

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

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## GUIDELINES IN UNDERSTANDING THE CULTS

*By Prof. John E. Dahlin, Editor*

There has been considerable confusion over many years regarding the matter of evaluating cultic groups. Some have held a very lenient judgment on these spurious groups, while others have been excessively condemnatory in their attitude towards them. There has been lacking the uniformity in providing a proper assessment of these off-center groups through the years. For example, the hand of fellowship with the Seventh Day Adventists has been extended by certain well-known leaders among the evangelicals, and at the same time others have been rigid and uncompromising in their opposition to this group. In other words, no adequate yardstick has been used in judging the various cultic groups. It may not be possible, of course, to evaluate each cult at every minute point with regard to the positions held by them. I believe, however, we can do much better than the past record has been within the evangelical wing of Christianity. A general lack of discernment in this important matter is, I believe, a correct observation of the current situation prevalent.

Fortunately the Scriptures have provided for us the right path to follow in passing judgment on the groups which have deviated from the truth. In fact, the New Testament predicts that a departure from the sound doctrine by many will become a dominant characteristic within the sphere of christianity during the end-time. It actually had begun even in the days of the apostles. And, it was predicted that this condition would intensify and expand more and more as the latter days arrive. There were those in Paul's time who were preaching "another Jesus." With reference to that situation, the apostle writes that they were "bewitching" the Galatians so that they would not obey "the truth" (Gal. 3:1). And with warning the young preacher Timothy was told "in the latter times some shall depart from the faith" (I Tim. 4:1). Instead of presenting the truth of God, they gave heed to the "doctrines of devils." Jesus also stated the matter in solemn words of warning, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening

wolves. You shall know them by their fruits" (Matt. 7:15-16).

In this article I shall endeavor to point out some reliable steps which we may take in evaluating the cultic groups.

### **A DENIAL OF THE DEITY OF JESUS CHRIST**

In endeavoring to understand the various cults we need, first of all, to be knowledgeable on what they believe concerning the person of Christ. With reference to the doctrine known as Christology, none of the cults is sound. Not even the moderate among them hold the Scriptural position on this vital truth. Personally, during my many years of cultic studies, I have never discovered a single one among them which embraces the evangelical belief with respect to this doctrine. The apostle John points out in his writings that the belief in the deity of Christ is all-important. Here is his statement: "And every spirit that confesseth not that Christ is come in the flesh is not of God; and this is the spirit of antichrist, of which ye have heard that it should come, and even now is in the world . . . whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God" (I John 4:3,15). In their translation of the Scriptures, the Jehovah's Witnesses have rendered the passage, John 1:1, to read that Christ was "a God." In other words, to this cult Christ simply is the highest among all created beings, but He is not coequal and coeternal, with God, the Father. This is an unwarranted repudia-

tion of the Scriptural presentation of the deity of our Lord. Indeed, their position is a fundamental deviation from the Biblical view which is shared by all evangelicals. Even the Seventh Day Adventists in their teaching imply that Christ could have sinned, and also that He assumed man's fallen nature in His incarnation. These two examples, which I have mentioned, represent, on the one hand, the teachings of the Jehovah's Witnesses, who are the farthest out on the subject, and on the other hand, the Seventh Day Adventists who embrace several points in line with the Scripture. Even this moderate cult fails to subscribe to all the divine attributes of the Lord Jesus Christ. The apostle John provides the infallible test, you see, and all the cults fail to meet the Scriptural yardstick with reference to the deity of Christ. In contrast, all Bible-believing Christians accept without any reservation the authoritative statement of John, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

