

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

The
DISCERNER

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The DISCERNER

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NEW THOUGHT

Prof. John E. Dahlin

In this Issue of The Discerner we are providing our readers pertinent information on several of the secondary cults. These have ensnared many people, and it is well to take cognizance of their activity along with the contemporary major cults. In this Issue three of these are covered, New Thought, Unity and Baháism.

New Thought is a very general term. Various organizations have contributed to this Movement, and no one among these can claim the title as its exclusive name. Rather, the Movement represents a composite point of view held by a multitude of people, who have organized into smaller or larger groups and share certain principles in common. These also have affiliated themselves in a network of activity bearing the general name, International New Thought Alliance. While there is some diversity in the New Thought Movement, yet there is an underlying purpose which runs through it, namely this: The immediate availability of God, and the practical application of human thought in the solution of all current problems. Within the Movement there is also common belief in the constant, external, expansion of the individual life in this do-it-yourself metaphysical concept. New Thought seems to have embraced the current popular emphasis of

"positive thinking" along with the subtle touches of Hindu philosophy. It is estimated by some students of the Movement that at least fifteen million people throughout the world have some degree of affiliation with it. It is also held by some well known writers, that the Movement has been fathered by a galaxy of thinkers as, e.g., William Ellery Channing, Theodore Parker, Ralph Waldo Emerson, Henry Thoreau and others of lesser stature. A few interpreters of the Movement have regarded Emerson, the transcendentalist, as the real father of New Thought. At least it may be said that the above mentioned personalities had this in common they refused to be bound by tradition, or by an earlier orthodoxy. In fact, these persons were in rebellion against Calvinism with its strong doctrinal position. Instead of accepting the Scriptural position on man's depravity, New Thought has manifested confidence in man himself, that he is able to arrive at his own destiny unaided by Biblical formulas. This, then, gives a brief identification on the New Thought Movement.

Movement is Liberal and Unorthodox

In its history, New Thought has been an extremely liberal movement. Those who have been identified with it have been excessively

hospitable to new ideas. They have persistently advocated a new spirit of freedom unshackled from theological creeds. It is also a fact, the Movement has not been free from flamboyant charlatans and fakers, the leading example of which was Phineas P. Quimby of Maine, who appears in the early period. Many prominent writers are convinced that Mary Baker Eddy picked freely from Quimby's ideas. We do not have space in this article to treat this in detail, but these ear-marks of New Thought are well established. Pronouncements have been made from time to time at major conventions held by the Movement to make it possible to extract conclusions from its declarations as well as from current literature representing New Thought. Their liberal and unscriptural program is in definite conflict with historic Christianity.

The Rejection of the Trinitarian Position

As well may be expected New Thought sets aside the doctrine of the Trinity. Rather, it is philosophically monistic. They talk of God as Life, Principle, Light, Love and Truth. They also stress the Fatherhood of God, and his goodness, for God is good, they say. This sounds very similar to Christian Science, but in fairness it should be pointed out that New Thought does not reject the reality of the material world as the former does. Fundamentally, New Thought is a modified brand of pantheism. It is at variance with Evangelical Christianity since the first century on the doctrine of the Trinity.

It Rejects the Doctrine of Christ

According to their writers Christianity does not involve a person in the sense in which true believers associate the Son with the Father in the Trinity. Their Christ is mere-

ly a principle, not a person. By that they imply Christ is here a principle such that it can abide in all who are faithful to the precepts and the love set before the disciples as an ideal. This is a subtle attempt to explain the lofty New Testament doctrine of the Trinity.

Salvation Is Misconstrued

In contrast with the evangelicals, New Thought devotees speak of salvation only as a present experience. Heaven is here and now, they affirm. The rejection of an other worldly place, such as heaven, is definite. This is a clear-cut deviation from the position held by all Bible-believing Christians. Salvation through the atoning work of Jesus Christ on Calvary's cross is totally absent in the New Thought Movement. New Thought makes no attempt to recognize such Scriptural truths as man's total depravity, and that apart from Jesus Christ every person is eternally lost. Listen to the explanation by Horatio W. Dresser, in *A History of the New Thought Movement*, p. 21. He deals with *Man's salvation*: "The priceless possession is the inward awareness of being in the sanctuary of the Spirit where a higher light is shining." This explanation is totally defective as it relates to man's salvation. In their own organ this matter is elaborated further as we study their concept of salvation: "A philosophy that insures health, wealth, success, happiness and peace here and now, by teaching men to bring heaven down upon earth, and banish barbarian conceptions of hell, by changing states of consciousness concerning them." (Revealer, February 1916). Here we see the Movement is promoting a concept that man may save himself by his own thought.

