

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

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DISCERNER

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EDITORIAL

CURRENT EVENTS

by Dr. William A. BeVier

With each issue of *THE DISCERNER* we have new developments to report and consider. The main topic on our minds today is the conflict of "War in the Middle East." As believers we look at Scripture and prophecy and see, as it were, the "furniture being moved in place" for the fulfillment of events that will take place in the Last Days, or the time leading up to the taking up of the Body of Christ, the Church.

We see the development of the continuing and growing intensity of animosity between Islam (the descendants of Ishmael) and Judaism (the descendants of Isaac). Both claiming their heritage to Abraham and the Muslims claiming they are also entitled to the Promised Land. We know, of course, God promised the kingdom and the land to Israel in Gen. 12:3, "I will bless them who bless you and curse him who curses you and in you shall all the families of

the earth be blessed," and in Gen. 15:18, "... Unto your seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: ..." We need to be aware of the history and conflict of these nations. This is written about in this issue of *THE DISCERNER*.

Another current event which directly concerns our work as a source of information and material on cults and new groups emerging on the scene today is the Vineyard movement, also called the "Third Wave" or the Signs and Wonders Movement (SWM). Articles have been written recently on this movement in *Biblical Perspectives*, May-June, 1990 and Jul.-Aug., 1990; also in *Christianity Today*, "Seers in the Heartland," Jan. 14, 1991. The key leaders of the movement are: Peter Wagner, John Wimber, and Paul Cain. They seem to affirm a sound doctrinal statement, they affirm the Trinity, the full deity

and humanity of Christ, inspiration of Scripture and their teaching uses a lot of Scripture—so what is the problem? There are contradictions between their actual teaching and the theoretical doctrines they perpetuate. The term “third wave” was defined by Peter Wagner this way:

“The first wave began with the Pentacostal movement; the second wave was the charismatic movement which began in the fifties and the third wave of the '80's is an opening of the straight-line evangelicals and other Christians to the supernatural work of the Holy Spirit that the Pentecostals and charismatics have experienced, but without becoming either charismatic or Pentecostal. I think we are now in the third wave.” From: An Interview in *Pastoral Renewal*, 8 (July-August 1983): 1-5. The main tenets of the movement are that signs, wonders and miracles did not cease and that those who do not accept their position are not open to the supernatural and have adopted a “Western, secular mindset” which excludes the supernatural from daily life. They, in turn, have failed to distinguish between Biblical Christianity and mysticism. They would view much of humanity's ills as results of demonic activity and not the sinful choices made by fallen men.

Another main contention of third wavers is their argument of what they term “power evangelism” versus “program evangelism.” Some of the objections which John Wimber voices are his own unbiblical and dangerous assumptions. In reacting against “program evangelism” the view is taken that the simple Gospel message is inadequate. This reduces the power of the cross and concludes

that something else needs to be added, i.e., signs and wonders. The lack of emphasis on the cross is found in Vineyard material.

Another contradiction is their claim that their teaching is based on the Bible alone when, in practice, they often have an experience which they use to reinterpret the Bible. Experience-based interpretation of Scripture is dangerous and denies the sufficiency of God-breathed inspiration.

We must be very careful in our discernment of anyone who would diminish the authority of God's Word with human wisdom, interpretation, or personal experience. We must be rooted and grounded in the Bible.

An important current event that affects our Religion Analysis Service is the addition of two new people—one to our Board of Directors and one to the office staff. We are happy to introduce them to you: Mr. Douglas Nielsen of Shoreview, MN, who with his wife Harriet, has taken a vital interest and been of much assistance to Mr. Eisele for some time now; and Mrs. Ellen Thatcher of Crosby, MN, who has a long-standing interest and knowledge of RAS. Mr. Nielsen has accepted our invitation to serve on the Board and Mrs. Thatcher will serve RAS as treasurer (and help in the office when needed after her retirement this summer). We are grateful to the Lord for supplying this need and directing us to these dedicated and qualified people.

Our financial need is still a matter for your prayers and consideration. We appreciate those of you who support us in these ways.

(The article below was submitted as a research paper by a student at Northwestern College, Roseville, Minnesota.)

