universalist" began to be borne by these churches and they propagated Murray's doctrines.

Murray himself was fairly orthodox in most realms with the exception of the area of eternal punishment. He was a Trinitarian and accepted the Bible as the Word of God. His followers, however, drifted more and more toward extreme liberalism. Hosea Ballou gradually usurped Murray's position as the theological leader of the movement. Ballou was a Unitarian and grounded the atonement of Christ in God's universal fatherhood and divine love rather than in the holiness of God, whereas the main argument of Murray consisted in the fact that since Christ had died for all men, therefore His atoning work guaranteed the salvation of all men.

Examined by Scripture both men were in error. The death of Christ on the cross does not *guarantee* the salvation of all men, but simply *provides* such salvation for them, if they will accept it. While Christ paid the penalty for all men, it is plain from Scripture and experience that all men do not avail themselves of His salvation. Nor was Ballou

correct in making the love of God the supreme motive for the death of Christ. It is the *holiness of God* which demanded a sacrifice, a perfect and complete sacrifice, for sin. The theology which replaces God's holiness with God's love in relation to Christ's atonement will immediately be found drifting toward religious liberalism.

Alleged Scriptural Support. Certain standard passages have always been employed by Universalists to bolster their doctrines. The foundation verse is possibly Colossians 1:20: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Emphasis is laid upon the fact that Christ will "reconcile all things." This, therefore, must mean, according to Universalists, that all men and angels will finally be saved. On the contrary, Hebrews 2:16 distinctly says that God will not redeem the fallen angels, and many passages of Scripture indicate that not all men will be reconciled. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), but the message to be given to every sinner is, "Be ye reconciled to God" (2 Cor. 5:20). In other words, personal acceptance of Christ is necessary to enjoy the benefits of the reconciliation provided by Christ.

Nor can the Universalist argument from Romans 5:18 stand. The verse reads: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The claim is made that since all men were condemned in Adam, so all men are saved in Christ. But the "all" of the first clause is not necessarily coextensive

with the "all" of the second clause. They are both limited by the context and by the general teaching of Scripture. The "all men" of the first clause refers to all who are connected with Adam. Christ is excepted from this so the word "all" is not absolutely universal. The "all men" of the second clause refers to all who are connected with Christ. The entire context of Romans 5 indicates that not all men are connected with Christ. Only those connected with Christ through saving faith are recipients of His righteousness.

Unwarranted assumptions are made by Universalists on the basis of I Corinthians 15:25. The phrase "hath put all enemies under his feet" is taken to mean that all the enemies of Christ will be converted. There is nothing in the phrase to warrant this interpretation. Complete victory over all enemies is the meaning conveyed. Nothing is said regarding their spiritual restoration. Verse 22 in the same chapter is of no more comfort to restorationists for while all men will be resurrected and receive a resurrection body, not all will be restored to the fellowship and favor of God. Some will suffer the torments of hell in a body suitable for this purpose.

When Paul writes that God "will have all men to be saved" (1 Tim. 2:4) he is not stating that all men *will* be saved. The word translated "will" expresses a desire of God, that is, that God is compassionate upon all men. The Revised Standard Version renders it "would have all men to be saved," which is perhaps a clearer expression of the thought. God is desirous that men receive Christ, but He cannot violate His own holiness by taking men to heaven who do not repent of sins and receive forgiveness.

It would be well at this point to

note that considerable difference of opinion has historically been found among Universalists. The old "classical" church view was expounded by such early church writers as Origen who taught that even the devil, after suffering the pangs of torment for a time, would eventually be reconciled to God. Some later writers presented the notion that the only suffering men endured for their sins was in this life, and that at death they were reconciled to God. Still others have maintained that a time of purging takes place in the after-life, but that all sin will finally be cleansed and restoration achieved. Whatever their particular views, however, early Universalists, having been divided over the earlier "Winchester Profession" made in 1803, adopted the later statement of 1899, which says in part:

"The acceptance of the essential principles of the Universalist Faith, to wit: (1) the Universal Fatherhood of God; . . . (5) The final harmony of all souls with God."

In recent years the Universalists and the Unitarians have merged.