New Thought and the Bible

The Sacred Scriptures are held in a very different regard than they are among Bible-believing Christians. Verbal inspiration is rejected. Errors and defects in the Word of God are openly admitted to exist. They do extract, however, numerous statements from the Scriptures and incorporate such into their creed. They freely use isolated portions of the Scriptures which fit their nebulous philosophy.

Conclusions

What makes New Thought appeal to many people? Well, first of all, success is guaranteed. The Psalmist's view they ignore, where the prosperity of the wicked is mentioned and the adversity of the righteous. The Psalmist did not know New Thought, you see. This coveted prosperity receives major attention by New Thought writers and broadcasters. Their concepts are unreal and not true to life's experience among millions of people. I have sought in this article

to measure New Thought mainly on its position relative to Christian theology. New Thought diverges almost completely from the Scriptural truths along the whole front. It is fortunate, I feel, that New Thought does not have a mass appeal as, e.g., the Jehovah's Witnesses. The New Thought Movement is mainly directed to the intelligentsia, hence it is limited in its expansion activity. Truly, the Movement is more of a point of view, than it is an organization with well integrated credal statements. Reduced to a single statement one may say, New Thought is a philosophy of the inner life in relation to health, happiness, social welfare and success. It is also rightly defined as being metaphysical. They talk about mind being in a proper form. We herewith warn our readers not to tamper with a cult which repudiates or by-passes the lofty doctrines of the Scripture, and substitute for these spurious ideas from fallible men.

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THE ECUMENICAL CULT — BAHAIISM

Dr. Ernest Pickering

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There is a general fascination everywhere today with things ecumenical. The swift rise and large influence of advocates of one church and one world have served to advance the idea that denominations are sinful and that religiously, the only hope for the world, lies in the creation of a unified church. Since this feeling is very popular at the present hour, it is not surprising that a cult would seize upon it as one of the main thrusts of their teaching. Such a cult is the Bahai Faith.

Historical Background

In 1844, a young Persian announced that he was the forerunner of an important religious figure and assumed for himself the title of "Bab", meaning "gate". His teachings were opposed by leaders in Islam and he was killed in 1850. In 1863 a follower of the Babi Faith in its early unfoldings, Mirza Husayn 'Ali, proclaimed himself as the great Prophet of whom the Bab had spoken and took the title, "Baha'u'llah", meaning "The Glory of God". His followers became known as the "Bahais", or "Followers of The Glory". The writings of Baha'u'llah are revered as the scriptures in the Bahai Faith. They are looked upon as the Word of God.

Upon the death of Baha'u'llah in 1892, his successor became 'Abdu'l-Baha, his eldest son. Under his direction the Bahai Faith was introduced to Europe and America and the Bahais became quite missionary-minded. 'Abdu'l-Baha died in 1921 and left a will naming his eldest grandson, the late Shoghi Effendi, as the leader of the cult. Since Shoghi Effendi's death in

1957, the cult has been governed by a group of twenty-seven leaders called the "Hands of the Cause".

General Facts Concerning the Bahai Faith

As has been noted, the roots of this cult lie in Persian Mohammedanism. However, the cult does not emphasize this fact since their major appeal is as a gathering place for all who wish to worship God. Certain basic principles are enunciated by this cult as being the very foundation of their beliefs. They are as follows:

1. The oneness of mankind.
2. The common foundation of all religions.
3. The independent investigation of truth.
4. Religion and science as integral parts of one truth.
5. Equality of men and women.
6. Elimination of prejudice of all kinds.
7. Universal compulsory education.
8. Spiritual solution of the economic problem.
9. A universal language.
10. Universal peace guaranteed by a world government.

The student will immediately be struck with the emphasis upon "oneness" in religious, social, economic and political realms. Someone has rightly said that "no cult bears a gospel better suited to the temper of our times than the Bahai".

What is the main purpose of the Bahai Faith? One of their writers declares it is a "new spiritual approach which will at once reconcile the basic contradictions in major religious beliefs, be consistent with modern scientific and rational principles, and offer to all peoples a set

of values and a meaning to life that they can accept and apply". ("Bahai: World Faith for Modern Man", Arthur Dahl). This is certainly quite an ambitious undertaking! To reconcile all the major religions of the world is a monumental task. The assumption of such a responsibility will certainly guarantee the Bahai Faith plenty of work in the future!

