

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

The
DISCERNER

AN
INTERDENOMINATIONAL
HERESY-EXPOSING
QUARTERLY

Volume VI Number 8

7. THE NEW EVANGELICALS—BYSTANDERS OF THE FAITH.
2. IS JEANE DIXON A TRUE PROPHETESS?
10. WHERE TO—ECUMENICITY?
12. LIBERALISM AND FUNDAMENTALISM.
14. THE SMITH MYTH

October—December, 1969

CONTENTS

The DISCERNER

Published Quarterly
Price \$1.00 for 4 issues;
\$3.00 for 12 issues.
30 cents a copy; for foreign
subscriptions add 6 cents per issue.
Copyright 1969 by Religion Analysis Service, Inc.
902 Hennepin Avenue, Minneapolis, Minn. 55403
Printed in the United States

EDITORIAL COMMITTEE

John E. Dahlin, *Chairman*

Rev. John Bellshaw

Mr. Harold Dainsberg

IS JEAN DIXON A TRUE PROPHETESS?

Prof. John E. Dahlin, Editor

If God has raised up Jeane Dixon to fulfill a mission to this generation, as he raised up the prophets of old, then Christians will do well to give her claims careful consideration. But, on the other hand, if she is not a true prophetess of God, then all of us need to become aware of that fact, that she is not commissioned of God, but rather standing out conspicuously as one bearing the ear-marks of a spurious messenger.

A BRIEF BIOGRAPHICAL SKETCH

Jeane Pinckert was born in Medford, Wisconsin, in the year 1918. Her parents, Emma von Grafee and Frank Pinckert, were German Catholics who came to America some years earlier, settling first in Wisconsin. Later, they moved to Santa Rosa, California, where the family became reasonably prosperous. Jeane was one of seven children in the Pinckert family. At the age of eight a Gypsy woman looked at her hand and declared that she had never seen such lines like those of this child. And, she also said that Jeane Pinckert was blessed with the gift of prophecy, and that she would be able to predict world-wide events. The Gypsy gave her a crystal ball and her career began. As Jeane grew up she learned more about psychical powers and developed them as channels to receive important information.

Later, Jeane married James Dixon, who was a divorced man. It was necessary for the Roman Catholic Church to sanction their wedding by ecclesiastical dispensation. Not long after their marriage the Dixons moved to Washington, D.C., where both of them entered into an extensive Real Estate business, which still is in operation.

JEANE DIXON'S POPULARITY

For a number of years Mrs. Dixon has spent much of her time in her husband's real estate business, or promoting the Children to Children Foundation which she launched in 1964 to "Beautify the souls of children—to help children to learn so that they may grow to earn—and lead useful lives and make their contributions to humanity."

Jeane Dixon's fame has been established, however, through her numerous predictions. She is a strong believer in Psychic phenomena. Moreover, she says that the feeling of extrasensory phenomena is a part of life and can no more be disregarded than light or darkness because there are many important unknowns. She is constantly sought for advice by people in all walks of life. Jean Dixon receives on the average approximately three thousand letters a week, but there have been times when a thousand letters a day followed some unusual prediction or event. Her daily

writing, **Your Horoscope**, has been appearing in 300 newspapers in the United States. In the year 1965 a book about her was published with the title, **A Gift of Prophecy**, by Mrs. Ruth Montgomery. It was a best seller and brought to the front in a new way this fascinating personality, Jeane Dixon. Her biographer, Mrs. Ruth Montgomery, is one of the canniest and most experienced of the Capital correspondents, probably having a better overall record for prophecy than her heroine, but obviously the major attention is centered on Jeane Dixon. The Washington papers give almost as much space to her annual January forecasts as they do to the President's State of the Union message in the same month. There have been other well-known crystal ball gazers in our time, but Mrs. Dixon is the first to make her headquarters in Washington, and the first to specialize in political forecasts. It would take a team of full-time researchers to check all of the thousands of predictions that Mrs. Dixon has made, dating back to the New Deal. The real cause for Mrs. Dixon's success and popularity is that she exploits a deep mass hunger for a glimpse into the future. Even in the dim and distant centuries in the past many people manifested a fascination for astrology. Mrs. Dixon admits that she dabbles in astrology, which she says was taught her by a Jesuit.

PREDICTIONS WHICH HAVE MADE JEANE DIXON FAMOUS

It is well established that she predicted in 1946 that China would be Communist in the not too distant future. In September 1949 her prediction proved true. She predicted correctly that Mahatma Gandhi would be assassinated. This happened the following year, thereby fulfilling this prediction. Moreover, she predicted correctly the merger of the AFL and

CIO, the re-election of Harry Truman in 1948, the death of John Foster Dulles, the death of Marilyn Monroe, and the downfall of Nikita Khrushchev. Her most important prediction, which contributed much to her fame, was the assassination of President John F. Kennedy. In 1956 she predicted that the blue-eyed Democratic President elected in 1960 would die in office. But this much publicized prediction regarding Kennedy's assassination turns out on closer examination to be little less than awe-inspiring. This was the only direct public forecast of Kennedy's death which she made. In her annual New Year's prediction for 1963 she said nothing about the assassination of President Kennedy. Her prediction is for all practical purposes cancelled out as she predicted also earlier that Mr. Nixon would win in 1960. When he failed to win, she hedged by saying that Mr. Nixon was the rightful winner but that the Democrats stole the election. It is difficult to reconcile her statement regarding Nixon with her prediction concerning Kennedy. According to Mrs. Ruth Montgomery, her friend, Mrs. Dixon predicted also the assassination of both Dr. Martin Luther King, and Mr. Robert Kennedy. (See *My Life and Prophecies*, pp. 110 and 126).