Refutation of Their Teaching. Perhaps the greatest weakness of the Universalists is their failure to appreciate, and to give a proper place in their theology to the doctrine of the holiness of God. It is God's holiness which demanded a sacrifice for sin. A theology minus a proper appreciation of God's holiness will be a theology which deviates from Scripture in important areas like that of the nature of sin, the nature of the atonement and the eternal wrath of God.

Early in the existence of the Universalist movement an emphasis upon the universal fatherhood of God was observed. This was specifically stated in their confession

quoted above. But God is not the *spiritual* father of all men though He may be viewed as their father by virtue of His creation of them and because everything that has life is dependent ultimately upon God for its existence. Christ unmistakably declared that some men were not God's children but the devil's (John 8:44). God's undying love for all His "children" cannot, therefore, be brought forward as an argument demanding the reconciliation of all men. The Biblical teaching, of which there is an abundance, concerning the eternal punishment for sin constitutes in itself the strongest refutation of the Universalist position. Attempts to dilute the strength of these passages has proved unsuccessful. Christ Himself spoke of a place of punishment "where their worm dieth not, and the fire is not quenched" (Mark 9:44). He warned of the final doom of those who departed into "everlasting fire, prepared for the devil and his angels" (Matt. 25:41). In this latter passage the eternal bliss of the righteous is contrasted with the eternal judgment of the wicked and the same adjective, "eternal," is used to describe both. The torments of the ungodly are stated to endure "forever and ever" (Rev. 14:11). All not "found written in the book of life" shall be cast into the lake of fire where they shall be "tormented day and night forever and ever" (Rev. 20:10, 15). Such Scriptures are irrefutable. The wicked will not be restored but will suffer the just punishment of their deeds through all eternity.

II. Barthian Universalism

The contemporary theologian, Karl Barth, has exercised a wide influence in recent years. While he does not properly belong within the

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DOES THE SOUL SLEEP?

By Adam Galt

Much confusion is caused by the mistranslation of the word "Sheol" in the Old Testament. It is translated in such a way that some confuse the sleep of the body in the grave with the conscious soul in Sheol.

We also use the word "soul," not just to denote the soul itself, but also to describe the whole man. "Poor soul," someone will say, "she has certainly had her share of trouble." Let us unravel this tangle and find out what the Bible does teach.

Jonah cried "out of the belly of hell" (Jonah 2:2). This probably is a figure of speech referring to the time when he was in the inside of the great fish. But the Lord used it as an illustration in the New Testament of His death, burial and resurrection.

Enoch "was not; for God took him" (Gen. 5:24). God had enjoyed the fellowship of Enoch so much that he just took him home at the close of the day. Surely it would not be to put him to sleep, but to enjoy a closer fellowship.

There is a mysterious passage in I Samuel 28:7-19 which tells of Samuel being called up to earth by a witch, at King Saul's request. Samuel was walking and talking and showed a very accurate knowledge of what was happening. He also knew what would take place on the morrow. The king and his sons were to be killed and their souls were to be in Sheol with Samuel.

According to Ezekiel 32:21, the souls in Sheol were able to converse with each other. "The strong among the mighty shall speak to him out of the midst of hell. . . ." The same chapter records that Pharaoh, who had been in Sheol for a considerable time, was comforted (a wretched comfort, indeed!) by seeing others come to join him and his army. It seems to be a case of the old saying, "Misery loves company."

The great prophet Isaiah shows

us that Lucifer will be mocked and derided by those who precede him. "Hell from beneath is moved for thee to meet thee at thy coming. . . . All they shall speak and say unto thee, Art thou also become weak as we? are thou become like unto us? (Isa. 14:9, 10). There is no soul sleep indicated here, nor in any of the foregoing passages. The Old Testament is not too clear on the details of this place of waiting but it does not teach that the soul is unconscious.

There is more light in the New Testament, as we would expect. The Gospels still tell us of conditions as they were in the Old Testament, but something happens after the ascension of Christ.

In Matthew 8:12 Jesus speaks of those who are cast out into outer darkness as weeping and gnashing teeth. Well would it be for such if they *could* sleep! Again in Matthew 22:13, the man who refused to wear the wedding garment was cast out to the same fate. False professors of Christianity were rejected by Christ and called "workers of iniquity" (Luke 13:27). They were to see Abraham, Isaac and Jacob and all of the prophets in the kingdom, and they themselves were to be cast out, conscious of the great opportunity lost.