As an outward expression of the principles of their faith the Bahais have erected a magnificent temple in Wilmette, Illinois, near Chicago. At a cost of more than two and a half million dollars and over a period of twenty-three years this nine-sided edifice was erected. Each Bahai house of worship is required to have nine sides since they view the number nine, the largest single numeral, as the number of completeness. The Wilmette Temple has attracted international interest due to its size and architectural beauty. The Bahais have capitalized on this interest to spread their faith. The structural lines of the temple are calculated to represent certain principles of the cult, chiefly its emphasis on the unity of all religions. Illustrated brochures and booklets explaining this may be obtained.

The Bahais repudiate any professional "clergy" as such. They feel their teachings are best propagated by the people themselves. They do have administrative and religious leaders who are elected by a democratic process.

The Teachings of the Bahais

The Bahais believe in God, but not the supreme, holy, and sovereign God that Christians worship. Their doctrine of God is tinged with Oriental philosophy and presents the composite that any idea of God would possess which is a mixture of men's ideas concerning Him.

Doctrinally the Bahai Faith is a big blur, a mixture of theological paints on one canvass. As such it appeals to many moderns who have little time for exact doctrine or dogmatic belief. No doubt for this reason perhaps more than for any other the Bahais have gone forward in recent years.

Has God revealed himself: This is an important question. If He has revealed Himself, where, when, and how has He done so? According to the Bahai Faith, God is progressively revealing Himself and will continue to do so. They have applied the evolutionary principle to the matter of revelation and find God constantly revealing Himself through the major religions of the world and their accredited spokesmen. Thus Buddha, Zoroaster, Moses, Christ, and Muhammed are true prophets of God. The Bahais refer to them as "Manifestations of God". No orthodox Christian could accept such a view because the Lord Jesus Christ, the Son of God, not only claimed to be God, the only true and living God, but He authenticated His claims by His Teachings, His miracles, His authority, and, ultimately, by His resurrection from the dead. To place the Lord Jesus on a par with the founders of "other religions" is utter blasphemy. Of course Bahais repudiate strongly the claims of anyone to absolute truth. They see truth as a composite of the various teachings of men rather than as a final revelation from God. Such a view would cause them to reject any claim of Christ to superiority over other religious teachers, and certainly any claim to finality and infallibility. But one cannot be a Christian in the New Testament sense without accepting these facts.

All cults, without exception, are

in error concerning the Person of Christ. They also err in regard to the purpose of His coming. The Bahais see Christ only as a great teacher. The concepts of His miraculous birth, His perfect life, and especially His atoning death are foreign to them. They see no saving efficacy in His death, and, indeed, their entire system has no place for the New Testament doctrine of the blood and the satisfaction that was wrought through the shedding of that blood. Bahais are interested in moralisms not regeneration; enlightening teaching, not atoning suffering, and moral social uplift rather than justification by faith.

No realistic doctrine of sin is set forth by this cult. The tone of their message is moralistic rather than evangelistic. Men come to know God through knowledge, through teaching, and not through repentance and faith. This is, of course, in sharp contrast to the New Testament emphasis upon the necessity of the new birth and a personal faith in Jesus Christ. Men are not saved by accepting Christ as a Teacher, but by trusting Him as a Saviour. The Bahais have skillfully stripped their message of the offensive note of original sin, total depravity, and the necessity for repentance in favor of something far more appealing to human nature—the moral renovation by learning.

A high standard of moral conduct is emphasized. Faithfulness to the marriage vows and chaste conduct in all relationships are laws of the Bahais. Alcohol and narcotics are forbidden except when prescribed by a doctor. Virtues such as honesty, generosity, and truthfulness are held in high esteem. Many are impressed with this aspect of the Bahai Faith, being either ignorant, or wilfully neglectful of the fact that a moral life apart from a changed

heart is mere hypocrisy in the sight of a holy God.

While they claim to believe in the immortality of the soul, Bahais reject the teaching of the Word of God regarding the after life. There is no literal heaven or hell, but after death the soul is launched into another "plane of existence", progressively learning more and more about God. The cult at this point smacks of Oriental philosophy and pagan thought.

One of the main "selling points" of the cult is its earthiness, its concern with the social problems of mankind, and its desire to bring about social progress for the entire human race. This slant came largely as a result of the infection of Baha'u'llah with western ideas, and with the gradual development in his mind of the concept that a universal religion (as opposed to an eastern-oriented religion) might have more appeal in the West. In its earliest forms, the teaching of the Bahais in and around Baghdad (which was still their center) incorporated the thought that Baha'u'llah (the successor to The Bab) was divine and his teachings were to be accepted as final and authoritative. Being a pragmatic soul, and wishing to succeed as a religious leader and spread influence as widely as possible, Baha'u'llah realized that to present the figure of an absolute religious leader demanding obedience of his followers and winning allegiance of the world by the sword (the original position of the early Bahais), might be far less attractive than to present a religion with a human approach and a broad spirit of love and tolerance. Bahaism, therefore, became "westernized" to the disgust of some of the more orthodox.