With such a large number of predictions made over a quarter of a century, a keen person such as Mrs. Dixon is bound to have a collection of startling hits. But as you erase all the over-statements by this woman, what is left is the picture of the wife of a Washington, D.C., real estate dealer with a conservative outlook, who likes to speculate about world affairs as well as about the personal lives of her friends. The only phenomenal thing about Jeane Dixon is the amount of attention that she has been able to attract.

SOME OF THE PREDICTIONS WHICH FAILED

In studying the predictions of Mrs. Dixon one finds that some of her friends think that she is close to being infallible, but somehow, her crystal ball has become cloudy on numerous occasions. In her column, Jeane Dixon predicted that the astrological numbers of Generals Al Wedemeyer and Patrick J. Hurley were clearly intertwined. They will combine forces, she said, and solve the China problem. These two forces never combined, nor did they solve the China problem. In 1953 she predicted that President Eisenhower would appoint General Douglas MacArthur to a very important post in his administration. This appointment was never made. She also predicted that World War III would break out in 1958, and that Red China would be admitted to the United Nations in 1959. With regard to these predictions she erred completely. Moreover, she predicted that Walter Reuther would actively seek the Presidency in 1964, also that the British conservative Party would win in the election that year. Doubtlessly she and her friends were chagrined when these developments never materialized. To continue, Jeane Dixon said that our relations with France would improve with the appointment of a new ambassador by President Johnson. No change came in this regard in Johnson's administration. On January 29, 1968 she gave her forecast regarding Lyndon Johnson, that he would be re-nominated for the Presidency. This was another significant failure on her part, and it must be placed on the debit side of her record. In 1958 she foretold that China would go to war with the United States over Quemoy and Matsu. No such conflict has materialized since she made the prediction. To the above list, many additional predictions of

Jean Dixon could be mentioned, hence giving to the readers a very imposing record of her failure to predict events correctly.

The most far-reaching of her predictions is dated February 5, 1962, when she had a vision of the birth of a child somewhere in the Middle East, who would unite mankind into one new Christianity by the end of the century. He will be the answer, she predicted, to the prayers of the a troubled world. It may be well to point out that this date was the time of a rare conjunction of five planets, and astrologers the world over had been predicting earth-shaking events for that occasion. This turned out to be an ordinary day, but Mrs. Dixon's predictions saved the astrologers' faces, since this religious change will not take place until the end of the century—the year 2000. With regard to this person, Mrs. Dixon is altogether confused because the one spoken of to come is the Antichrist. He is opposed to God, and is the embodiment of evil. If the future world leader revealed to Mrs. Dixon is the same as Antichrist, then she is guilty of a great disservice in preparing people to accept this coming personality as one from God. Having taken this position, she becomes a false prophetess in leading people into a completely erroneous concept regarding the universal evil-actor of the end-time. By holding such a conception Mrs. Dixon becomes neither a seer, prophetess or saint.

AN EVALUATION

First of all, the occultist's "bag of tricks" has no place in Christianity. If one wishes to seek the knowledge of the future, there is but one road, namely, consulting the Word of God. It is God's inerrant revelation to mankind. Every Christian has access to God's revelation. While it may not satisfy curiosity seekers, it will offer

adequate information to everyone concerning the essential matters pertaining to salvation and the future of God's people.

In addition, Mrs. Dixon's predictions are scarred with numerous inaccuracies, thereby nullifying her record as a prophetess. It is clear from the Scriptures when a prophet or prophetess was moved by the Holy Spirit to prophesy, such predictions must come to pass for God cannot lie. Peter writes "Prophecy came not in old time by the will of men, but holy men of God spoke as they were moved by the Holy Spirit" (II Peter 1:21). Regarding the New Testament gift of prophecy, Mr. James Bjornstad states it very well in these words: "Prophets were a part of the church (Acts 13:1) and their task through the revelation of God was to build up the church, provide growth in Christian character, set forth ethical precepts and warnings, and encourage Christians through personal testimony and example. One does not find these elements in the prophetic utterances of Jeane Dixon" (Twentieth Century Prophecy, p. 69). The Scriptures contradict Jeane Dixon's concept, namely that of finding God through many different channels. There is only one way to have a personal relationship with God, and that is through His Son, our Lord Jesus Christ. One rarely, if ever, finds any mention of Jesus Christ in Jeane Dixon's writings.

Our Lord made it clear that in the latter-days "False Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take heed; behold I have foretold you all things" (Mt. 14:22-23 cf Mt. 24:24). In dealing with false representatives of religion, Jesus said, "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name?

And in thy name have cast out demons? And in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity" (Mt. 7:22-23).