The great central figure on the Mount of Transfiguration is our blessed Lord, but His companions

are also of great interest: Moses, the lawgiver and friend of God; and Elias, the prophet who went to Heaven in the whirlwind and chariot of fire. Both had been gone from the earthly scene for centuries. Why were they now appearing with Christ? If souls sleep, they should have been asleep, but they were discussing with Jesus His impending death for the sins of the world. Read about it in the beginning of Matthew 17. It is extremely interesting.

The great "Hall of Fame" of the Scriptures is Hebrews, chapter eleven. Some people are referred to by name, and some are spoken of in groups. Chapter twelve calls them "a great crowd of witnesses." These are all people who have passed through the experience of death. Their bodies were often mistreated by their enemies, but their souls went to the place of waiting. Were they sleeping? Does anyone sleep at a track meet? These people were watching a race. A similar race was so interesting that we find Jesus standing up to see the great finish that Stephen made, in Acts 7:56.

Jesus is the only real authority for the life after death. He is the only one who came from Heaven, taught his disciples, died and rose again. He pulled aside the curtain and gave us a brief glimpse when he told us of Lazarus and the rich man. There surely can be no doubt about what Luke 16 teaches. It is clear and plain that these men were awake, conscious and able to recognize each other in that other world to which their souls had gone. One was blessed, one was in torment. No quibbling about it being only a parable can weaken the message. Parables do not use proper names. The souls in the place of waiting are

conscious and awake, if we believe what the Bible teaches.

Thus far we have been writing about the place called Sheol before the ascension of Christ. It seems that Christ made a change when he went to Sheol.

Even the people of the Lord in the Old Testament spoke of going down to the place of waiting. Jacob, when he thought he would die of sorrow at the loss of his beloved Joseph, said he would go down into the grave (sheol) (Gen. 37:35). In Numbers 16:33 it is written that Korah and his company "went down alive into the pit (sheol)." The bodies of the kings "slept with (their) fathers," but their souls went to the place of waiting (Isaiah 14:9).

According to Jesus in Luke 16, Sheol is a place of two compartments—one for the righteous and one for the unrighteous—with a great gulf between prohibiting the possibility of anyone getting from one place to the other. This great gulf may be the abyss of bottomless pit of Revelation 20:3, but we do not know.

Jesus went to Sheol. It was prophesied that He would, in Psalm 16:10. We have New Testament authority for saying that this passage referred to Jesus because Peter used it in his great sermon on the Day of Pentecost (Acts 2:27). In Psalm 16 the word "hell" is really "Sheol." Peter tells us that Jesus preached to the "spirits in prison" (1 Peter 3:19). In Ephesians 4:8 Paul shows us that "When he (Jesus) ascended up on high, he led captivity captive. . . ." That some souls were resurrected at that time seems to be taught in Matthew 27:52, 53, although we do not know how to explain this.

After the ascension of Jesus to God's right hand, we see a differ-

ence in the expectation of believers. Now they do not speak of Sheol. Such phrases as "absent from the body . . . present with the Lord," "to be with Christ; which is far better," and others, are now encountered. Second Corinthians 5:1 speaks of "a building of God, an house not made with hands, eternal in the heavens." This is to be ours when we lay aside this old worn-out garment of a body and the Lord takes us home.

In the Old Testament, men like Jacob spoke of going down, and that happened. Sheol was in the heart of the earth. Jesus, referring to it said, ". . . So shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40). Why is it that this changed in the days after the ascension? Might we not legitimately infer that Jesus took the souls of those who were in the

Paradise side of Sheol with Him into Glory where we would expect them to wait until the great day when they are given new bodies at the Rapture, and where we will join them if our blessed Lord does not come before that time? Hebrews eleven and twelve tell us that these Old Testament saints are witnessing our race to glory. Let us seek to be as faithful as they were in their day, and follow their example.

In conclusion, we cannot see how there will be any soul sleep for those who are in the hands of our glorious Lord. He has not taught it in Scripture and He wants us to have the best of Heaven, as He has given us the best of earth, even Himself.

This article is reprinted with permission from the August, 1962 issue of the Baptist Bulletin.