EARLY LEADERS OF SEVENTH-DAY ADVENTISM

by Dwayne Krogstad

WILLIAM MILLER, 1782-1849

Seventh-Day Adventism, which was not officially founded until 1860, has its roots in the preaching of William Miller. In 1818, Miller had supposedly calculated that the world would come to an end in 1843 or 1844. He based his calculations on the prophecies in the books of Daniel and Revelation. His key text was Daniel 8 with its mention of 2,300 evenings and mornings (vs. 14). In his study of the Bible, Miller came to believe that when "days" are mentioned in a prophecy, the days stood for years. His reasoning for this will be explained later. So using this interpretation and setting the starting date at 457 B.C., which was the start of the rebuilding of the wall around Jerusalem, Miller arrived at the year 1843. Even though he had discovered this in 1818, Miller didn't publish his revelation until 1832 (Numbers and Butler 22). Why? First, Miller tried to excuse himself on the basis that he was not a minister (Numbers and Butler 21). More likely it was his fear of public rejection. Miller himself said, "To my astonishment, I found very few who listened with any interest" (Numbers and Butler 22). Also Miller couldn't overcome, at least at this time, Biblical evidence that refuted his setting a time for the second coming of Christ. Most notably Matthew 24:36, "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father." Kenneth

Boa, in his book *Cults, World Religions, And You*, extends the evidence in Matthew to include 24:42, 44 and 25:13 (91). These passages in themselves are overwhelming evidence that Miller should not and could not set a time for Christ's return. Yet he did and he rationalized to provide himself with reasons for why he was doing this.

Miller, during his two-year intensive study of the Bible (1816-1818), came to believe that all Scripture, prophecies included, can be understood. This is also because of his belief that prophecies are always literally fulfilled. He had made a list of 14 rules that he believed God had provided to interpret the Scriptures. Some of these are worth mentioning:

2. All Scripture is necessary, and may be understood by a diligent application and study.

3. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering.

8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms; waters, meaning people; lamp, meaning Word of God; day, meaning year.

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. (Numbers and Butler 20-21)

Rule number 14 again stressed the need for faith. Where Miller went wrong was when he believed that all Scripture can be understood, rules 2 and 3. Another fault lies in his belief that figures, in both prophecy and parables, always have the same meaning; as in rule 8, where he stated that days stood for years. Not many Biblical scholars will agree that "days" mentioned in prophecies always refer to years. Most scholars agree that the 2,300 days mentioned in Daniel 8 are actual 24-hour days. The prophecy was fulfilled during the time between Antiochus Epiphanes' desecration of the temple and Judas Maccabeus' cleansing of the sanctuary, which took place in 165 B.C.

Walter Martin defends Miller's interpretation of the 2,300 days by stating that many other Bible students of various denominations held the same belief. These students were following the chronology of Archbishop Ussher, of whom, William Miller was also a student (25). Miller's name became associated with this movement because he was outspoken on the subject. Martin then criticized Miller's teaching because it was in direct opposition to Scripture and he refers to the same texts in Matthew as stated above (26). This movement, which became known as the Millerite Movement, gained converts starting with Miller's first lecture in his brother-in-law's house in August of 1831. This lecture was met with much enthusiasm and Miller was invited to continue preaching on the subject in local churches. The movement didn't grow rapidly until a man named Joshua V. Himes heard Miller's teaching and introduced Miller to the

urban world in 1839. From 1839 till the Great Disappointment in October 22, 1844, the Millerite Movement gained converts in great numbers with William Miller and Joshua V. Himes leading the movement.

JOSHUA V. HIMES, 1805-1895

Himes' major contribution to the Seventh-Day Adventists was that he gave William Miller a much larger audience. He brought Miller from the obscure rural areas of New York to the attention of the myriads of people in the urban world. Himes met Miller at a conference of Christian ministers in 1839. After talking with Miller, Himes convinced Miller that his teaching should be brought to the attention of the masses. Yet Himes didn't personally embrace Miller's message until the summer of 1842, when the return of Christ was less than a year away! His announcement of his decision was also just prior to the beginning of the "great tent" meetings. In his own words:

The time has come for me to say something respecting myself and my respected colleagues, in connection with the cause we advocate. . . . I am fully persuaded of the truth of the theory respecting it, as advocated in this paper. I will say here once and for all, that I am confirmed in the doctrine of Christ's personal descent to this earth to destroy the wicked, and glorify the righteous some time in the year 1843. (Numbers and Butler 46)

Himes, although, admitted that errors were possible and that Adventists might be mistaken about the exact time of Christ's return (Numbers and Butler 46). Even so, the Millerite

Movement gained widespread attention and with this attention, the followers wanted a more exact time for Christ's return. Miller at first didn't want to, but eventually gave in and settled on the Jewish year from March 21, 1843 to March 21, 1844. As this time came and passed, many followers left the Millerite ranks. Both Miller and Himes acknowledged their error; yet still firmly held to the belief that the Lord was to return soon and that people should live with this expectation (Numbers and Butler 50).

Samuel S. Snow was not convinced that Miller had been wrong. During a camp meeting at Exeter, New Hampshire on August 14, 1844, he said that Miller had calculated wrongly and that the date was actually October 22, 1844 (Land 27). This gave the movement new life and even though Miller and Himes both objected to the setting of a time, they were both eventually caught up in the resurgence. When October 22 passed and Christ again didn't return, many more than before left the movement. Himes himself spent the next 32 years serving two Adventist groups that emerged from Millerism: the Evangelical Adventists and the Advent Christians. Then from 1876 to his death in 1895, he served Episcopal missions in South Dakota (Numbers and Butler 56).

HIRAM EDSON

October 22, 1844 became known as the "Great Disappointment." Because of this event, Seventh-Day Adventism and its basic doctrines were first formulated. The roots of Seventh-Day Adventism can be traced to Miller's teachings, because he began popularizing the setting of a

date for Christ's return. Therefore, Miller became the unintentional founder. From the embarrassment caused by the Great Disappointment, came the so-called "vision" of Hiram Edson, a leader of the Adventists in the district of Port Gibson, New York. His vision supposedly explained why Christ didn't return. His vision came while he and a friend were walking through a cornfield, on the morning of October 23, 1844, pondering why Christ hadn't returned. In the vision he reportedly saw that after the 2,300 days, Christ didn't return to earth; he entered the Holy of Holies in the heavenly sanctuary, cleansed it and began what is called the "investigative judgment" (Bird 13). This was the first doctrine to be established by the Seventh-Day Adventists. This teaching, among others accepted by Seventh-Day Adventists, was not accepted by William Miller (Bird 13).

Edson's explanation was readily accepted by many Millerites and Adventists who were feeling the strain of taunting and ridicule by those who didn't believe Miller's warning. After months of study by Edson and other Adventist believers, the explanation was confirmed as being true (Bird 14). Shortly thereafter, a meeting of Adventist leaders at Edson's home agreed on another doctrine. This doctrine was Sabbatarianism, that is the belief that the Lord should be worshiped on the seventh day of the week, Saturday. The primary backer of this doctrine was one Joseph Bates. Upon conclusion of his (Bates') presentation on the subject, Edson declared, "That is light and truth. The seventh day is the Sabbath, and I am with you to keep it!" (Bird 14). Thus their belief of wor-

shipping God on Saturday was established.

JOSEPH BATES

Joseph Bates became associated with the Second Advent movement in 1839 after hearing William Miller speak on Christ's return. He believed Miller's message and by 1842 was one of the leaders of the Millerite Movement. Bates was speaking at the camp meeting at Exeter, New Hampshire when he was interrupted and yielded to Samuel Snow, who then introduced October 22, 1844 as the date of Christ's return (Land 27). As mentioned above, Bates' major contribution to the Seventh-Day Adventist was his belief in the seventh day Sabbath. Bates became convinced of this view after reading an article by Thomas M. Preble on the subject (Land 38). In 1846, he published a tract on the subject and through it, influenced two central figures in Seventh-Day Adventism: James and Ellen White (Land 38). Joseph Bates had easily made the transition from being a Millerite leader to being a leader of the Seventh-Day Adventists.