It is clear from the passages quoted that not all prophesying is of God. The Scriptures do not specifically declare the extent which false prophets are able to predict the future. From the reference in Mt. 7:22-23, it is evident that false prophets are capable of remarkable activities. The New Testament also reveals that evil spirits have access to certain people and often exercise control over them. These intelligent beings are directed by satan, the master deceiver. Obviously they are not infallible so that they can cause men to accurately foretell the future. But it is possible for them to stimulate people who are willing to be their tools, and cause them to achieve what is not possible through mere human intelligence. The Bible warns against false prophets and every form of counterfeit activity. It is very difficult to account for some of the successful predictions of Jeane Dixon. She does not claim to predict in the name of the Lord. Jean Dixon only states that God has provided her with certain abilities in predicting events of the future.

Only God knows the future as well as the past. We read "Known unto God are all the works from the beginning of the world" (Acts 15:18) Indeed, Jeane Dixon does not prophesy or predict in the name of the Lord, rather she attributes her abilities to God. It is altogether unlikely that God has channeled any information to Jean Dixon because she utilizes what has been designated as a "bag of tricks." Her channels include visions, the crystal ball, astronomy and numerology, dreams, an inner voice, and psychic powers. It is quite

clearly recognized that many of her predictions she has made through the utilization of psychic powers. One may draw the conclusion from Mrs. Ruth Montgomery's book, **A Gift of Prophecy**, that Jeane Dixon is a psychic medium, or a person who is sensitive with reference to Psychic manifestation. God's people in the Old Testament were forbidden to consult those with familiar spirits. All forms of magical practices were an abomination unto the Lord.

It is inconceivable that Jeane Dixon has the God-given gift of prophecy. Obviously, no one can explain all the strange phenomena which is witnessed in our time. The gift to predict future events accurately is not possessed by any individual. Even Satan is not omniscient. Throughout the Old Testament he never knew with any degree of certainty the time of the arrival of the Messiah. He tried, however, to cut the royal line, and hence to thwart the purposes of God. We also notice in the early church that Satan tried the tactics of a roaring lion to destroy Christianity, or nip it in the bud. He never realized that severe persecutions would spread Christianity and enhance the Gospel. Later, Satan changed tactics in seeking to unite Christianity with the political system. Today is the time, perhaps, when he uses the strategy which Paul mentions "Satan himself is transformed into an angel of light" (II Cor. 11:14).

It should be pointed out that Jeane Dixon's predictions have brought about numerous rumors and widespread fears. Anyone who makes such a large number of predictions as she does is bound to cause mis-information and rumors to be spread. This has caused considerable concern to Jeane Dixon herself. In fact, much of her time is spent in denying rumors and allegations with reference

to her predictions. Occasionally she has found it necessary to call press conferences in order to deny rumors which have caused considerable disturbance among many people.

In his book, *Twentieth Century Prophecy*, James Bjornstad provides an excellent summary in which he points out that Jeane Dixon falls short of the standard set by the Scriptures with regard to prophecy:

1) She has made many false predictions.

2) She does not prophecy in the name of the Lord.

3) She does not prophetically point out the sins of the people against God.

4) She does not prophetically preach the law, ethics and morality.

5) She does not prophetically declare and warn people of God's Coming Judgment upon those who reject Jesus Christ.

6) The Church is not edified, exhorted, and instructed by her gift of prophecy.

7) Many of the methods she uses to obtain vibrations and predictive information are forbidden in the Scriptures.

8) She does not proclaim Jesus Christ as the only way one can personally know God.

The above analysis is correct, I believe, and in applying such a yardstick, Jeane Dixon fails to qualify as a true prophetess. She has this in common with many of the well known cultic leaders who claim special revelation and extra-ordinary visions. It is a great error of people to turn to such popular personalities as Jeane Dixon in order to understand the future. All have access to God's written revelation, the Bible. It is adequate for all our needs and it supplies the necessary information for the present time. Indeed, no Christian has the need of the various devices used by Jean Dixon.

THE NEW EVANGELICALS — BYSTANDERS OF THE FAITH

Dr. Robert P. Lightner of the Dallas Theological Seminary

(Part II: continued from the last Issue)

Without doubt, the weak view of Scripture espoused by increasing numbers of new evangelicals constitutes the most dangerous tenet of the new evangelicalism. The doctrine of the Scriptures is the most basic doctrine to any system of theology. The noticeable retreat from a firm belief in the verbal inerrancy of Scripture constitutes the most serious difference between the attitude of many of the new evangelical attitude and of fundamentalism.

There is considerable evidence to indicate that this very issue is causing division even among the new evangelicals themselves. In the early days there was a strange silence of any reference to verbal inspiration in new evangelical literature. Added to that, today there is a clear rejection of total inerrancy on the part of some new evangelicals.

Indications of dissatisfaction and uneasiness with the historic position of the church, and for that matter with the Bible's view of itself, became evident publicly in the **Christian Life** article, "Is Evangelical Theology Changing?" (March, 1956). In his **Case for Orthodox Theology**, Carnell confessed, "The problem of inspiration is still a problem" (p. 109). Ronald Nash said plainly, "Whether it be for good or ill, evangelicals are willing to reopen the subject of the inspiration of the Scriptures" (**The New Evangelicalism**, p. 35).

