

The DISCERNER

"HEREBY KNOW WE THE SPIRIT OF
TRUTH AND THE SPIRIT OF ERROR"

AN
INTERDENOMINATIONAL
HERESY-EXPOSING
QUARTERLY

CONTENTS VOL. XIV, No. 6

Apr.-May-June 1993

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The DISCERNER

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Published Quarterly.

Price \$3.00 for 4 issues.

For foreign subscriptions,

add 40 cents a copy.

P.O. Box 806

Brainerd, MN 56401

Printed in the United States

1-800-562-9153

EDITORIAL

by Dr. Wm. A. BeVier

"Branch Davidians." The words sprang before us recently from various public media. Some sources termed it a "sect," some a "cult." The Associated Press identified it as "an offshoot of the Seventh-day Adventist Church" (*St. Paul Pioneer Press*, Monday, March 1, 1993, p. 5A). The Seventh-day Adventist (SDA) promptly renounced any connection with the Branch Davidians. However, the fact is, the group was started in 1929 in Los Angeles by Victor Houteff, then a prominent member of the Seventh-day Adventists (*St. Paul Pioneer Press*, Tuesday, March 2, 1993). The group led by Houteff had separated from the SDA by World War II and after Houteff's death, broke into several groups, one of which was the Branch Davidians which has been led by Vernon Howell, alias David Koresh, since 1984.

This reference to the Seventh-day Adventists (SDA) comes at the time the SDA are continuing their efforts to be identified as evangelical Christians. As an illustration of this effort, the SDA were very prominent at the annual meetings of the Evangelical Theological Society held in San Francisco, November 19-21, 1992. They presented themselves in the printed program as the Adventist Theological Society (ATS).

During the meetings they conducted at least eight workshop/seminars open to all the members of the Evangelical Theological Society, as well as a general meeting of their own ATS on Saturday morning, November 21. One of SDA's prominent figures present at the ETS annual meetings was Samuel Bacocchi, a professor at Andrews University. He conducted a seminar which I chose to attend.

Walter Martin, the cult researcher and writer, gave much thrust to the SDA movement for evangelical recognition with his article in *Christianity Today* (December 19, 1960, pp. 13-15) in which he said, among other things, "That Adventists should be recognized as Christians and that fellowship should be extended to them we do not deny" (p. 15). Many people immediately took exception with Dr. Martin and a long-going disagreement was on which continues to this day.

The history of this disagreement between Walter Martin, his proponents, and his antagonists (of which I am one) on this issue, has produced many words verbally and in print. If a person desires to become conversant with the issues, much careful reading is required. But we

all need to have some awareness of what has occurred on the subject since about 1955 when Martin published his *The Rise of the Cults* (since revised several times as his *The Kingdom of the Cults*). In the original book, the Seventh-day Adventists were presented as a cult.

After publishing his book, Martin, then a researcher on the staff of *Eternity* magazine edited by Dr. Donald Grey Barnhouse, was contacted by several SDA leaders and invited to their headquarters in Tacoma Park, Maryland for discussions. After these discussions, Martin announced he had changed his views about the Seventh-day Adventists (it should be noted that not all Adventists are Seventh-day Adventists—this distinction needs to be made).

Martin was promised during these meetings that the SDA's were soon to publish a new theology which would reflect change in their doctrines which, in turn, would make them acceptable to the evangelical Christian public (the conservative, as contrasted with the liberal denominations in Protestantism). The SDA did publish a new work in 1957 entitled *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald). Anthony A. Hoekema, in 1963, stated about the book: "It may be considered the most recent official statement of Seventh-day Adventist doctrine: (*The Four Major Cults*, Grand Rapids, MI: Eerdmans, 1963, p. 426). After reading the book, Hoekema still considered SDA a cult. M. R. DeHaan reviewed *Questions on Doctrine* for *The King's Business*, March 1958, and came to the same decision. He concluded: "Seventh-day Adventism has not changed. It is still the same bigoted movement of error and clever decep-

tion."