ELLEN G. WHITE, 1827-1915

Even though Ellen's husband, James White, was the leading speaker and editor for the Seventh-Day Adventists, Ellen was the prominent authority on their beliefs because of her "gift of prophecy" (Martin 46). Ellen had been a Millerite follower, along with her parents, and for their Adventist faith they were disfellowshipped from the Methodist Church in 1842. In late 1844 to 1845 Ellen became convinced that she had the gift of prophecy. "An unspeakable awe filled me...

that I, so young and feeble, should be chosen as the instrument by which God would give light to His people" (Bird 15). Thus the final major doctrine of Seventh-Day Adventism was founded: the belief in continuing revelations from God. It was about this time that she met her husband, James White. They were married in 1846, when Ellen was 17 years old. James quickly became convinced that Ellen had the gift of prophecy and this gift helped in uniting the splintered groups of Adventists after the Great Disappointment (Land 39-40).

In 1848, the Adventists held a meeting in David Arnold's barn, in Volney, New York; here the Whites met Hiram Edson for the first time. The people meeting there were having trouble agreeing on the sanctuary doctrine until Ellen had a vision: "For a while, discord prevailed among those attending regarding the sanctuary doctrine, but when Ellen received a vision affirming its truth, the matter was settled. As James wrote later, 'Here the work of uniting... on the great truths... commenced'" (Land 40). Bird has a similar quotation from Leroy E. Froom in *Theology Of Seventh-Day Adventism* (16). Thus Ellen's visions united the followers and strengthened the movement.

It is interesting to note that Joseph Bates didn't readily accept that Ellen had the gift of prophecy.

Neither then nor at their second meeting, however, did he [Bates] accept her experience as from the Lord. . . . Joseph Bates, skeptical and suspicious of all occult manifestations, though he could find no fault in the young woman's

life and behavior or in her testimony, was, as he said, "alarmed and tried exceedingly." There the matter rested for some time. (Spalding 116-117)

It's also interesting that Bates accepted her gift after the White's had accepted his stand on the Sabbath doctrine; which the White's didn't accept at first either. But, by the end of 1848 the three major doctrines of the Seventh-Day Adventists were formulated and fully accepted, with Ellen White and her "visions"/"revelations" giving direction and authority

when disputes or disagreements arose in their ranks. Her word was final because of her "gift."

Hiram Edson, Joseph Bates, James and Ellen White were the founders of Seventh-Day Adventism. They each contributed a necessary ingredient to this belief. They could not, as William Miller and Joshua Himes did, admit their error and continue believing in Christ. Instead they compounded their problems and have led many astray since that fateful day, October 22, 1844.

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ALLAH OR GOD?

by Ewald Eisele

There is, naturally, in view of world events and especially the war in the Middle East, great interest in the religion of Islam. Almost without exception Arab people and nations are followers of the religion incorrectly called Mohammadanism. The correct name of the religion is Islam and a believer in Islam is called a Muslim. Islam means, "submission to God," and Muslim means, "those who submit." However, Arabian nations are

not the only followers of Islam. India, Pakistan and the nations surrounding them probably have a Muslim population of almost one-third of a billion. It is also the fastest growing religion in the world and also in America. A Muslim takes offence when he is referred to as a Mohammedan because that would indicate that he was a worshipper of Mohammed, the founder of Islam. Mohammed is considered the prophet of God

but is never worshipped. The holy book of Islam is the Koran.

Mohammad was born in the city of Mecca, Arabia in A.D. 570. He was raised, after his father and mother died, first by his grandfather and then by an uncle. At the age of 25 he married a wealthy widow 15 years his senior. Because of her wealth Mohammad could spend much of his time in deep thought and meditation. He would often retire to a cave for this discipline, and it was there, one day, that he had a vision of being called to be the prophet of the one true god who was called Allah.

Before being united in their belief of the teaching of Mohammad, the Arab tribes were idolatrous worshippers of many gods. In the Koran, in the book of Surah, there is a rather complete account of the religious situation at that time.

The worship of these pagans included goddesses whom the Arabs thought to be the daughters of their chief deity Allah. Along with Allah and his daughters there was the goddess Allat, female angels, Satan, "the Jinn" (superhuman beings—demons), and other deities, depending on the tribe to which one belonged. One of the problems facing Mohammad was the objection that he was doing away with all the other gods so that he could proclaim, "there is no god but Allah." Later this became the simple creed of Islam, "There is no god but Allah, and Mohammad is his prophet."