### **THE TREND TOWARDS UNITARIANISM**

We need to keep in mind continually that the central area of the Christian faith is the deity of Christ, the Triune nature of God, the sinfulness of all humanity, salvation by God's grace through faith and the resurrection of Jesus Christ. These vital doctrines are taught in the Scripture. Usually all of these are challenged and misinterpreted by one cult or

another. And, no cults have been more persistent in denying the doctrine of Trinity than the Jehovah's Witnesses and Herbert W. Armstrong's system. Their denial is practically identical. Christian Science and several other cults also move in the direction of unitarianism. In the denial of the Trinity, they reject the Biblical presentation of one Godhead which is expressed in three distinct personalities: God, the Father, God, the Son, and God, the Holy Spirit. Unitarianism contradicts completely the Scriptural position on the doctrine of the Trinity. For example, the opening chapter in the book of Genesis sets forth the work of the triune God in the impressive account of creation. In addition, both the words instituting Christian baptism as well as the apostolic benediction verify clearly the reality of the Triune God. Nowhere is unitarianism taught in the Word of God. The emphasis of unitarianism by many of the cults represents Scripture twisting that borders on blasphemy. It is entirely proper to state that their position is an apostasy which leads people away from the inspirational doctrine of the Trinity. The method of the cults in playing fast and loose with the Biblical doctrine of the Trinity demonstrates an appalling lack of scholarship in theological matters, and the affinity for twisting the Scripture.

#### **WORKS EMPHASIZED NOT GOD'S GRACE**

Whichever cult being chosen for evaluation, one will soon discover

that every one of them places works as essential to salvation. So far as I have been able to understand cultic teachings, there is no exception to this position regarding works. The Jehovah's Witnesses believe that they are saved through their own worthiness—by being obedient to the Watchtower Society, using their materials, attending meetings, publishing or giving out Watchtower literature, door to door witnessing, etc. And, for them salvation is not "through faith in Christ" (Gal. 2:16), but by works, even though the apostle Paul clearly states that salvation is "not of yourselves . . . not as a result of works, that no one should boast" (Eph. 2:8,9). The Mormons teach that it is absolutely necessary to have membership in The Church of Jesus Christ of the Latter Day Saints in order to be saved. In addition, they believe salvation involves keeping the commandments—this includes such as the Ten Commandments, the Words of Wisdom (refraining from the use of tea, coffee, alcohol, etc.), tithing, gaining knowledge, being fruitful and multiplying, being virtuous, doing good works in general, and obeying the commands and directions given by the leaders of the Mormon Church. All in all, we find that in the Mormon system works are essential in order to obtain salvation. It is well to know also that the Mormons hold that baptism is necessary to salvation as well as membership in their church. Armstrong follows the same rigid requirement of his followers.

Adherence to the commandments and legalism are all-important matters in his system. In fact, Armstrong ridicules the very idea of instant salvation through the exercising of personal faith in Jesus Christ. None of the cults accept the clear teachings of the New Testament that salvation is through grace, not works. The Scripture declares, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness" (Rom. 4:5). It is entirely correct to assert that the cults contradict the Scriptures with regard to grace, and they continue to trust in their good works for salvation.

#### CONTINUED REVELATION

Perhaps the most dominant part of cultic teachings is the claim of ongoing revelation. While cults do not openly reject the Bible, they do give priority to later teachings by their prophets and founders. The well known Mormon statement is very cleverly phrased, "We believe the Bible to be the Word of God so far as it is translated correctly." To them the Bible becomes faulty due to gross errors in translation. In fact, they state that scarcely a verse of Scripture has escaped corruption through these errors. No scholar worthy of that name is in agreement with the Mormon statement. In other words, they say, the Bible is untrustworthy, hence they must rely on the Book of Mormon, which they regard as the Word of God. It is authoritative since Joseph Smith claimed special revelation through

the Gold Plates which miraculously were revealed to him, and on which the truth of God was recorded. To illustrate: When ongoing revelation is accepted as a principle, the Bible becomes out-of-date as it were. For more than a century the Mormon Church held that Negro males could not qualify for the priesthood. In the last few decades this position has subjected the Mormon Church to criticism for its anti-Negro position. Recently the President of the Mormon Church claimed he had received special revelation that Negroes may now qualify for that position. Armstrong claims his teachings came through special revelation in 1934, and that the truth of God was lost to the world for nearly 1900 years, or until this revelation came to him. Armstrong follows the same principle as Joseph Smith did long ago. The Seventh Day Adventists do not go quite that far, but they claim that Ellen White (their leader) had special inspiration and therefore became authoritative in her teachings. May Baker Eddy claims the same gift in the founding of Christian Science.