WILL ALL MEN EVENTUALLY BE SAVED?—Continued from page 9

scope of the Universalistic movement as such, there are elements of his theology which tend to universalism. Since Barth's theology at this point (as at most points) is rather technical and involved, no attempt will be made to set forth a complete discussion. It is sufficient to say that Karl Barth views the election by God of Christ to be an election of all men in Christ. In other words, all men are elect in Christ. If this be true, then the only logical conclusion is that all men are saved in Christ unless salvation be divorced from election. While considerable theological debate has swirled about this point in Barth's theology it seems impossible to defend him against the charge of universalism. And yet the very concept of elec-

tion, properly understood, would militate against such a notion. The main concept of election is that of "picking out," the choosing of some from out of the many. Certainly the Biblical concept does not imply that God has chosen everyone. Barth errs in so viewing election and becomes vulnerable to the accusation that the logical consistency of his theology demands that he view all men as ultimate recipients of salvation.

In conclusion, it may be confidently affirmed, with solid Scriptural support, that all men will not be saved. Christ alone is the way to heaven and those who reject Him reject God's sole means of salvation. There remains nothing for them but the "blackness of darkness forever" (Jude 13).

THE TIGHTENING LINE OF CONTROL

Prof. John E. Dahlin

Very few people are aware that the Roman Catholic Church is succeeding more and more in tightening the control over the press, radio and television. It is already a known fact that the Catholics own the controlling stock in a great many newspapers and other publications. The news media tend more and more to report what is favorable to Roman Catholicism. In 1961 the *Catholic Press Directory* showed a total of 500 newspapers and magazines with a combined circulation of 27,500,000. Almost all of these publications persistently support the campaign for a change in our Federal educational laws.

Perhaps in no previous national administration in memory has centralization of power been more consistently promoted than the case is with the present occupant of the White House. Every person who is interested in the freedom of the press, and the privilege in factual reporting over radio and television, should watch every move taken by Newton D. Minow, the new chairman of the Federal Communication Commission as he seeks to exercise unwarranted control of our most important media of information. He is a Kennedy hand-picked man, and from statements already attributed to him, he will introduce a more vigorous policy in controlling what broadcasters are permitted to say. The tightening of the lines may be clearly seen by those who are close observers of national trends, particularly the growing influence of Roman Catholicism in the United States. Mr. Minow has given some sweet talk by discussing the plan of elevating the standards for radio and television programs. Unless he is blocked by Congress,

he will be able to cancel the licenses of any radio or television station that carries anything that even remotely might be identified as being detrimental to Catholicism. Behind all of this is the Roman hierarchy. It already has succeeded in causing leading Protestant religious personalities to soft-pedal and pussyfoot on matters involving the Catholic Church.

During the last presidential election the Catholic influence was successful in selling the public the idea, nationally, that anything said or written which would reflect unfavorably on the Roman Catholic Church was an ear-mark of bigotry. Many Protestant groups were intimidated during that election so that important factual statements were kept from the public by means of these intimidations and threats. You will remember, perhaps, how a prominent clergyman was branded as a bigot because he publicly identified himself with those who stood for the separation of church and state. That particular individual buckled under the pressure and was silenced on the issue subsequently.

The tightening of control is more easily achieved now since both the executive and the legislative arms of the government are headed by men who are obedient sons of the Church. President Kennedy once identified himself as an obedient son of the Church. Moreover, the Speaker of the national House of Representatives, Mr. McCormack, is a dedicated Catholic, who was cited a few years ago by the Pope for being successful in securing over \$30,000,000 in appropriations by Congress ear-marked for rebuilding and improving Roman Catholic institu-

tions in the Philippines, and in Italy, as well as the building of a summer home for the Pope. Not only is a loyal Catholic now in control of the lower chamber of the People's Representatives, but likewise in the Senate, that august Body is led by Mike Mansfield of Montana, another loyal son of the Church. He, too, stands in a strategic position in our government and is able to exercise influence which is favorable to his church.