Islam rejects the Christian and Bible teaching of the Trinity. However, they do speak in their early literature and in the Koran of a Christian Trinity consisting of God, Mary and Jesus. They teach that Jesus was

begotten through a sexual union between the Father and Mary. The Holy Spirit is excluded from this trinity and is considered an angelic spirit. This spirit is the angel Gabriel who was sent to announce the birth of Jesus, and who brought the Koran to Mohammad.

Allah is certainly different in many respects to the One True God of the Bible. The original Allah never makes a self-revealing approach to man, and he is certainly not interested in fellowship with him. He wants to be considered as near to man as any part of a man's body, but he is at the same time unknown, and unknowable. He is not a personal god! Yet the basic teaching of the Koran, which the Muslims believe, is that Allah is not only identified with the God of the Bible, but that Allah and the God of the Bible are one and the same.

The Koran stresses the creative power of Allah. He, supposedly, created everything, the moral and material good and the moral and material evil of the world. He also creates man's thoughts, intents and purposes, and is the supreme cause of every sensation that man feels. Allah also creates every act that a man does and allows man to do only that which is created for him personally.

Now it surely must be beyond anyone's imagination to suppose that the One True and Holy God of the Bible and the god of the Koran are one and the same. The God of the Bible is a holy and righteous God. There is no concept of righteousness with Allah. He does "as he pleases; he guides men aright or he leads men astray," states the Koran in the book of Surah. Our God abhors evil and in no way could we imagine that He would

or could create moral evil. He is a God of Love, a Father who wants the most intimate fellowship possible with His children.

Islam is nowhere near being what we would call Christian. It is not even a cult on the fringe areas of Christianity. Islam is a non-christian religion, and though those who are Muslims desperately need the Gospel and salvation as it is provided only in Christ, they are probably the most difficult people in the world to reach with the truth of the Word of God.

This is especially true in view of their belief in the tradition that Allah created all men fifty thousand years before he created the earth. First

came Adam. Then all others were created by Allah rubbing Adam's back. With the first rubbing, those created for paradise came forth. Upon the second, those who were for "the fire" were created! So the tradition states that not only the acts of men, but their ultimate end have been predetermined by Allah, which means that when a man sins (and there are many listed in the Koran) it is Allah's will that he sin. It is also believed that Allah's will cannot be resisted.

Though abbreviated and sketchy, perhaps this article will answer the questions of some. Many have called about Islam!

BOOK REVIEWS by Ewald Eisele

MIRACLES, DEMONS, AND SPIRITUAL WARFARE: An Urgent Call For Discernment—by Edward N. Gross. The author, the director of the Word of Truth broadcast in Wilkins Park, PA, and a professor of Missiology at Biblical Theological Seminary, has done the church a tremendous service with the publication of his book. This should be required reading in every congregation, especially for those of the charismatic or eccumenical persuasion.

In 174 pages there are hundreds of Scripture references, many of which are quoted fully. Another plus feature is that there are no chapter end references to footnote numbers but the source of each quotation is put at the end of the quotation.

The purpose of the book is to give Scriptural answers to the "complex issues concerning miracles, spiritual gifts, demonization, extra-biblical revelation and power encounter," (pg. 12) questions Christians are asking.

There are three major sections: 1. Defining Biblical Parameters; 2. Probing Contemporary Claims and Their Sources; 3. Defeating Demons and Discerning True Faith. These are followed with six appendixes which alone are worth the price of the book.

In the first section, there are six chapters dealing with the subject of miracles of all kinds in both the Old and New Testaments as well as in modern times, proving from Scripture that miraculous gifts were conferred only by Christ or the Apostles. There is an excellent covering of this subject.

Refuting the claim of some today that either they themselves or someone else is an apostle, Dr. Gross lists ten things necessary for apostleship with this introduction: "A man was an apostle of Jesus Christ only if the following were

true in his life" (pg. 53). With each of the ten items there is documentation from Scripture. In fact there is this kind of documentation in almost every paragraph in the book.