The teaching of continued revelation is an inexcusable heresy, and it is rejected by all Bible-believing Christians. Conservative Christianity accepts the sixty-six canonical books of the Bible as God's complete revelation to man. The final book in the New Testament (Revelation) warns against tampering with this position. Listen to these words: "If any man shall add unto these things, God shall add unto him the

plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Book of life, and out of the holy city, and from the things written in this book" (Rev. 22:18-19). Without any doubt this principle applies to

the entire Bible. We read, "Forever O Lord, thy Word is settled in heaven" (Ps. 119:89). The teaching of continued revelation is a deliberate heresy being used by the warped minds of the cultists in their endeavor to gain millions of people who are ill-informed on Biblical fundamentals.

## THE SON OF RIGHTEOUSNESS IN THE LAND OF THE RISING SUN

*By David L. Larsen, pastor  
First Covenant Church, Minneapolis*

A recent five week ministry in the Orient afforded opportunity for observation of the religious scene and evaluation of spiritual conditions in several countries. In this brief article I shall limit myself to the situation in Japan.

Beautiful Japan now has 116.8 million people living in a land area smaller than California, much of which is mountainous. Its great teeming cities, its magnificent scenery, its extraordinary emergence after the devastation of the second world war as a wealthy industrial nation cannot hide the spiritual vacuum in which the great masses of its people live. The Japanese people are a beautiful people who love their children (there is a very low divorce rate in Japan). They are an intense, emotional, very competitive and most generous and courteous people. Outwardly they have been westernized, but the core of Japanese life and culture remain untouched in the opinion of many. Someone has described Japan as a bamboo pole, sheathed in steel, wrapped in plastic.

### THE SLUGGLISHNESS OF TRADITIONAL RELIGIONS

There is an evident religious apathy in Japan. 30-35% of the people participate in traditional religion although over 70% of the people say that religious participation is important. Xavier and the Roman Catholics came early and suffered greatly as Japan sought to seal herself off from western intrusion. Commodore Matthew Perry opened Japan in 1853 and the Meiji Restoration of 1869 moved the capital from Kyoto to Tokyo and centralized power is the imperial house which still rules Japan. The prehistoric, ancient religion which has given basic value orientation to Japan is Shintoism. It is the religion of shrines and the godshelves in the home. It is a ritualized and politicized nature worship.

Admixed with Shintoism is a foreign religion, Buddhism, which came to Japan from China via Korea in the sixth century A.D. There are 162 Buddhist sects in Japan. This religion has added the very heavy overlay of holding ser-

vices for the spirits of the dead. August is the month when the spirits of the dead return and account is given. Some devout Buddhists have tea every day with the spirits of their departed loved ones. The Shinto shrine is important to the average Japanese at marriage, the Buddhist temple at the time of death. There is a blending, a syncretism which conjoins these strangely diverse religious components into the traditional religion of Japan. Over half of the people in Japan are under 25 years of age and the traditional religion seems to be losing its hold and grip on them. The Emperor Hirohito was of course until the end of the war centrally cohesive in traditional religion and a deity, an object of worship. The story of Hirohito's renunciation of claims to divinity is fascinating (cf AMERICAN CAESAR: DOUGLAS MacARTHUR, William Manchester, pp. 545, 556ff). MacArthur saw the vacuum which would result and pled for Christian missionaries to come. Many did. Yet the impact of Christian missions has been minimal in this land.