Martin responded with his book *The Truth about Seventh-day Adventism* (Grand Rapids: Zondervan, 1960).⁷ However, Hoekema points out in an annotation to this volume: "The author [Martin] is, however, very critical of many Adventist doctrines" (Hoekema, p. 427).

It seems appropriate at this point to indicate what makes a cult a cult. A working definition is in order at least to restrict the use of words for which there is no general agreement or understanding of meaning. I have long used the working definition that a cult is an aberration (deviation from the norm) of Christianity which is not Biblical on the work or the person of Jesus Christ, or both. The primary texts of Scripture I use for this are Galatians 1:6-9 with I Corinthians 15:1-8, and I John 4:1-3. Many writers also identify a cult as a group having a revelation or written authority outside Scripture, and a leader or authority who is considered to be inspired. The SDAs appear to qualify as a cult on three of the four points listed.

Only a few writers have termed the SDA a cult based on their view of the person of Christ (incarnate God/man, etc.) presented by most SDA writers (although there are some exceptions at this point). The designation of "cult" is generally made based on the other three points, i.e., view of the work of Christ, an authoritative extra-Biblical writing(s), and an inspired leader.

Relative to the SDA, I have in my possession a copy of the book *The Great Controversy* by Ellen G. White (Mountain View, CA: Pacific Press Publishing Association, 1971). On the back cover is stated: "Ellen

G. White (1827-1915) . . . is considered to have been inspired by God." This book has since been retitled and published as *America in Prophecy* by E. G. White (Jemison, AL: Inspiration Books East, Inc., 1988). Both of the publishing houses are SDA. On page 3 is stated: "*America In Prophecy* was originally published in 1888 under the title The Great Controversy." The chapters have been retitled, but the content is the same except for the Appendix General Notes "adopted by the E. G. White Trustees November 19, 1956" and the "General Index" both of which were removed from the 1988 edition (a careful reading of the notes and Index will reveal the reasons for the omissions in 1988).

M. R. DeHaan in his review of *Questions on Doctrine* in 1960 stated concerning Ellen White:

To them she was as infallible as the Word of God. As a result the book (*Questions on Doctrine*) bristles with hundreds upon hundreds of quotations from the writings of Mrs. White. Before reading very far, one soon finds the unmistakable evidence that Mrs. White is still the last word in Seventh-day Adventism.

However, in a few years it became apparent that some within Seventh-day Adventism were not pleased even with *Questions on Doctrine*. It was removed from publication by the White Foundation to the consternation of Walter Martin.

Let me document this point. For several years I carried on a correspondence with Walter Martin and members of his staff at the Christian Research Institute in California. In 1983 I wrote to Dr. Martin requesting an update of his views on SDA. He responded by sending me a copy of an eleven-page

interview of him that appeared in the SDA *Adventist Currents*, July 1983. The article had the caption: "Christianity's cult-watcher discusses Adventism in trouble—including his fear that SDA leaders 'are on Masada and they don't know it.'" For those who may not be familiar with the term "Masada," Dr. Martin's reference is to a group of Jewish zealots who committed suicide in a Palestinian fortress in A.D. 73. Walter Martin's implication is clear, the leadership of SDA is committing suicide, and they "don't know it."

Martin, in the 1983 interview, reviewed his association with certain SDA leaders since 1955. They had promised him *Questions on Doctrine* would present a new SDA. They also promised him, according to Martin, that his books would be put in all Adventist bookstores. To quote Martin: "They reneged on that. The General Conference reneged on that . . ." (*Adventist Currents*, July 1983, p. 15). "Reneged" means "to go back on one's word." Martin's books were never put in SDA bookstores, and as he states in the interview *Questions on Doctrine* was removed from distribution by the White Foundation. Martin learned through his years of contact with the SDAs that there are many SDA individuals he might consider evangelical Christians, but the denomination is controlled by a small group of individuals termed the White Foundation, the trustees who control the estate left by Ellen G. White. This group is what should be considered the "official" Seventh-day Adventists.