The second section is a study of the claims of those who believe that they have a miraculous gift. The first chapter asks the question, "Does Anyone Have the Gift of Healing Today?" The healing ministry of Jesus and that of the Apostles is considered. There is also a section on Satanic counterfeits. The conclusion, with which I concur, is simple, "Do miraculous gifts exist today? Both Scripture and experience answer a resounding no" (pg. 71). But having said this, I must remind you that Dr. Gross documents from Scripture what he writes.

I am sure that the second and third chapters in this section will generate some discussion. They question, "Was The Miracle From God or From Satan?", and "Was That Experience From God?" Three tests to apply to any claim of miracle are listed. Each of these tests are backed up with several Bible passages. The conclusion again is simple: "When a miracle has unquestionably occurred, our great duty is to ascertain if the generating power was God or Satan. As we have shown, this can be done by carefully analyzing the miracle and the miracle worker in the light of the Word of God, the nature of God, and the fruit of the Spirit of God" (pg. 85-86).

If you have ever wondered, "Why does God allow Satanic miracles?" you will be biblically enlightened with the third chapter in this section. Again, there is Scripture after Scripture, as well as some enlightening illustrations from both the Old and New Testaments.

Section three answers the questions most often asked regarding, "Defeating Demons and Discerning True Faith." Chapter headings are: "What Is Spiritual Warfare?", "Saving Faith or the Experience of Demons?", "How Dangerous Is False Doctrine?", and "What Are The Signs of Apostasy?"

Spiritual Warfare! This chapter is excellent. Dr. Gross naturally writes about the Christian's enemy, his armor and victory. We would expect that. However, he also recognizes that some believers refuse to join in the battle, so biblical guidelines are given. The last four sections of this chapter are the most important. They deal with prayer, exorcism, and testing the spirits.

The chapter, "Saving Faith or the Experience of Demons," concerns the nature of saving faith and the faith professed by some, even demons, which is not saving faith. This is a very sobering chapter and certainly one of the most important in the book. Quoted are statements of faith by demons in the New Testament. Also considered is the possibility of having "Temporary Faith" (pg. 127). The chapter closes with a short section on "Biblical Use of The Word Saved" (pg. 128), and a longer four-page section on "The Proofs of Saving Faith" (pg. 130-134).

The last chapter in the book before the appendixes is, "What Are The Signs of Apostasy?" The word apostasy indicates that a position once held

has been abandoned. The Bible in 2 Thess. 2 predicts that there will be a great departure from the historic Christian faith before the end of the age. Dr. Gross writes, "It appears evident to me that the seeds of that great prophetic departure are being sown deeply in the church by means of false doctrine and the mystical experiences it produces" (pg. 142-143). He presents several evidences of this and documents his findings, again, with many Biblical passages.

The six appendixes, as I mentioned before, are worthy the price of the book. Their titles are: "Is The Bible An Open System?", "Is There Healing In The Atonement?", "Is Today's Tongues Speaking Divine or Demonic?", "What Do Charismatics, Catholics and the WCC Have In Common?", "Can Christians Be Demon Possessed?", and, "Why Are There So Many Interpretations?"

There is a bibliography of the works cited in the book which is very helpful.

Dr. Gross mentions in the preface: "The readers will immediately notice my heavy indebtedness to the great old Princeton theologians, Archibald Alexander, Charles and A.A. Hodge, B.B. Warfield, and J. Gresham Machen." All of these are quoted freely throughout the book. The author also invites readers to respond to what he has written and gives his address for correspondence at the end of the preface.

You may purchase this excellent and timely book from our office. Order #D-1-64, 174 pages, \$9.95 plus \$1.05 postage.

NEW WORLD ORDER: The Ancient Plan of Secret Societies—by William T. Sill. It goes without saying that the term "New World Order" did not originate with President Bush! But it is obvious that such a thing is very much on his mind and on the minds of just about everyone in our, as well as other, governments.

This book by Mr. Sill does something that has not been done by other authors on the current scene. He goes into antiquity and ferrets out the roots of the present day movement. The usual thing that we read is that all of the excitement over initiating a N.W.O. began with the founding of the Illuminati around 1776. This book goes beyond that relatively recent date and presents what the author's meticulous research has discovered.