From new evangelical quarters we are being told that a distinction is to be made between inspiration and inerrancy. The Bible, it is said, teaches its own inspiration but not its own inerrancy. Historically, these have been understood as equivalent in meaning, but now we are told this is not so.

Why, we would ask, is there so much dissatisfaction with the tried and proved historic and biblical doctrine of Scripture? What is the cause of the present distrust in an inerrant Scripture? Has there been some great archaeological discovery in recent days which has cast serious doubt upon some portion of the Bible? No, in fact archaeological finds have continued to confirm the trustworthiness of Scripture, and especially in those historic positions which have been questioned the most. The reason for the present new evangelical furor over the Scriptures is that the new evangelicals are determined to engage in dialogue with those who candidly reject the authority of Scripture, to accommodate the Bible to science, in short, and to make Christianity respectable and intellectually defensible.

This tendency to distinguish between inspiration and complete inerrancy has been called the "double-revelation theory" by John C. Whitcomb. In his criticism of the theory he explains it as follows: "Briefly stated, this theory maintains that God has given to man two revelations of truth, each of which is fully authoritative in its own realm: the revelation of God in Scripture and the revelation of God in nature . . . The theologian is the God-appointed interpreter of Scripture and the scientist is the God-appointed interpreter of nature, and each has specialized tools for determining the true meaning of the particular book of revelation which he is called upon to study" (Whitcomb, **The Origin of the Solar System**).

This type of approach to Scripture which is being advocated by neo-

evangelical scholars and allows them to apply inspiration and inerrancy only to matters of faith and life in the Scriptures and not to peripheral matters. Peripheral matters would include whatever the individual decides is not a matter of faith and life such as problems of the origin of the universe, the solar system, the earth, man, the magnitude and effects of the flood, minor historical details, grammatical constructions, etc.

Joseph A. Hill, in a report of Dr. George Stob's view of infallibility presented as a lecture at Trinity College in Worth, Illinois, clearly distinguished the neo-evangelical view of inspiration and the traditional orthodox position set forth by Warfield and more recently by Edward J. Young in **Thy Word Is Truth**. Hill writes: "There are in the present controversy two theories as to the nature of inspiration. These are as follows: 1. Inspiration makes certain that we have an authoritative record of all that God wanted to make known. But it was not God's intention or purpose to secure inerrancy in peripheral matters. 'Peripheral matters' include scriptural data which have nothing to do with faith and life, such as minor historical details, grammatical constructions, and the like. 2. The other view is that inspiration applies to all the data of Scripture, including peripheral matters. Every word of the Bible, all grammatical points and every historical detail, however trivial, are God-breathed. According to this view the Bible is free from all error, discrepancy, and inaccuracy" (**Torch and Trumpet**, January 1960, p. 6)

Recently, some who are appreciative of the new evangelicalism have sharply criticized their fellows who hold such a weak and dangerous view of Scripture. An example of this dissatisfaction is found in Dr. Harold Lindsell's article in the **Bulletin of**

the Evangelical Theological Society entitled "A Historian Looks at Inerrancy." In this article Lindsell made some alarming statements indeed. For example, "In getting to the opponents of orthodox Christianity the opponents, in turn, have gotten to some of the New Evangelicals. And this is no isolated phenomenon. With the new learning there has come new leaven. And the leaven is to be found in Christian colleges and theological seminaries, in books and articles, in Bible institutes, and in conservative churches. The new leaven, as yet, has nothing to do with such vital questions as the virgin birth, the deity of Christ, the vicarious atonement, the physical resurrection from the dead or the second advent. It involves what it has always involved in the first stages of its development—the nature of inspiration and authority. It could not be otherwise, for one's view of the Bible ultimately determines his theology in all of its ramifications . . . Today there are those who have been numbered among the new evangelicals, some of whom possess the keenest minds and have acquired the apparatus of scholarship, who have broken, or are in the process of breaking, with the doctrine of an inerrant Scripture . . . One can predict with almost fatalistic certainty that in due course of time the moderating evangelicals who deny inerrancy will adopt new positions such as belief in the multiple authorship of Isaiah, the late date of Daniel, the idea that the first eleven chapters of Genesis are myth and saga; and then these critical conclusions will spill over into the New Testament and when the same principles of higher criticism are applied, this can only lead to a scrapping of the facticity of the resurrection, etc. This has ever been the historical movement and there is nothing to suppose that such a repetitive pro-

cess will not follow" (Winter, 1965, pp. 10, 11).

These are sobering words and they behoove us to pray that these new evangelical brethren will see the error of their way before they go beyond the point of no return. Also, these words should challenge us to a better understanding and firmer conviction of our own view of the total and absolute authority of Scripture. God forbid that in these matters we should ever be found guilty of the Pharisaical attitude toward others.

In summary of our study then, we have sought to give broad reasons why the new evangelicals are bystanders of the faith. Two reasons have been presented—the rejection of the doctrine of separation from apostasy, and the desire to make the Gospel respectable and acceptable to the non-evangelical. Also, we presented what we believe to be the greatest danger for the new evangelical bystanders of the faith, namely, the weak view of Scripture among so many of their number.