Martin became increasingly disillusioned with the official SDA doctrines. In the 1983 interview he is quoted as saying: "If Ellen White is an infallible interpreter of Scripture . . . They have a pope." One needs to

read this eleven-page interview to fully appreciate what Walter Martin was saying, and he was their strongest supporter in evangelical circles.

In March and April 1986, Walter Martin and Dr. William Johnsson, editor of the *SDA Adventist Review*, were interviewed in a dialogue on the John Ankerberg Show. These interviews were made available by the John Ankerberg Evangelistic Association (Chattanooga, TN) in six video tapes. Several quotations from these tapes seem to be in order.

Walter Martin began the taped interviews by relating his personal contacts with several SDA leaders beginning in 1956. He then stated he was then "reassessing" his view of Seventh-day Adventism (March 1986). He had recently submitted some questions on their doctrines to the SDA and he reported their answers were different from those given him in 1956-66.

Martin specifically called attention to a number of prominent SDA leaders who had been "disfellowshipped" in recent years (the stated 200), among them the SDA theologian Desmond Ford (*Christianity Today*, March 18, 1983, pp. 23-25) and Walter T. Rea, author of *The White Lie* (Turlock, CA: M & R Publications, 1982).

Martin asked Dr. Johnsson "did Christ enter into the Holy of Holies at His ascension or in 1844?" The SDA doctrine of the "Investigative Judgment" rests on Ellen White's claimed revelation that Christ entered in 1844 (*The Great Controversy*, pp. 362-373). Martin affirms this contradicts Hebrews 9 (Tape, April 1986).

Johnsson stated the SDA view that Paul supports "judgment by

works." Martin interrupted him to state: "Salvation is by grace through faith." Martin added: "Ellen White made mistakes; she made false statements." Martin: Present SDA leaders are still expunging Ellen White's writings.

Martin and Ankerberg agreed in the third tape of the series that Ellen White is the final authority for SDAs. Johnsson denied this in spite of Martin and Ankerberg quoting recent SDA writings to the contrary.

Walter T. Rea's book came into the discussions. Rea, long an SDA pastor and faculty member at their Loma Linda University in California, documented in his *The White Lie* that Ellen White had plagiarized (taken from another's written work) many of her claimed revelations and visions from God. Johnsson admitted, after Rea's research, that this was true. Johnsson: "This has shaken some" in the SDA. "It has affected a lot of little people." It affected Rea too. The book caused his disfellowshipping from the group. (See *Christianity Today*, Feb. 8, 1980, p. 64, "The Shaking Up of Adventism;" *Newsweek*, Jan. 19, 1981, p. 72, "A False Prophetess;" *Newsweek*, Jan. 4, 1982, p. 67, "A Day of Judgment For Adventists;" *Time*, Aug. 2, 1982, p. 49, "The Church of Liberal Borrowings;" *New York Times*, Nov. 21, 1982, p. 5, "An Adventist Crisis of Faith;" *Christianity Today*, Mar. 18, 1983, p. 23, "Adventist Teachers Are Forced Out in a Doctrinal Dispute;" and *Christianity Today*, Oct. 19, 1984, p. 20ff, "The Wall of Adventism;" among other sources).

During the fourth tape, it was affirmed by Dr. Johnsson that the SDA "Doctrine of the [Investigative] Judgment still is important today." The SDA, then, still bases salvation and security of the believer on works. Martin asked Johnsson:

"Are your sins blotted out?" Johnson avoided a direct answer.

During the fifth tape, Martin states the SDA are not officially changing their views on Ellen White. She is the "interpretative authority" of Scripture. Martin: "If they persist, Evangelicals and Fundamentalists will again say Seventh-day Adventists have never changed and did not tell us [Barnhouse and Martin] the truth." SDA leaders who: ". . . were believers are being undone by real leaders of Seventh-day Adventism."

Martin, speaking for himself, said the designation of a "cult" will again be applied to SDA. "Any group having an authority over Scripture is a cult."