Upon the death of Baha'u'llah, there was a struggle for the mantle

of leadership and Abdu'l-Baha, mentioned earlier, became the leader. His education had been partly western, and he was besides an efficient organizer. During his regime Bahaism adapted itself even more to modern social ideas and developed many of its present characteristics.

The practical aspects of the teachings of Bahaism very closely resemble the aims and purposes of many modern politicians, sociologists, and other leaders. At the top of the list is their desire for a federated world government, supported by a world court and a world police force. An international language is also advocated. All war must be abolished and mankind's problems solved by peaceful means. Extremes of wealth and poverty must be prevented (a goal of socialists of all stripes), and everyone given equal opportunities. They speak against race prejudice in any form, promote a scientific approach to religion, and desire a program of universal education. The popularity of these aims in the minds of a world enamored with the "international spirit" today insures a ready-made audience for the Bahai Faith.

Shoghi Effendi, late leader of the cult and one of its prolific writers, detailed the coming "utopia" on earth in one his works, *The Unfoldment of World Civilization*. He

mentioned world unity as the ultimate goal of mankind. He noted that such unity would include a world commonwealth in which all races and nations would be united. This commonwealth would be ruled over by a world legislature which would control the resources of the member nations and legislate for the entire world. A world executive would carry out the decisions of this legislature, backed by the authority of a world court and an international police force. Religious strife, racial and national animosities, and human intrigues would be ended. In their place would come a world federal system, "exercising unchallengeable authority". Economic balance and social justice will prevail.

Such a picture is not unfamiliar to the student of the Bible, but the Bahais and their teachings will never produce it. Only the Lord Jesus Christ from heaven can bring peace and justice to a sinful world. He will do so when He comes again. The Bahais have substituted human efforts, thoughts, schemes, and plans for the divine plan: "Yet have I set my king upon my holy hill of Zion" (Psalm 2:6).

Bahaism is an Oriental humanism, a socialistic pipe dream, and a system contrary to the revealed Word of God.

UNITED STATES PRESIDENTS AND THE BIBLE

It is impossible to govern the world without the Bible.—*George Washington*

In regard to the Great Book, I have only to say it is the best gift God has given to men . . . But for it we would not know right from wrong.

—*Abraham Lincoln*

The Bible is the Rock on which this Republic rests.—*Andrew Jackson*

To this Book we are indebted for the progress made in our civilization and to this Book we must look as our guide in the future.

—*Ulysses S. Grant*

UNITY SCHOOL OF CHRISTIANITY

By Rev. George Darby
Pastor Calvary Memorial Church, Mound, Minn.

"I am a child of God and therefore I do not inherit sickness." (The Household of Faith, by James Freeman, p. 42)

The above great "idea" dawned upon the mind of Myrtle Fillmore as she and her husband listened in 1887 to a lecture on New Thought, by Dr. Eugene B. Weeks.

This discovery was the seed from which grew the cult now known as Unity School of Christianity.

The revelation came at an opportune time. Both Mrs. Fillmore and her husband, Charles, were chronic sufferers — she, from tuberculosis, and he, from a variety of ailments. Furthermore, as the result of an economic collapse, they were as poor as church mice. The discovery of a principle which could put an end to their bodily afflictions without monetary cost was better than money in the bank. (It would also in time provide plenty of that.)

Mrs. Fillmore did not delay in applying the newly-found idea. She "told the life in my liver that it was not torpid or inert but full of vigour and energy. I told the life in my stomach that it was not weak or inefficient, but energetic, strong, and intelligent." (Freeman, op. cit. p. 47) Subsequently she shared this law of healing with her husband, and his physical condition was greatly improved.

The appearance in 1889 of the magazine, *Modern Thought*, published by Charles Fillmore, signaled the start of the new cult.

The early history of the movement was marked by frequent changes of name and associations. After Mrs. Fillmore's miraculous healing she became an ardent Chris-

tian Scientist, to be followed in 1890 by her husband.

Advertising themselves as "Healers and Teachers" they gathered about them a number of disciples. In accordance with their new allegiance, Charles Fillmore changed the name of his magazine from *Modern Thought* to *Christian Science Thought*. This, however, called forth an objection from Mary Baker Eddy with whom the Fillmores were not in particularly good favour at the time. Charles responded to her protest by changing the name of his magazine to *Thought*.