Somehow all this talk of dialogue with those who deny our blessed Lord and the faith once delivered unto the saints sounds much like the endless talks at Geneva on disarmament. Seeking rapprochement with the enemy gives the impression that the enemy has some right to his view, that he can make a contribution that will somehow further the cause of Christ. Now, to give the unbeliever the pure Gospel of the grace of God is one thing, but to enter into dialogue with him for the purpose of finding some good in his unbelief or to curry his favor is another. Scripture commands us to give the Gospel to all men, but it certainly does not exhort us to seek common ground of agreement between belief and unbelief, between orthodoxy and heterodoxy. Light and darkness are always

separated in Scripture, and the believer is commanded to have no fellowship with the unfruitful works thereof.

These repentant fundamentalists have evidently forgotten that we have a foe and that we are at war. In the political realm we must remember that communism is our foe. In the spiritual realm our foe is Satan and all the demons of Hell. And may it never be forgotten that in the religious realm liberalism and neo-orthodoxy in all their variant forms are the archenemies of fundamental Bible-believing Christianity.

By wisdom the world will never know God. It is impossible to Christianize paganism. Biblical Christianity will never be acceptable and respectable to the unregenerate. The preaching and the preachers of the cross are foolishness to the unbelieving heart. There is a stigma, an offense, in the cross which can never be completely downed unless the message is distorted. The new evangelicals and all of us must be reminded that "a little leaven leaveneth the whole lump."

The faith must still be defended as well as declared. The new evangelicals are wrong in assuming that the early fundamentalists were too militant. Their false notion that the enemy has been partly converted is also wrong. Beneath the plethora of orthodox-sounding words there remains the very same subtle satanic unbelief.

As never before, we must be reminded of what biblical Christianity really is and what all other forms of religion are. The Christianity of the Scriptures is one thing, and the "Christianity" of liberalism is another. We may sing "Blest Be the Tie That Binds" until doom's day, but the two will never be reconciled.

The future is not bright for the oncoming generation in the church.

In fact, if the present trends and concessions continue, the church will have lost every semblance of the faith of our fathers and of the faith once delivered unto the saints. Many educational institutions have already capitulated and, in spite of the new evangelical claims to recapture denominations and schools from the liberals, more have been lost and still more are in danger of being lost. The philosophy of the new evangelicalism has simply not worked.

As long ago as 1926 Ernest Gordon wrote a book entitled **Leaven of the Sadducees** in which he showed the steps of downfall of some of the early schools which were established on

biblical principles. He reveals three clearly defined steps from orthodoxy to apostasy, and it is my conviction that the new evangelicals have charted a course which may well lead to the same bitter end. These steps are **toleration, compromise** and then **apostasy**.

May God help all of us to learn the lesson of history and stand by His grace, even if we stand alone, on the only sure word of prophecy. May we be able to say with Paul, "I have fought a good fight, . . . I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:

WHERE TO—ECUMENICITY?

Theodore H. Epp

When the balance of power lies in the hands of a peace-loving nation, the revolutionary and fomenting nation is held in check. As with nations, God has a strong and living testimony of truth to hold in check the evil ecumenical movement of our day.

Someday (no doubt soon) God will remove the true evangelical Church which is His voice for truth and the balance of power for peace. Then the one-world church of the ecumenical movement will be unhindered in its program.

Today we are face to face with this octopus of evil. By God's grace, Back to the Bible will be one of the voices continually heralding the truth—warning God's people of dangers ahead while grounding them in the basic truths of God's Word. In this great effort we are not alone. We

stand with other voices and with a multitude of people who, like you, give prayer and financial support to the Back to the Bible Broadcast.

There are many dangers inherent in the ecumenical movement. I am by no means a rabble-rouser, but we must face the facts. If God did not empower and protect His Church, its voice would soon be silenced by the ecumenical movement. Thank God, our faith and trust is in Him. We need not be afraid of what men will do to us. When His time comes He will snatch us away and then the Evil One will be revealed. This is made clear in II Thessalonians 2:7,8 which refers to the Holy Spirit working through the Church when it says, "He who now letteth will let (hindereth will hinder), until he be taken out of the way. And then shall that

Wicked (one) be revealed." When the special residence of the Holy Spirit is changed from earth to heaven at the rapture of all true believers, the Antichrist will be revealed. The one-world church of the last days will then work hand in hand with the Antichrist.

So that you might have a better understanding of the conditions prevailing in the present ecumenical movement, I quote the following excerpts from a general letter written by Dr. Clyde W. Taylor, general director of the National Association of Evangelicals. Dr. Taylor is a recognized authority on the subject of the ecumenical movement. He writes:

"The ecumenical movement has as its goal the merging of all Protestant bodies, then the uniting of Catholics and Protestants, and finally the bringing together of other religions as might be possible. The ambition of the ecumenicists is for a world church so powerful that every government on earth will respect and heed its pronouncements . . .

"The National Council of Churches (NCC) . . . represents some 30 religious bodies, composed of 144,000 churches with a membership of over 42 million people . . . The World Council of Churches (WCC) speaks for more than 230 Protestant, Anglican, Orthodox and Old Catholic groups from 90 countries and some 400,000 churches.