Johnsson: "The 1844 Investigative Judgment is a basic doctrine of SDA, made authoritative by Ellen White." "It is one of the 27 articles of Faith." "One cannot be a worker in the SDA if they do not accept the Investigative Judgment." Martin in his last edition of *The Kingdom of the Cults* (Minneapolis: Bethany House Publishers, 1985), pp. 409-499, titles an appendix "The Puzzle of Seventh-day Adventism." In this he presents personally rejects the SDA doctrines of inspiration of Ellen White, soul-sleep, annihilation of the wicked, SDA concept of the Sabbath day, Investigative Judgment, Scapegoat theory of the Atonement, and the mixture of Law and Grace in salvation.

The Seventh-day Adventists have published another volume on their doctrines. It's titled: *Seventh-day Adventists Believe . . . A Biblical Exposition of 27 Fundamental Doctrines* (Washington, D.C.: Ministerial Association, General Conference of Seventh-day Adventists, 1988). This 392-page book is based on the

27 doctrines of the SDA statement of faith. Having reviewed the book, I cannot see any major changes in their theology. But to cite another source Chaplain (MAJ) Temple G. Matthews, U.S. Army, a Methodist, reviewed the volume for the *Military Chaplain Review* (Winter, 1990, pp. 148-49). Matthews writes in part:

Seventh-day Adventists do not have a well defined and developed theology. Consequently there are differences of understanding and practice among them. This book does almost nothing to indicate these differences . . . It does contain the officially voted beliefs. It presents the position of many conservative Seventh-day Adventists . . . There are those sincere committed people within this church who differ from the picture presented in this book.

Matthews seems to come to the same conclusion as Walter Martin, but not as clearly and emphatically. There is an "official" and "unofficial" aspect to SDA.

Both Martin and Matthews finds "sincere committed people" within SDA who they consider to be Christians. But as Martin clearly states, there is the official aspect of SDA, represented by the leadership of the White Foundation, which in the opinion of this writer makes SDA a cult. It has not changed since the days of Ellen White (d. 1915), and shows no real indication of doing so.

The "Investigative Judgment" and "Scapegoat Theory of the Atonement" are so non-Biblical as to contradict Galatians 1:8-9. It is "another gospel," and Paul wrote let such be: anathema (Greek text).

* * * * *

CLINTON'S QUEST—CHRISTIAN OR OCCULT?

Berit Kjos

President Clinton has demonstrated his interest in spiritual things. The media has shown him praying, singing hymns, carrying his family Bible, and participating in Christian worship. During the Larry King Live show on inauguration night, a high school friend and neighbor described him as "deeply spiritual." Yet, his ready references to New Age concepts like "centering" and "channeling" creative personal energy,¹ raises questions about the nature of his deity. More important, his actions suggest both a preference for the global, politically correct spirituality touted by Al Gore as "the wisdom distilled by all faiths"² and a radical, anti-Christian philosophy which contrasts sharply with the Baptist image that helped him win the election.

Clinton's model for educational "progress," the Governor's School of Arkansas,³ opened a window into his liberal agenda. Founded and established by Clinton, it introduces students to a global spirituality, which embraces every non-Biblical path to god—but despises the God of the Bible and those who follow Him.

Sidwell, the Quaker school that President and Hillary Clinton chose for their daughter, fits right in. Its own promotional literature describes it as "inescapably religious."⁴ Chelsea attends a weekly "meeting for worship" with her classmates. But, like many New Agers and Universalists, the Society of Friends view their deity as a "divine inner presence" (or "That of God in everyone" or "Christ Within" or "Inward Light") imminent within every person regardless of doctrine or specific beliefs. For those who wonder if Quakers are Christians "or whether

they might more properly be classified within the Universalist traditions," Quaker Stephen Cary has a ready answer:

"If it means commitment to a range of theological doctrines that are central to much Christian thought—doctrines such as the Virgin Birth, Original Sin, and the Atonement, then a large number of Friends would say they are not Christian. But if it means . . . the adherence to the teachings and the example of Jesus of Nazareth, then I believe all Friends could unite in affirming our Christian basis.⁵

In other words, Jesus, like Buddha, becomes a good teacher who models the path to "union with God"—and quells any conscious need for the cross.