More and more Catholics are elevated to high positions in the government. Recently Mr. Anthony J. Celebrezze, another devoted son of the Church, was given one of the most influential positions in our government. He presides over the massive department of Education, Welfare and Social Security. In no other area of the government may pressure be more widely exerted than in this sphere. Only recently Mr. Celebrezze used several thousand dollars of the tax-payers money in an attempt to influence every member of Congress to vote favorably on the pending Education Bill. He was called for this unethical and improper conduct and was forced to admit that he had overstepped the proper boundary in using federal funds for propaganda purposes. Mr. Frank Sinatra, while holding no political office, is a devout Catholic and a warm friend of the President. Two years ago he used all the influence which he could command in helping Mr. Kennedy into the White House.

If radio and television should be muzzled, the American people won't be able to hear much about factual matters pertaining to the Roman Catholic Church, except those which are favorable. We won't hear about such facts as the operation of big breweries, by its church organizations, which in turn pro-

vides millions of gallons of booze to damn the souls of men and women. Fortunately a Federal Court ruled recently that a Roman Catholic winery must pay taxes on its profit-making distillery business.

The Roman Catholic hierarchy already uses its vast power in banning the circulation of unwanted books. Under Canon Law 1399 no Catholic may read the Authorized Version of the Bible except by specific permission. Catholics are forbidden to read a number of books which either directly or indirectly attack Catholic dogma. Even Father Robert Barnett, former editor of the Jesuit magazine, *America* admitted in a debate with Paul Blanchard at the Yale Law School, that Catholic students attending Yale could not read Mr. Blanchard's *American Freedom and Catholic Power* without special permission. Formerly the Vatican Index of Forbidden Books served as an international institution of censorship. Now the area Bishops are given the liberty to control the policy regarding books and reading material for the people within their diocese.

All of these developments bear watching for indeed there seems to be an expanding pattern which seeks to gain advantages for the Roman Catholic Church on the whole front. Too often Protestants and non-religious people are clearly disinterested in checking into these significant matters. There is a tightening line of control being exercised, and if these trends are not checked and reversed we as Protestants will find ourselves in a position where many of our cherished freedoms and privileges are taken away from us. It is not necessary to whip ourselves into a kind of frenzy, or join some extreme group which seeks action, to protect our historical

rights. Nothing serious can happen if people wake up and take action to stop these trends. All of this can be done in an orderly and constitutional manner which harmonizes with freedom and fair play to all groups.

In conclusion, let us at all times show compassion and love to individual Roman Catholics and un-

ceasingly seek to lead them to Jesus Christ. They are under the ecclesiastical jurisdiction unmatched in history so far as totalitarian practices are concerned. But we who have never been under that system should be abreast of developments and unyieldingly oppose this tightening line of control exercised by the hierarchy.

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PERTINENT QUESTIONS AND ANSWERS

*By Pastor "Mac" of Spiritual Clinic (K T I S), and Pastor of
Powderhorn Park Baptist Church, Minneapolis*

QUESTION . . . *Pastor "Mac," What do you expect heaven to be like? Do you think that heaven is a real place like this earth?*

ANSWER . . . Yes, I certainly believe that heaven is a real place as this earth is a real place. I believe that John 14:2, 3 make this very clear, that heaven is a place! Heaven is not a matter of idle speculation, but a fact declared in the Word of God where we are given some definite information.

Heaven is a place of ideal order and government. John said (Rev. 4:2) that he saw "a throne set in heaven, and one sat on the throne." Certainly a "throne" denotes the seat of authority and regulated government. We can expect in heaven a place of perfect rule, of harmonious blessedness and abiding security. We can also expect that heaven is a place of beauty. I am sure that it is beautiful beyond comparison—think of all the beauty that God has put into this world. Read John's description of the Holy City in the 21st and 22nd chapters of the book of Revelation, and I am sure that there is more to heaven than just the Holy City!

Heaven is a place of perfect service. Since heaven is a place where God's will is fully done—then it must be a place of perfect service. Notice Rev. 22:3 with the phrase, "and His servants shall serve Him." Heaven may be the place of perfect rest, but not the rest of inactivity! Think of the great intellectual activity—a place of never-tiring thought. The answer to all the questions and problems we had on earth.

Heaven will also be a place of congenial social activity. Man was created for fellowship, he must have congenial associates to be his best self. There will be no gossip, no back-biting, no meddling. The Devil will not be there, nor any who follow his ways. The lewd, the vulgar, the obscene, the liar, the slanderer, the mean and contemptible will all be excluded. Read Rev. 21:27—what high and ennobling association for all eternity!