"This drive for the organizational union of all religious bodies has little, if any, regard for the basic doctrines of Christianity.

* * *

"In this country there is a growing rapport between leadership of the national Council of Churches and that of the Roman Catholic Church. Last February the Texas State Council of

Churches disbanded one day in order to reorganize the next day as the Texas Conference of Churches. The difference being that the Roman Catholic diocese of Texas has full membership in the new organization.

"Commenting on this development, Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, said, 'This development in Texas may well point the way to eventual membership of the U.S. Roman Catholic Church in the National Council of Churches—or in some successor to the NCC that we could all agree upon.'

"Further indication of the feeling which exists today among ecumenicists was a statement by Dr. Robert C. Dodds, NCC's director for Ecumenical Affairs, who, in an address last spring to the General Board of the NCC in Memphis, said that in the future Rome may become the center of all faiths. Among other things he predicted that during the next two generations 'the vast majority of Christians around the world may find themselves recognizing Rome as the Symbolic center of their faith.'"

If it were not for the deterrent power of God through His Church and the voice of truth raised by those who proclaim the gospel, the ecumenical movement would already be one with incredible power. Let us thank God for the opportunity He has given us to herald the truth of the gospel. We are thereby being used of God to call out individuals to become part of His Body, the Church, to live with Him throughout all eternity. Although these believers may not have an organizational unity today, all believers can have the spiritual unity described by the Lord Jesus Christ in John 17. We are laborers together with Him.

*From Good News Broadcaster
Nov., 1969, by permission.*

LIBERALISM AND FUNDAMENTALISM

(A Review of the Conflict in the United States)

It is important for Bible-believing Christians to have a clear understanding of the conflict between the two major bodies in Christianity. The following overview will attempt to place the development in its right historical context.

The Main Aspects of the Social Gospel

In the last third of the 19th century we find the industrial revolution had depressed the lower classes economically; sums were expanding, and poverty became greater as industrial barons got more and more control of the nation's economy. This challenging condition led prominent ministers to advocate the social Gospel. Top Congregational ministers, such as Washington Gladdon and Josiah Strong, desperately sought to save society by promoting social and economic reforms. Walter Rauchenbusch of Rochester Seminary embraced the program of Social justice. The alleviation of human suffering became a vital matter to many of the liberal clergy during the latter part of the century. Sociology, Economics, and Psychology emerged as distinct studies, and they were added to the curricula of higher institutions of learning. The leavening process kept expanding until the turn of the century, when, in 1908, the Social Gospel blossomed out in its full strength by the birth of the Federal Council of Churches of Christ. The organization embraced some 30 denominations, which adopted a creed that had as its objective the bringing about of the full impact of the Gospel through reform and humanitarian measures. Rev. Charles M. Sheldon's book, "In His Steps," was being read everywhere; eight million copies were sold in a few years. It became the Bible of the devotees of the Social Gos-

pel. The major denominations went into high gear in promoting temperance, humanitarianism and education. Social service became the slogan of the times. By 1914 Liberals were quite certain that the kingdom was being realized. Post-Millennialism swept even deeper into religious circles. But the two wars which since have come, engulfing nearly all mankind, have sobered the liberals considerably, and a millennium through the instrumentality of the Social Gospel has been more difficult to propagate of late.

The Organization of Fundamentalist Groups

Evangelical groups were not asleep while all this transpired. Many of the Evangelicals banded themselves together. Strong emphasis was given the old basic truths: the Virgin Birth of Christ, the Vicarious Atonement, the Absolute inerrancy of the Bible, the Bodily Resurrection of Christ, and the eminent Return of Christ. Laws were introduced in state legislatures forbidding the teaching of Evolution, or discrediting the miraculous elements of the Scriptures in the School. Tennessee and several other states enacted such laws. In 1925, as a result of this law, the famous Scopes trial resulted, with W. J. Bryan and Clarence Darrow becoming the chief antagonist in the court room. This stirred the entire nation. In several of the major denominations the battle became intense between the Liberals and Conservatives. In many instances large wings split off from the major denominational organizations. New bodies were organized; new Bible Institutes sprang up in all parts of the land; new Mission Boards were organized; and new Theological Seminaries were set up to meet the needs of these con-

servative groups. Liberalism has continued to sweep on, and it is still engulfing more and more groups. Two decades ago the National Council of Churches was organized, replacing the Federal Council of Churches by broadening the whole ecumenical movement. Evangelicals have also sought a united front against Liberalism. The National Association of Evangelicals, and the American Council of Christian Churches have emerged to strengthen the evangelical testimony in times of apostasy. The struggle between liberalism and fundamentalism is ongoing, and what the future will hold cannot be stated precisely. But liberalism is making sinister inroads into some of the well-known organizations, which in the recent decades have sought to maintain evangelicalism. Neo-Orthodoxy has become increasingly popular. A refined form of liberalism seems to lead the way in our day. Evangelical terminologies are incorporated, and this has caused thousands to be misled thinking Liberal-

ism is retreating. The fact is, Liberalism has taken on a more dangerous form than ever. It is harder to identify liberals, for they are less arrogant and high-handed in their tactics. But if you can persuade the liberals to come out from their low visibility where they hide themselves, you will find for the most part they continue to reject miracles, the Verbal Inspiration, Christ's Vicarious Death, and other cardinal truths. Humanitarianism, good works, education and reform are major elements on their agenda. It behooves Christians of our time to familiarize themselves with the issues and the tremendous values which are at stake. To compromise with liberals is a betrayal of our historic faith. We need not be quarrelsome and contentious, but we must "contend for the faith which was once delivered to the saints." This, then, gives in an abridged form, the history of the struggle between Liberalism and Evangelicalism in the United States.