It is not an easy to read book, because some of the facts revealed are very disturbing. Those who believe that Freemasonry with all of its branches and degrees is a harmless and even charitable organization need to read this book. Revealed is what goes on behind the front they have established. The author has focused primarily on the Masons because it is representative of all secret societies and can be documented easier than any other. He does not accuse individual Masons of being evil. In fact, he deplores the obvious blindness of the average member because they do not see Masonry for all that it is. As he states in the Introduction, "This book is not primarily about Masonry, however, but about an ancient plan for world conquest."

There are many shocking things revealed in this book. In order to get the reader's attention and condition him or her for what is to follow, the opening chapter relates the existence of a planned coup attempt by some of the military of the U.S. in order to "place Mr. Nixon in the White House for a third term" (pg. 8). Now that is just for openers! The object of the book is to have a lot of opened eyes and ears so that the reading American will be able to assess the daily attempts to set aside our Constitution in its present form. As long as it does exist as originally written, the N.W.O. people will have a more difficult task to have America involved in their plans.

The book covers the unfolding of the plan from ancient secret societies to the present. There are great chapters on, "Early America and the Revolution," "Weishaupt's Illuminate," "The French Revolution," "Karl Marx and The Internationale," "The Soviet Revolution," "Central Banking," "The CFR and FDR," "World War II and the Communist Aftermath," and several others.

This is a work which involved over a decade of research and is well worth the price. Order from our office: #NA49, 206 pages, \$8.95 plus \$1.05 postage.

MILLENNIUM: Peace, Promises and the Day They Take Our Money Away— by Texe Marrs. The author has given us over 20 books with almost a million copies in print. He has taught American defense policy, international affairs, and political science at the University of Texas at Austin and two other universities. He is a retired career officer from the U.S. Air Force.

The book, which is a masterpiece, and a veritable reservoir of information, begins with a section entitled, "Unmasking the Lords of Money." Texe writes:

The men of whom I speak may correctly be called members of a conspiracy, for they plot their goals jointly and in private, concealed behind the darkened veil of secrecy and intrigue. Because they are seducers of the truth who must hide their true identity, the top leadership—the core inner circle—of this conspiracy is often referred to in awe-inspiring tones by lower-level initiates who use such descriptive titles as:

THE MASTERS OF WISDOM THE LORDS OF COMPASSION THE SOCIETY OF ILLUMINED MINDS THE BRAIN TRUST *[plus 14 others I will not mention in this review]*

I chose to call these men, with much justification the LORDS OF MONEY, or simply THE ORDER. Having meticulously researched the inner workings of this hidden group of conspirators for some years, I find it remarkable that no one, before now, has been able to discover the identities of the men who comprise the higher echelons of The Order. In MILLENNIUM I will not only name some of the top conspirators, I will also unmask their hideous plans and expose many of their best concealed secrets.

I believe it is time we uncover the despicable operations of The Order. *(pages 18-19).*

On page 20 he writes:

Today, The Order is readying its chosen leader for his future dramatic role at the pinnacle of world power. Soon, I am convinced, startling events will occur to propel this man of destiny to international prominence and acclaim. He will burst forth on the scene and be handed the reigns of world power at a desperate time of peril and crisis for humanity. And he alone will seem to have the solutions to all our stupendous problems. He will appear to be the only leader able to quell the crisis and restore peace and prosperity.

On page 22, he introduces other exciting ideas which are developed more completely in the chapters following. He writes:

Currently, their plans call for the crushing of America by means of a great economic depression that will dwarf the crash of 1929 and the 30s.

Amidst the ensuing financial panic and wreckage and carnage of this destruction, the elite men who make up The Order intend to issue a world currency. I refer to it in this book simply as the "New Money."

Following this takeover of the world's financial institutions, their goal is the establishment of a One World Political Order, the future Fuhrer, will be at the helm of this colossal new global enterprise. In effect, he will preside over a New Rome and a new Fourth Reich of the super-rich.

Getting down to specifics early in the book the author begins naming individuals and organizations. He says on page 36:

In other words, The New Age Movement, with its literally tens of thousands of networking and interlinking cult groups, churches, organizations and societies, is only the outward form of something hidden from view. That something I have now come to realize is a small clique of fabulously wealthy men whose influence reverberates throughout the world. We can justifiably call these men the invisible college. In fact, that is exactly one of the names [with] which they have been dubbed. But a growing number of authorities, whether they be Christian, secular, or New Age, agree that there is such a conspiratorial group in existence.