The name Unity owes its origin to what Fillmore afterward described as a "revelation" made to him in 1891. Sitting with a group known as the Society of Silent Help, he suddenly broke the silence exclaiming, "Unity — that's the name of our work." It was not, however, until 1914 that the cult was incorporated under the name, "Unity School of Christianity".

Meanwhile the Fillmores shifted ground several times in their organizational attachments. Never quite happy in their relationship with Mrs. Eddy, they publicly severed connection with *Christian Science* in 1915. At the same time they disavowed any relation with *New Thought*, but were induced to return to that fold when certain concessions were granted to them. In 1922, however, they broke finally their connections with the *New Thought* movement.

Following their severance from the two parent organizations, the Fillmores established their own headquarters in Kansas City from whence they moved in 1949, six-

teen miles southeast to Lee's Summit, Missouri. There they developed a magnificent plant valued today at several million dollars.

The term, Unity, is a complete misnomer. It has no reference to the unity of the Godhead or to that of true believers. Probably intended to signify that "oneness" with God of all men which is a basic tenet of the movement, or perhaps the absorption into the organization of adherents of all denominations, the name actually covers a conglomeration of unscriptural and antichristian doctrines.

It is not surprising in view of the origin of Unity to find a strong flavor of Christian Science running through its teachings. Dr. Van Baalen, author of *Confusion of the Cults*, has well said that New Thought, Christian Science, and Unity are "as alike as the Dionne Quintuplets".

In addition to his indoctrination with Christian Science and New Thought, Charles Fillmore had studied Buddhism, Brahmanism, Theosophy, and Rosicrucianism. That these systems of mysticism and metaphysics had more to do than Christianity with formulating Charles Fillmore's beliefs is obvious to anyone who reads the literature published by the Unity School of Christianity.

Unity is an attractive package designed to exploit the religious gullibility of our time. It offers health, happiness, prosperity, and eternal felicity on the simple condition of recognizing and constantly affirming our complete union with God. "God is your higher self and is in constant waiting upon you." (Freeman, op. cit. p. 228) "Individualize yourself in the highest by affirming that in spirit and in truth

you are all that God is." (Fillmore, *Christian Healing* — p. 37)

Unity represents God as a pantheistic impersonal force. The words of Charles Fillmore leave no room for misunderstanding on this score. He wrote "God is not loving. God does not love anybody or anything. God is the love in everybody and everything. God *is* love." (*Jesus Christ Heals*, p. 13)

The pantheism of Theosophy and Christian Science is boldly proclaimed by Unity in words found in the magazine, *Weekly Unity*, of December 13, 1953. "Why is God no respecter of persons? Because God is impersonal spirit, the spirit of perfection, and with this supreme excellence the petty attitude of personality has nothing to do. Absolute impartiality and utter impersonality are attributes of the deity. In this spirit all become one and indivisible."

Here is bad theology supported by worse exegesis.

It Unity's doctrine of God is a caricature, its doctrine of the Bible is a sheer impertinence. It begins by denying that the Bible is the only source of faith and doctrine and goes on to pervert its true meaning by a "metaphysical interpretation" which permits the teacher to derive any meaning he wishes from a passage of Scripture without respect to the laws of either language or interpretation.

Charles Fillmore expressed the real attitude of Unity toward the authority of the Bible when he said at the World Fellowship of Faiths during the Chicago Century of Progress in 1933, "When Saint Augustine proclaimed that nothing is to be accepted save on the authority of the Scriptures, a wall of ecclesiastical authority enclosed Christianity,

and the pages of church history testify to the entrenchment within that enclosure of millions of followers of Jesus. There could be no new revelations from God; the slogan of religious authorities was, "Where the Scriptures speak, we speak; where they are silent, we are silent." Then followed the persecution even unto death of anyone who dared to discover anything that seemed to conflict with the accepted interpretations of the Bible." (The Household of Faith, p. 189)

Thus Unity is common with other modern cults claims for its own special "revelations" an authority at least equal to that of the Bible.

The wildly allegorical method of interpretation which Unity applies to the Bible may be illustrated by some of Charles Fillmore's remarks in his book entitled "Mysteries of Genesis". Here he tells us that Genesis is "interesting if not accurate" and that Bible words have an "inner" and an "outer" meaning. We are of course dependent upon him for a knowledge of the "inner" meaning. From him we learn that "day" in Genesis means "a state of mind in which intelligence dominates" and that "firmament" is "faith". This is but one illustration of the extravagant and unsupported interpretations which Unity gives of Bible passages.