—John E. Dahlin

THE BATTLE FOR THE MIND

There is a battle being waged today more critical and decisive than any battle in all history. It is the battle for the mind of man. Any agency, whether human or supernatural, that controls the human mind, controls the race. Satan knows this, and he has launched an all-out war to establish himself in the position of control.

The late Allen W. Dulles, Director of the Central Intelligence Agency for our government, wrote in 1953 regarding Russia's Secret Weapon—Brain Warfare. Speaking of this war of ideologies, the battle for men's minds, he made this comment: "The human mind is the most delicate of all instruments. It is so finely ad-

justed, so susceptible to the impact of outside influence, that it is proving a malleable tool in the hands of sinister men. The Soviets are now using brain-perversion techniques as one of their main weapons in prosecuting the cold war . . . Its aim is to condition the mind so that it no longer works on the free-will or rational basis, but responds to impulses implanted from the outside."

Even within the church the agents of Satan are busy planting the seeds of suspicion, doubt, division, discouragement and discontent, the result being that our minds are corrupted from the purity that is toward Christ (II Corinthians 11:3).

—LeRoy Gager

THE SMITH MYTH

The entire structure and system of Mormonism stands or falls with Joseph Smith, the Mormon "prophet." His claims and teachings cannot be partly true and partly false. He either told the truth about everything, or else his word cannot be trusted about anything. This fact is necessarily so, because he claimed to be an instrument in God's hands to bring about a "restoration" of the truth of God to mankind and to establish the "only true church upon the face of the earth."

Joseph Smith's first assertion that he had a vision of "the Father and the Son" has now been proven to be untrue. Through the uncovering of heretofore hidden and suppressed records, it is revealed that the early followers of Mormonism were unaware of any such "story." Not only this, but through the recent examination of authentic records and documents of the Christian churches of Joseph Smith's day, he is found to have misrepresented and falsified concerning dates, people, and places, so that his "vision story" (which was not written until 1838) is clearly shown to be fraudulent.

The Book of Mormon, which Joseph Smith said he translated from "reformed Egyptian" has been proven to be an imposition because of its internal as well as its external evidences. The true facts of archeological research and data reveal that the claims for the Book of Mormon are false. Also, quotations contained in it, the language used, plagiarisms from many parts of the Bible, show it to be a book of modern-day origin rather than an ancient, inspired record as Joseph Smith attested.

The most recent of all discoveries, however, which expose the founder of Mormonism as a false prophet, is the recovery of the Egyptian papyrus from which Joseph Smith claimed he translated "The Book of Abraham." Authentic trustworthy Egyptologists have now proven beyond a shadow of doubt, that the papyri and facsimiles which Joseph Smith declared were "the writings of Abraham while he was in Egypt" contain no mention of Abraham whatsoever, and that the so-called "Book of Abraham" was a work of Joseph Smith's imagination. This reveals Joseph Smith's deception in professing to be able to translate Egyptian and throws still more doubt upon his claim of translating the Book of Mormon from "reformed Egyptian."

The expose of the Book of Abraham nullifies Joseph Smith's doctrine concerning the supposed curse of God upon the Negro race for it is found in this book. This in turn invalidates the entire Mormon doctrine of man's pre-existence which is such a vital tenet in Mormon theology.

Yet, even with all this revealing evidence disclosing the fallaciousness of the Mormon system, it remains for the Word of God, the Bible, to bring the greatest indictment against. The Bible sets forth God's revelation of Himself, His purposes, and His provision for man and since the major doctrines of Mormonism are opposed to God's revelation, the entire system is condemned as counterfeit.

—Arthur Budvarson

UTAH CHRISTIAN TRACT SOCIETY
P.O. Box 725
La Mesa, California 92041

LISTINGS FROM OUR CATALOG

(Add 10 per cent for mailing charges on orders up to \$5.00)