This is followed with a list of names of individuals and organizations, some of which are well known.

The section entitled, THE ORDER and its MASTER PLAN, is followed by another, A WORLD LEADER FOR THE NEW MILLENNIUM, pages 67-96. The first one begins with a statement by Benjamin Creme (who claims to be the coming christ for the New Age): "Step by step and stage by stage, humanity is achieving oneness. Each day that passes brings some new insight or event which shows conclusively that The Plan is working out. Today, The Plan unfolds at an unprecedented rate bringing all gradually to the envisioned goal."

This is followed by chapter six, the last in Part One. Its title is, "Occult Theocracy," and begins with an interest arresting revelation:

There is a certain man who once each year, to celebrate the spring equinox,

goes up to the top of a "sacred" mountain in France. There, he sits in the lotus position so familiar to the Hindu and Yoga teachers and beats a staccato rhythm on primitive sticks. His goal is to communicate with the spirits of the earth.

Now, given the fact that shamans and witchdoctors are commonplace in today's New Age-infested world, this event would not ordinarily arouse our curiosity. However in this instance we should definitely sit up and take notice. The man just described as attempting to communicate with the spirit world is a most important individual: his name is Francois Mitterand, and he is currently the president of France, a nation which possesses enough nuclear-tipped missiles to destroy much of the globe. . . . Shocking as it may seem, there is an occult explosion among today's world leaders.

In Part Two the subject is: **THE MONEY CRASH AND THE NEW WORLD ORDER.** The interesting and informative chapters are:

**WHEN WILL THE DOLLAR DIE?
SIGNS OF IMPENDING DISASTER
THE COMING COLLAPSE OF THE MONEY SYSTEM
THE LOOTING OF AMERICA
THE NEW INTERNATIONAL ECONOMIC ORDER**

Part Three is "THE EMPIRE STRIKES BACK," with but two chapters. That is enough, because they are loaded with more than one reading can digest! First, "THE NEW ROME AND THE RESURRECTION OF HITLER'S GHOST." Then, "BABYLON COMES ALIVE!—LIGHTING UP THE FIERY FURNACES ONCE AGAIN."

There are two other parts that must be left for the readers of the book, because of lack of space to go into more detail here.

This is a very significant book and anyone who reads it will gain a fresh insight as to the reason for the mind-boggling events taking place today in our world. Order it from our office for \$9.95 plus \$1.05 postage. 270 pages.

TEXE MARRS BOOK OF NEW AGE CULTS & RELIGIONS—by Texe Marrs. The new Age Movement continues to mushroom in size and influence. Opposed to traditional Biblical Christianity, the New Age is composed of literally thousands of networking cults, occultic sects, factions, churches, religious groups, political, educational and social organizations. It is not an exaggeration to say that new groups are springing up almost daily.

In this offering, by one of the most qualified writers on this subject, there are included the most influential and powerful, as well as the fastest growing, organizations. New Age beliefs of every sort are included in this book. Those that embrace reincarnation, polytheism, spirit channeling, Satan worship, visualization, out of the body experiences, meditation and a host of other disciplines are included.

In the introduction the author gives a broad over-view of what is covered

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in the book. He explains why New Age cults and religions are dangerous, also what methods of mind control and recruitment are used. He also lists some of the most prominent groups working in our cities today.

Part One is "The New Age Explosion." In this section the items covered include, What Is The New Age?, New Age vs. True Christianity, Unholy Bibles of the New Age and several other topics.

In Part Two there is a listing of New Age Cults and Religions. 101 of them! We need to keep in mind that this is not a listing of world religions or cults. These are strictly New Age. Each one is given a brief but very thorough treatment. What I like about the coverage is that at every opportunity the author points to Scripture as the answer to the false claims that are made by the group.

This is an outstanding, authoritative and reliable guide that should receive a wide reading. You may purchase this hard bound book from our office. 352 pages, \$15.95 plus \$1.48 postage.

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