Down in "old Japan" at Kyoto and Nara one visits the heartland of traditional religion. In Kyoto alone there are 1600 temples and 200 major shrines. Here is the Sanjusangendo Hall with its 1001 wooden images of Kannon, goddess of mercy. In nearby Nara is the Todaji Temple with the famous great bronze Buddha 50 feet tall enshrined in the largest wooden building in the world. Here the faithful come with their

offerings of food, here they burn their candles. The futility, the emptiness, the tragedy of idolatry are seen in these places.

### CHRISTIANITY IN JAPAN

Christianity has never made much headway in Japan. Even though to this day 136 denominations and societies have missionary work in Japan and there are some 3500 churches, only 1% of the people profess Christianity and less than half of one per cent are Protestant. Before World War II the main line denominations tended to send liberals to Japan, the more conservative to Korea and China. A united Protestant church consisting of the mainline denominations was formed during the war and is called the Kyodan. It is presently so controlled by radically liberal and extreme elements that it has been unable to hold a national assembly for several years. Religious liberalism has been bankrupt in its efforts to reach the heart of the Japanese people.

Yet one must say that the Japanese establishment as such has kept all of Christianity at arm's length. Japanese society is cohesive—the spread is not great. They're like an undivided whole. Even in politics it is a short step from the far left to the far right. The political spectrum is not a line but a bent circle. The island mentality of the Japanese has further hindered Gospel effort. They are an insular people who were never ruled by a foreigner except for a period after the second world war.

Conversion to Christianity for

many Japanese people would involve their becoming less Japanese. Conformity is important. Status is the most important thing. A young man considering Christianity was told by his parents that if he were to become a Christian he would be unable to move in society as his parents had moved; they would be unable to find him as fine a wife as otherwise (most Japanese marriages are still arranged); they would be unable to steer him into high prospects in industry if he were a Christian. They are (to use Reisman's frame-of-reference) not an other-directed or an inner-directed but a tradition-directed people. Their very disciplined school system stresses loyalty and obligation to the family and the nation. They avoid confrontation. Decisions of importance are largely made through a middle-man. They have in their affluence become a very materialistic people. Theirs is "a religion of things." They see human nature as being basically good and virtue to consist of the fulfillment of obligation. All of this has hindered the Gospel.

One must also say that a certain inflexible institutionalization of the churches contributes to the malaise. Christianity has tended to appeal to those outside the traditional kinship communities but the churches have tended to turn in upon themselves in small (usually about 50 members) groups which are more like an extended family. There are now some converts from the new, large middle class, but the going has been very slow. The

late Prime Minister Ohira professed Christianity. He was a product of the no-church movement with some Anglican influence. At his funeral, attended by President Carter, the Japanese people saw the Cross, Yet Ohira would go to the shrines and this deeply disturbed believers in Japan. It shows the tenacity of the hold of the traditional religions and the identification of the Japanese people with their history.

### NEW RELIGIOUS MOVEMENTS

The existing religious vacuum has invited other movements of course. The Soka Gakkai or "creative society" was founded by Makiguchi who died in prison in 1943. It has over 16,000,000 adherents. It has a strongly political overtone and has had representation in the Japanese diet. It has not, however, fulfilled the prophecies of those who saw tremendous growth and power for the movement.

Tenrikyo is a religion founded by a woman, Nakayama Miki (1798-1887). We visited the city of Tenri, the center of the religion, which they claim is the center of the universe. It has some 2,000,000 followers, mainly in Japan, but some in Hawaii and our own country. It is very much like Christian Science, with a strong emphasis on physical and emotional healing. Quarters are maintained for the spirit of the foundress and meals are served to her daily and her favorite television program is tuned in. We grieved at these sights and the hundreds of people,



young and old, who would spend hours each day, cleaning, polishing, scrubbing the great temple. The foundress is worshipped and the way of salvation is seen as illumination of the mind to the parental nature of God as revealed in the foundress.