The acid test of any religious system is its concept of the Person and work of our Lord Jesus Christ. When this test is applied to the Unity School of Christianity, it stands condemned as the exponent of a false Christ. Not only does Unity deny the unique deity of the Lord Jesus Christ, it robs Him of any separate identity. Charles Fillmore wrote in his Talks on Truth, p. 169, "Christ is the mind of God individualized, and whoever so los-

es his personality as to be swallowed up in God becomes Christ Jesus or God-man." Again we read "the evolution of Jesus was a combination of mind and body unfoldment. We must conclude that the body of Jesus was an unfoldment from sense to spirit." (Teach Us to Pray, Charles and Cora Fillmore, p. 66)

Unity recognizes no atonement in the biblical sense of the word. They talk about an at-one-ment by which Jesus "made a connection between our state of consciousness and the more intense one of the Father. He united them, made them a unit—one; hence the at-one-ment or atone-ment through him." (Talks on truth, p. 166) The cross of biblical Christianity where the Lord Jesus bore our sins in His own body on the tree is displaced by a cross which is "the crystallization of two currents of thought—the state of consciousness termed sense mind." (Freeman, The Household of Faith, p. 159) Surely Unity preaches another Jesus than the One Whom Paul preached.

Unity's Metaphysical Bible Dictionary is filled with violently anti-biblical definitions of some of the great words of our Christian faith. The Trinity is defined as meaning "mind, idea and expression, or thinker, thought and action."—p. 664. Sin is "a departure from the law of our being."—p. 620. Actually, of course, Unity in common with its mother, Christian Science, denies the reality of sin. Fillmore advised his followers in Unity Magazine, January, 1936. "Stick to it and say, 'I am not a sinner. I never did sin. I cannot sin. I am from above'."

Heaven and hell, according to the Metaphysical Bible Dictionary, p. 271, are not literal places. "Both are states of mind and conditions which

people experience as a direct out-working of their thoughts, beliefs, words, and acts." Yet the Lord Jesus said that He would go to prepare a place for His own (John 14:2), and the lake of fire is described as a place into which the finally impenitent will one day be cast. (Rev. 20.15)

One of the doctrines which Charles Fillmore embraced as the result of his study of eastern religions was reincarnation. He blasphemously asserts that Jesus went through many incarnations which "were His days at school." (Unity, Vol. 14, 1901, p. 149)

The appeal of Unity is in its denial of all that men find disagreeable and undesirable. Freeman in *The Household of Faith*, p. 174, says "the denial that the Fillmores taught is the denial of sorrow, the denial of limitations, the denial of sin, sickness, poverty, and death. They made their teaching a joyous affirmation of life." But the denial of unpleasant realities does not render them non-existent. Charles Fillmore might come "to the conclusion that ill-health is unnecessary, that old age is unnecessary, that death is unnecessary." (Freeman, *The Household of Faith*, p. 198) But in spite of his conclusion, Charles Fillmore was never a well man. He did grow old, and death finally claimed him. Men and women of our day, seeking escape from the stern realities of life, may be ensnared by the specious promises of Unity, but they, like the founder of the system, will live to prove the hollowness of those same promises. Man cannot free himself from the ugly realities of sin and suffering, sorrow and death, simply by affirming that he is his own god, and is at one with the divine essence.

When Unity first made its appearance, its founder, Charles Fillmore, declared that "he was not trying to establish another church or sect." (Freeman, *The Household of Faith*, p. 105) Today, however, Unity maintains Centers all over the United States which are affiliated with the Unity School of Christianity even as the churches of a denomination. These Unity Centers have stated hours of worship and a program of Sunday and mid-week services as well as study classes.

Of all modern cults, Unity is perhaps the most prolific in its production of literature. Its publishing plant, one of the largest in the Middle West, turns out a million or more pieces every month. The magazine, *Modern Thought*, which Charles Fillmore first published in 1889 was later named *Unity*. It has been followed by a half dozen other periodicals beginning in 1893 with the publication by Mrs. Fillmore of the children's magazine, *Wee Wisdom*. This is the oldest children's magazine in America, and goes into several hundred thousand homes. Other periodicals published by Unity are *Progress*, *Weekly Unity*, *Good Business*, *Daily Word*, and *Unity Sunday School Leaflet*.