1. **TWENTIETH CENTURY PROPHECY**, by James Bjornstad. The author deals with two of the best known so-called Seers of this century, namely Jeane Dixon and Edgar Cayse. The foreword is by Walter R. Martin, cloth, 151 pages. \$2.95.
2. **JEANE DIXON, MY LIFE AND PROPHECIES**. Her own story as told to Rene Noorgard. Since it is her story, it obviously is very favorable to her point of view with regard to predictions of future events. Cloth, 219 pages, \$5.95.
3. **THE NEW EVANGELICALISM**, by Charles Woodbridge, world traveler, and staunch defender of the faith. A full, well-documented expose of the MOOD, METHOD, foreword by Bob Jones, Jr., D.D. Paper. \$1.00. THEOLOGY and ETHICS of the New Evangelical movement. Six chapters, with a
4. **BIBLICAL DEMONOLOGY**, by Merle F. Unger. The author has perhaps the best information which is available on the subject of Demonology. Cloth, \$4.95, Paper, \$2.95. 250 pp.
5. **THE KINGDOM OF THE CULTS**, by Walter R. Martin. A comprehensive reference work containing a thorough analysis of all the major cults and the significant minor cults, 440 pages. \$5.95.
6. **THE DEVIL IN OUR DAY**, by Ord L. Morrow. It measures up to the high standards of Back to the Bible publishers' literature. A neat sixty-four page vest pocket size booklet. Six chapters deal with the Devil as deceiver; The Wiles of the Devil; Victory over the Devil. 15¢.
7. **THE FALSE PROPHETS**, Dr. Oswald J. Smith. Deals with Jehovah's Witnesses; Seventh-Day Adventists; Christian Science; the Spiritualists; Mormons. What Do these teach? 40 pages. 50¢.
8. **THE CASE AGAINST MODERNISM**, by Chester E. Tulga, D.D. One of the well-known and widely accepted "Case Series", in which the author states positively, but kindly, exactly what Modernism is and how it operates. Names are quoted, but personalities are never abused. Five chapters. Paper. 35¢.
9. **THE VALIDITY OF THE VIRGIN BIRTH**. The Biblical Doctrine of the Virgin Birth of our Lord Jesus Christ is one of the most widely denied of all doctrines of the Christian Faith. Dr. Howard A. Hanke, Author, presents a debate and the evidence for the Virgin Birth. Paper, 115 pages. \$1.95.
10. **NEO-ORTHODOXY**, by Charles Caldwell Rylie. Sixty-four pages. This small, readable book is called "An Evangelical Evaluation of Barthianism". Dr. Rylie carefully analyzes this modern-named system, in the light of the Scriptures. Paper. 95¢.
11. **THE NEW MODERNISM (Neo-Orthodoxy) AND THE BIBLE**, by Dr. Francis A. Schaeffer. Dr. Schaeffer, long-time Missionary, knows the intricacies of Neo-Orthodoxy as it works both in the United States and abroad. Paper. Eleven pages. 10¢.
12. **BAAL OR GOD**, by Herman J. Otten. Paper, 350 PP, \$.75. Mr. Otten seeks to draw a parallel between the scene of Elijah confronting the prophets of Baal, with what is happening in Christendom today, showing that those who take a stand against the teachings of the Word of God today are on the same Spiritual plain as the Baalites. Paper \$.75.
13. **THE BIBLE AND PHILOSOPHY**, by Rev. V. C. Oltrogge. This subject is developed along three lines:
Philosophy philosophically considered.
The philosophies of men.
The philosophy of God.
The book was originally published by the American Prophetic League, which name speaks for itself. Paper. 28 PP. \$.25.
14. **THE COMING GREAT CHURCH**, by James De Forest Murch. This book was written as a critique of the 1954 Evanston Convention of the NCC, emphasizing the Scriptural prophecies concerning the professing Church in its future, so is therefore timely now. Paper. 72 PP. \$.25.
15. **THE VIRGIN BIRTH**, by the late R. I. Humberd. One of the first doctrines of the Old Testament to be attacked by non-believers, is the Inspiration of the Scriptures. One of the first New Testament doctrines to be attacked is the virgin birth. Both are absolutely essential to a satisfactory Bible and salvation. Very easy reading. Paper, 40 PPP, \$.25.
16. **EVOLUTION AND THE CHRISTIAN FAITH**, by Bolton Davidheiser. The theory of evolution has been presented from many angles, and is constantly changing to fit the so-called scientific discoveries of contemporary thought. This author is a firm believer in the historic Biblical record of the beginning of the universe. New. 375 PP, Cloth. \$6.50.
17. **THE PROTESTANT REVOLT**, by James De Forest Murch. He informs his reader that American Protestantism is at the crossroads, and that the Bible Way is the only safe and sound way for the Bible-believer to go. 320 PP. Paper. \$3.95.

RELIGION ANALYSIS SERVICE, INC.
902 Hennepin Avenue
Minneapolis, Minnesota 55403

Non Profit Org. Permit No. 795 U.S. POSTAGE PAID Minneapolis, Minn.

Return Requested

PERTINENT QUESTIONS AND ANSWERS

Prof. John E. Dahlin

QUESTION . . . Does the unusual expansion of cultic activity indicate that the Latter-Days are here?

ANSWER . . . Nearly all the New Testament writers refer to such increased satanic activities as the age draws to a close. These many counterfeit systems are at work in practically every area of the earth. Paul writes, "But evil men and seducers shall become worse and worse, deceiving and being deceived" (II Tim. 3:13). In His Olivet Discourse, our Lord referred to the same significant development at the end of the age.

QUESTION . . . How may we distinguish between true and false teachers in these days of confusion?

ANSWER . . . The Scriptures provide the answer: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I Jn. 4:2-3). Paul warns against these false teachers, and states it well in these words "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no marvel for Satan himself is transformed into an angel of light" (II Cor. 11:13-15).