Aggressive cult activity from America is also part of the Japanese scene. Near one very effective Christian Center at which we ministered the Mormons were offering free English classes. The Japanese want to learn English and the Mormons were making a considerable success of their efforts, but the cults confront what all outsiders face—the difficulty the Japanese mind has with that which is not Japanese.

### THE CRYING NEED

The dear Japanese people are in many ways unfathomable and inscrutable to us, and I think to themselves. There is deep bewilderment in the Japanese psyche. There is a very high

suicide rate. There is so much vagueness—many no longer believe in anything. Self-interest is dominant—the idea of helping a stranger who is hurt is a western idea. They feel a lack of happiness even with their economic success. They didn't conquer the world militarily, but they are doing so economically (e.g. Japanese car imports into the U.S.) They rarely use the word happiness. They are plagued with a sense of impermanence. They see life very fatalistically—as a journey in a floating world. How this beautiful, remarkable people need Jesus Christ! Dr. Billy Graham goes to Japan this fall and there will be great crusades in Tokyo, Yokohama and Nygoya. Many missionaries are praying for a real spiritual break in this effort. Nature abhors a vacuum. If Christ and the Gospel do not fill that emptiness, what will? ONLY HE CAN REALLY SATISFY. Please pray for Japan that many may yet be saved before the Lord returns.

## MEET THE UNITARIAN UNIVERSALISTS

*By Rev. R. Alan Streett, Evangelist and Bible Teacher  
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The Unitarian-Universalist cult claims to be a religious denomination for the "open-minded." Any person can become a member without having to ascribe to a doctrinal statement. According to the group's official literature, the Unitarian-Universalist Church adheres to three "guiding principles."

1. *The Principle of a Free Mind*—Each member can believe according to the dictates of his own conscience.

2. *A Belief in Reason and Responsibility*—Whatever one believes must be reasonable and rational. These beliefs must help the individual become a morally responsible person.

3. *A Generous and Tolerant Understanding of Different Views and Practices*—Unity of membership must not be based upon doctrine, but upon freedom of belief. Humanism rather than a creedal statement is paramount.

These three guiding principles are continually emphasized in the cult's publicity folders and brochures. A great emphasis is placed on making the cult appear to be a liberal and open-minded society. Beneath the slick promotional literature and shiny facade of objectivity, however, lies a "religion of denial."

The Universalists openly reject every fundamental doctrine of Christianity. Let us closely examine these discarded beliefs and then prove that the Unitarian-Universalists do not actually show tolerance toward views differing from their own.

A. *A rejection of the diety of Jesus Christ.* According to U. U. doctrine, Jesus Christ was simply an "inspired" religious leader and nothing more. He is placed on par with Buddha, Moses, Zoroaster and an array of other prophets of the past.

B. *A rejection of the doctrine of the Trinity.* This orthodox Christian tenet is rejected as being unreasonable.

C. *A rejection of the Bible's inspiration and authority.* To the U. U. believer the Bible is simply a human book and not the Word of God. It is placed on par with the writings of Homer and Aristotle, etc.

D. *A rejection of the miracles and supernatural accounts of Scripture.*

This, too, is rejected as being unreasonable. Thomas Jefferson, a notable Unitarian of the past, went as far as cutting out all the miraculous events recorded in the Bible. He assembled the left-overs, calling it the "Jefferson Bible."

E. *A rejection of God's personality.* U. U.'s believes that God is UNKNOWABLE. To list God's characteristics is impossible. He may be a personality, or a spirit or an abstract idea or an unprovable reality or may not exist at all. Therefore, even atheists and agnostics are welcomed into this cult.

F. *A rejection of a literal heaven or hell.* While believing in the immortality of the soul, U. U.'s state that the afterlife is undefinable.