So subtle is the approach in some of Unity's periodicals that they may be found on the reading tables of unwary Christians. In his biography of the Fillmores, James Freeman tells of the neighbor of a Unity worker who expressed strong opposition to Unity and all of its teachings. But *Wee Wisdom* was read regularly by the neighbor's children. Freeman comments "Unity had so submerged its own connection with the magazine that the neighbor was

not even aware that Unity was the publisher." (The Household of Faith, p. 75). Unity School of Christianity takes full advantage of the prevailing climate of religious tolerance in our day. It presents to the world a picture of a benevolent, broad-minded organization, disinclined to be critical of others and desiring only to share the benefits of its teachings with all who seek the truth. "We see the good in all religions, and we want everyone to feel free to find the truth for himself wherever he may be led to

find it." (The Household of Faith, Freeman, p. 42)

But behind its benign countenance Unity conceals some of the most devilish and soul-destroying doctrines which are abroad in the world today. Surely here is another of the movements of our time in which Satan operates as an angel of light and presents his ministers as ministers of righteousness. We owe it to any who have become enamoured of this false system to point out to them the insidious and pernicious errors which it contains.

ANOTHER CULT

By Betty Bruechert, in The King's Business, June 1963

Here is a portion of a letter received from a troubled reader: "May I ask a question about a group that just recently came to my attention called 'The Church of World Messianity'? They claim they are able to heal people of disease by a process they call 'JOHREI.' This group has all the earmarks of a false cult. I went to their meeting at which there were about twenty-five persons of all ages present. A young man talked about JOHREI and all the good it had done for some people, also reading excerpts from a booklet that told about the movement. I am sending you some excerpts from this book. After about an hour of this, they got down to the business of the evening which was to JOHREI each other. I was invited to partake of this 'Divine Light' but I refused. I spent my time there silently praying for these deluded people.

Afterwards one of them came to me and this was my opportunity to ask a few questions of my own. I asked if she believed the Bible and she said 'Yes.' I asked, 'Do you be-

lieve in the Lord Jesus Christ?' but she hedged and gave a long explanation but she did not say 'Yes.' A Japanese woman is the real leader who conducts classes after which each member receives his 'Divine Focal Point.' Tell me what you can about this cult."

I wrote the Los Angeles headquarters of this group, asking for a doctrinal statement, but received no reply. From the material she sent, I judge this to be another Oriental import, given to ontology and obsessed with auras, vibrations, physical and spiritual bodies, "universal energy," "Masters," etc.

The cult originates in Japan, founded by Meishu-sama, called their "sanctified spiritual leader." Obviously it is non-Christian, containing no Gospel whatsoever, and, under the guise of healing the sick, will lead men and women into spiritual darkness. Why are our people so susceptible to these influences? This cult strikingly resembles the I AM system.

(From June issue of
King's Business)

BOOK REVIEWS

ANOTHER LOOK AT SEVENTH-DAY ADVENTISM

By Norman E. Douty, Baker \$3.50

Rev. Douty has rendered a real service in providing a fresh re-appraisal of Adventism. The book harmonizes with the title, and it is indeed a "second look" at a movement which has sought to gain general acceptance. While the volume was not intended to serve as a reply to Rev. Walter R. Martin's book, entitled, *The Truth about Seventh-Day Adventism*, it is, nevertheless, a good answer to Martin who has extended the hand of fellowship to that body, hence giving it respectability. Douty's appraisal is scholarly, and completely fair to the Adventists in that his documentation is thorough wherever key doctrines are treated.

We are indebted to this busy pastor who has taken the time in

reviewing current Adventist doctrines. Seventh-Day Adventism has been laid bare in a spirit of objectivity without malice. Their doctrines are placed alongside the Bible, and Rev. Douty faithfully points out some of the glaring fallacies of the Adventist position. It is Scripturally tested and found "wanting." The author also makes it clear that we must avoid any direct fellowship with Adventists so long as they insist on holding to misconceptions which involve certain cardinal doctrines of the Scriptures. It is one of the best books this reviewer has seen on the subject of Adventism. (This book may be had also from Religion Analysis Service)

John E. Dahlin

THE WATCHTOWER HERESY VERSUS THE BIBLE

By Ted Dencher, Moody Press, \$2.95

The author, Ted Dencher, is well equipped to present the unvarnished facts concerning the heresy of Jehovah's Witnesses because he once was a member of that sect. In fact, he was identified with the cult for at least ten years. Fortunately some evangelical people confronted him with the Gospel of Christ during the period of his life when he was ensnared by this cult. This in turn led him to search for the truth, and he went to the Scriptures. When he measured the teachings of Jehovah's Witnesses in the light of Scriptural truth, he found a great many contradictions. Soon he discovered their warped views of the Holy Spirit, and the Lord Jesus Christ as well as on other doc-

trines. Mr. Dencher continued his evaluation of the Jehovah's Witnesses' teaching relative to the Trinity's Eternal Punishment, the Coming of Christ and the Kingdom, and he found their errors and deficiencies appalling. After a decade of study, Mr. Dencher was ready to present his findings to church groups, and later he was led to bring forth his case against the Jehovah's Witnesses in this volume of 160 pages, published in 1962.