G. *A rejection of Christ's death on the cross as an atonement for man's sin.* Christ's death was insignificant. It was His life that mattered. He showed us the way to salvation through His exemplary lifestyle. Salvation comes through character. Since everyone is good and has a spark of divinity within, no one is alienated from God, nor condemned to perdition. We are *all* on a path of progression toward salvation, and will eventually reach that goal. Hence the term, Unitarian-UNIVERSALIST movement.

I wonder what this cult does with such people as Adolf Hitler and Charles Manson. Are they saved? Did they possess a spark of divinity also? Were they progressing toward salvation through character development?

### **History of the Movement**

The first churches in North

America to take the name Unitarian were founded in the 1790s by Dr. Joseph Priestly, the man credited with discovering oxygen. Prior to this time there were other churches that embraced the Unitarian philosophy without having taken the name. For example, the historic King's Chapel in Boston, Massachusetts (1782)—the first Episcopal Church in New England—hired a pastor with Unitarian beliefs. His first official act was to eliminate every reference to the TRINITY found in the *Common Book of Prayer*.

In 1802, the oldest Pilgrim Church in America, founded in the Plymouth Colony in 1620, became Unitarian by a majority vote of its membership. This same pattern was repeated in over 100 cities and towns during the early 1800s.

The prominent spokesmen for the movement at this time were Jonathan Mayhew and William Channing, Congregational ministers who became disenchanted with Puritan beliefs and doctrine, particularly the doctrine of the TRINITY.

A similar revolt was taking place within the mainline churches in Europe. Unitarianism was capturing some of the most prominent pastors on that continent. By 1800 hundreds of congregations had joined the cult.

At about this same period in American and European history, another revolt was underway in theological circles. Some well-known Protestant ministers were beginning to question the doctrines of Predestination and Hell. Dr. George D. Benneville, a

famous preacher of this era, began preaching a series of messages on Universal salvation, and against everlasting Hell. His followers became known unofficially as "Universalists." Another proponent of this concept was Reverend John Murray, a Methodist evangelist, who was excommunicated for his heretical beliefs. In 1879, he formed the first Universalist church in the United States.

For many years the Unitarians (who rejected the Trinity) and the Universalists (who rejected Hell) co-existed side by side. It was not until 1961 that they merged to form the Unitarian-Universalist Church of America. Today there are more than 1,000 congregations in the United States, housing over 200,000 members. Other congregations are located in Europe, Australia, Canada, Japan, Korea, India, Nigeria, the Philippines and many more countries throughout the world. Headquarters for the movement is located in Boston, Massachusetts.

Among the notables of history who embraced this "religion of denial" were Thomas Jefferson, John Adams, John Quincy Adams, Millard Fillmore, and William Howard Taft. Other famous luminaries included Henry Wadsworth Longfellow, Oliver Wendall Holmes, Ralph Waldo Emerson, Nathaniel Hale and Louisa May Alcott. Julia Ward Howe (author of The Battle Hymn of the Republic) and Susan B. Anthony (the Suffragette) and Clara Barton (the famous Civil War Nurse) were all Unitarians or

Universalists. Even Charles Darwin of evolution fame claimed allegiance to the cult. In our present United States Congress can be found eleven men embracing the U. U. philosophy; three senators and eight congressmen.

The ultimate goal of the Unitarian-Universalist movement is the formation of a world religion. It seeks to establish a faith in which all men can worship without being offended. In recent years, psychic phenomena and

eastern mysticism has crept into the cult, and some religious experts are predicting the cult may become the next major "spiritistic" denomination in America.

Whatever its future, one can be sure that the Unitarian-Universalist Church of America will play a significant role during end-times as the forces of evil attempt to pool all religious faiths under one banner.

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We ask those whose addresses have changed to notify us immediately. The cost is considerable when the mail is returned to us with address correction provided by the postal department. Money saved is needed for out literature ministry.