The author has availed himself of proper material in re-enforcing his exposé covering what he calls *The Watchtower Heresy Versus the Bible*. Anyone who wishes to lay the teachings of the Jehovah's Witnesses alongside the Bible will find

much help in reading the volume. The book faithfully points out the errors and distortion of truth of which the Jehovah's Witnesses are guilty. Oftentimes converts from heresies become the strongest champions of Biblical truth. This seems to be the case with Mr. Dencher.

The author properly designates the cult of Jehovah's Witnesses as "The Watchtower Monstrosity." This reviewer recommends the book and believes it will enlighten many on the subject. (This book may be secured from our depot of literature)

John E. Dahlin

CATALOG LISTINGS (*Continued from page 4*)

7. JEHOVAH OF THE WATCHTOWER (Revised and enlarged), Martin and Klann. A Complete Exposé of Jehovah's Witnesses (History-Doctrines-Anti-Biblical Teachings). 221 pages, Cloth, \$2.95.
8. AN EXAMINATION OF THE DOCTRINES OF "JEHOVAH'S WITNESSES," Lehman Strauss. Price 35¢.
9. THE STATE OF ISRAEL AND THE JEWS TODAY IN THE LIGHT OF PROPHECY, Milton B. Lindberg, 50¢.
10. WHY I AM A FRIEND TO THE JEW, Rev. Gerald L. Stover, 25¢.
11. CHRISTIANITY AND LIBERALISM, by J. G. Machen. It deals with Doctrines; God and man; The Bible; Christ; Salvation and the Church. Cloth, \$2.50.
12. EVOLUTION, FACT OR THEORY? Cora Reno. A consideration of many evidences—Similarity, Geology, Zoology, Botany, Vestigial Structure, Classification, Embryology, Origin of life-matter-creation; Possible methods of Evolution.
13. THE MAZE OF MORMONISM, Walter R. Martin. A concise handbook on Mormon History, Theology for Christian workers. It is Scholarly, understandable, and well documented with Bibliography, and index. Cloth, \$2.95.
14. MORMONISM, Einar Anderson (an ex-Mormon), 32 page booklet. 35¢.
15. THE CASE FOR DISPENSATIONALISM, Chester E. Tulga. A thorough treatise. 64 pages, 35¢.
16. A-MILLENNIALISM, Howard W. Kellogg. (How it differs from Pre- and Post-). Price, 35¢.
17. ROMANISM IN THE LIGHT OF SCRIPTURE, Dr. J. Dwight Pentecost. (By Moody, Copyrighted 1962.) Cloth, \$2.50.
18. HOW TO WIN CATHOLICS TO CHRIST, by Harry Hampel. Very helpful in dealing with Catholics, personally. Price, 50¢.
19. LODGES EXAMINED BY THE BIBLE, by John R. Rice. 80 pages, 60¢.
20. THE HEALING DELUSION, by May Wyburn (Fitch). 80 pages, 50¢.
21. ROCK FOUNDATIONS OF TRUTH, Scripture compilation by Dr. Keith L. Brooks. Acid tests for every religious teaching today. Isa. 8:20. 15¢.

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PERTINENT QUESTIONS AND ANSWERS

*By Pastor "Mac" McInay of Spiritual Clinic (Radio), and
Pastor of Powderhorn Park Baptist Church of Minneapolis.*

QUESTION . . . *I have a friend who is very interested in Unity School of Christianity. Why would it be wrong for a Christian to become identified with the Unity School?*

ANSWER . . . Primarily, because it is a counterfeit system of truth. Like New Thought, Christian Science, and Theosophy, it denies the blood atonement of Jesus Christ. Unity teaches that we achieve perfection by a realization that we are God-thought constant affirmation. Unity says that Master and mind are one. Also, that we all have a God-mind. They attempt to find salvation by the denial of the reality of sin and by the constant affirmation, "I am good, and therefore I am God."

Most of all the counterfeit systems deny the authority of the Scriptures. Unity denies that the Bible is uniquely inspired. In their magazine, UNITY, February, 1929, page 152, Mrs. Myrtle Fillmore says: "Beginning with the very first chapter of Genesis, the Bible is an allegory. Everybody can be inspired; if we think that inspiration ceased with Jesus, or with Paul and the apostles, we hinder the stream of God-thought from flowing to us; and we get no direct revelation."

This makes it easy for Unity to deny the reality of sin. Therefore, in the teaching of Unity it is stupid to trust Christ as a personal Saviour and Lord. Now read I Corinthians 15: 3, 4 with Galatians 1: 1-10 and you have a clear answer to your question!