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- A LOOK AT THE MODERN HEALING MOVEMENT, by Mayes . . . 95¢
- A REVIEW & EXPOSE OF THE INTERPRETERS BIBLE, by Sumner . . 95¢
- CHRISTIAN CO-OPERATION & SEPARATION, by J. R. Rice . . . . . 10¢
- THE MENACE OF FREEMASONRY TO THE CHRISTIAN FAITH,  
by Hunt . . . . . \$1.00
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## GREAT RELIGIOUS DETERIORATION

The cults are continuing to rise across the world, and there seemingly being no end of hair-brained young fanatics willing to become passionate followers. The press reports that America now has 3,000 cults and millions of members. These members press multiplied millions of dollars into the lecherous hands of clever RELIGIOUS GURUS who exploit them without end. The cults, with the powerful help of television, glossy printing and an army of addicts, are moving with new arrogance and strength.

New heresies are creeping into the established church, causing many to stumble and fall. Pulpits that were orthodox in the past now preach many new kingdom gospels, liberation theology, holistic health, salvation by parapsychology of the Christian faith. Indeed occult practices are creeping into evangelical Christianity, promising something else as a means of grace beside the work of Christ on Calvary.

These aberrant spiritual beliefs and practices are especially described in Scripture as being a sign of the end times. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of demons" (I Tim. 4:1). Such

spiritual defection ought not to come as a surprise to us when we remember that Jesus Christ Himself said, "For many shall come in My name, saying I am Christ; and shall deceive many" (Matt. 24:5). He told us that false Christs would move to positions of prominence whose message and ministry would be so clever and seemingly acceptable that "if it were possible, they shall deceive the very elect" (Matt. 24:24).

The lesson is clear, every perceptive Christian should steel himself against the possibility of spiritual subversion. Let "no man take thy crown" was the warning given to the church at Philadelphia (Rev. 3:11). Spiritual defection happened so quickly in the church at Galatia that the Apostle Paul, to the shame of these fickle Christians, had to write to them, saying, "I marvel that ye are so soon removed from Him that called you into the grace of Christ into another gospel" (Gal. 1:6). Beginning in the church of Galatia, this is happening with greater frequency today. "There is no doubt that the cultic and bizarre religious activity of our time is frighteningly similar to that described in the Word of God as being a sign of the end of the age.

from Dr. Dave Breeze in  
*Living In These Last Days.*

## SEEKING WORLD CHURCH UNION

The drive for church union, like most other evils which plague the church, did not begin in the pew. Heresy never begins on the lay level. It always starts at the top and then filters down. Denominational leaders of the upper echelon are responsible for the movement. In fact, theological deterioration which accompanies the ecumenical movement began in the educational centers of learning. From there it naturally entered the pulpit of the churches. And, of course, when the man in the pulpit has been affected it is not very long until the majority of the people in the pew are conditioned to accept the ecumenical line. Most of the major Protestant denominations were taken over by the liberal establishment in precisely the same way. The theological liberal needs only the proverbial inch and he will soon take the proverbial mile. Many modern pastors, denominational leaders and theologians are directing their zeal and efforts against historic orthodoxy. Instead of fulfilling the divine responsibility of protecting the people who look to them for spiritual guidance from dangerous error, they are busying themselves with trying to bring the church down to the level of the unchurched. The constant cry of the liberal church minister is to make the Gospel relevant and to get the church and Christians involved with the social needs of men with all the other current issues which are clamoring for attention. We are being told that the church must become worldly, must become in-

involved in social action. All the while this is being done, the proclamation of the Word of God and the rebuke of sin goes by the board. Churchmen are more and more involving their churches in civil affairs. Those enamored with church union are leading the church farther and farther away from the salvation of the individual to the reformation of the individual and society. To fill the vacuum created by the abandonment of the authoritative Word from God there has come the feverish desire to get the church involved in areas beyond its God-ordained jurisdiction. As a result of this shift of emphasis there has come the loss of winning individuals to Christ and in its place and attempt to evangelize the structure of society.

No serious minded Christian would deny the need to apply and relate his Christianity to everyday life and the needs of society. Likewise there would be little, if any, objection to the right and the responsibility of the preacher to speak out on all matters which involve spiritual and moral issues. But when the church forsakes its role and seeks action which is foreign to its God-ordained duties, it has no right to pawn off such action as a part of responsible worship of God. Even civil authorities and lawmakers are sickened and saddened by the Church's involvement in affairs which are not a part of its responsibility.

By Dr. Robert P. Lightner,  
Dallas, Texas  
in *Church Union*

## BOOK REVIEW

### LIVING IN THESE LAST DAYS

*By Dr. Dave Breese*

*Reviewed by Rev. Ewald Eisele, Office Mgr. Religion Analysis Service, Inc.*

Depending on your spiritual condition and stature Dr. Breese's booklet could be either very discouraging or very encouraging. Either way it is very enlightening.

The author has, in 48 short pages, covered very thoroughly just about everything that relates to the current conditions and what the immediate future may hold.

He begins with a question, "Are these the last days?" and then in 12 chapters he shows by past and present events and, which is far more important, by Scripture, that these are indeed the last days.

His chapters cover everything from the return of Israel to their Biblical homeland to Armageddon. He writes about China, and the Nuclear Era, and the computer age as well as the deterioration of religion. He covers the anarchy in our cities, the earthquakes around the world, the oil crisis and the lack of strong leadership in the nations.

He concludes by asking and answering 23 pertinent questions. They are the questions people are asking around the world. In almost every answer there is Scriptural backing.

The questions cover the Anti-christ, signs and warnings, the

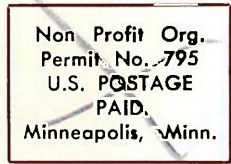
tribulation, individual responsibility in the last days, physical survival, money, marriage, having children, and the storage of food for emergencies. There is much more!

On page 41 he points out a very neglected truth: "Remember, we are not here to "survive", we are here to be good witnesses for Jesus Christ" and on page 44, "Above all, remember that living in these last days is a privilege, a great adventure."

This is a booklet to be read by non-Christians as well as by Christians. It may be one of the most important booklets that you will have the opportunity to read in this life because it solidly and Biblically fulfills a great need for today. It provides a sure authoritative word, based on The Word, with answers from The Word.

Though this booklet does not properly fit into any category of anti-cult literature that Religion Analysis Service carries, it will fit into our section on prophecy. Therefore you may order this item from us, remembering to include postage for any order less than \$15.00. The price is 40¢ for single copies, \$4.60 a dozen, \$9.00 for 25, \$17.00 for 50 and \$30.00 for 100.

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## PERTINENT QUESTIONS AND ANSWERS

*John E. Dahlin, Editor*

**QUESTION . . .** Are the Cultists aware that they are guilty of propagating heresies?

**ANSWER . . .** During my many years of evaluating the off-center groups, it is my conclusion that the cultists actually believe that they have new light and a better understanding of the truth than the position held by the established denominations. The leaders and their followers are alike in that they have been indoctrinated and brain-washed to the extent that they fully accept the teachings of the groups with which they are associated. The final prophecy concerning the heretics come to us in the words of Paul: "God shall send them strong delusions that they should believe a lie" (2 Thess. 2:11). Since these doubtlessly are the latter days, we have now a preliminary fulfillment of that prediction. The loyalty and full committal of the cultists to their teachings are indicative of an acceptance of deceptions as substitutes for the truth.

**QUESTION . . .** What is the best method in evaluating the teachings of the cults of our time?

**ANSWER . . .** There is only one infallible yardstick, and that is comparing their teachings with the doctrines of the Scriptures. One will soon discover that they fail to accept Scriptural authority. Instead, they interpret the Word of God by twisting it to fit their biased teachings. Every one of the cults stands guilty of deceitfully treating the Biblical revelations. To apply the test use John 1:1 and 1 John 4:3,15).