Aligning himself with the liberal National Education Association, Clinton opposes the kind of school choice that would provide vouchers for Christian schools. He favors Charter schools. According to The Progressive Policy Institute's Mandate for Change, which Clinton endorsed as a book that "tries to move us toward a better future," Charter schools "seek to foster healthy competition within the public school system by enabling administrators, teachers, and even other groups or individuals to create new schools, chartered by the state, which compete for students and the public funds that flow with them."⁶ The basic qualifications for incorporation into the public school system are simply: the Charter school cannot charge tuition, discriminate, or

be religious. Even so, Minnesota's Department of Education has granted charters to two Montessori schools, which blend hands-on teaching with the pantheistic spirituality that characterizes global education.

Few appreciate the Montessori philosophy more than Robert Muller, a New Age mystic and a champion for global education and world government. The current Chancellor of the U.N.'s University for peace in Costa Rica declared in 1982,

We need the cosmic education foreseen by the religions and by people like Maria Montessori. We need a holistic education, teaching the holism of the universe and of the planet . . . 7

This holistic, all-inclusive mask for ancient occultism touts tolerance but demonstrates inordinate intolerance toward genuine Christianity. Already permeating public schools and curriculum from coast to coast, it encourages students to trade truth for myth and facts for personal speculation under the guise of "critical thinking." In other words, the educational philosophy promoted through Clinton's Governor's School has already been established through America 2000 under the leadership of Bush education appointee, Lamar Alexander.

Education Secretary William Riley will undoubtedly be encouraged to speed this transformation by Hillary Rodham Clinton and Donna Shalala, both champions for liberal social policies, "children's right," and educational transformation. "We're looking at a team approach in the Cabinet,"⁸ Riley announced recently. This planned merger of public schools with health clinics, welfare services, early child care, and politically correct family counseling is opening the door to an ominous alternative to the traditional family.

Determined to transform children into global citizens, educators are designing programs and curriculum that promote global oneness and spiritual connectedness. Positive sounding labels such as Outcome-Based Education or Mastery Learning obscure manipulative methods used to alter Christian beliefs and traditional values. Children are immersed in myths and indoctrinated with idealized forms of paganism (trusting occult powers and practices rather than God) through thematic teaching,⁹ psycho-social sharing groups, and holistic or affective feeling-centered rather than factual) curriculum. Grade-less classrooms and co-operative learning—which use directed group activities, discussions and peer pressure to mold attitudes—are replacing conventional grades and tracking.

A key buzzword is "multicultural." In practice, this generally means showing Christianity to be "judgmental" and "exclusive," while promoting "harmonious," "inclusive" pagan religions. By indoctrinating toddlers in pre-school learning centers and by training parents through programs such as PAT (Parents As Teachers) to support their philosophy, educational revolutionaries hope to prevent opposing voices from blocking "progress."

In Outcome-Based Education, students will have to pass standardized assessments that test predetermined outcomes—primarily beliefs, feelings and attitudes rather than facts. Responses that reflect Christian rather than global beliefs won't pass. These required assessments of personal and family values are already being stored in computerized data banks and will be used to determine fitness for university entrance and employment. This surveillance bears an ominous resemblance to communist discrimination in the for-

mer USSR. Apparently, Christian schools and home schoolers won't be immune to the new standards for educational "success."

Clinton's Georgetown University mentor, Carroll Quigley, exposed some of the financial and philosophical forces behind this social transformation in his massive historical tome, Tragedy and Hope: A History of the World in Our Times:

There does exist, and has existed for a generation, an international . . . network which operates, to some extent, in the way the radical Right believes the communist act. In fact, this network which we may identify as the Round Table Groups ["In New York it was known as the Council on Foreign Relations"]¹⁰ has no aversion to cooperating with the Communists . . . and frequently does so. I know of the operations of this network because I . . . was permitted . . . in the early 1960's, to examine its papers and secret records. I have objected to few of its policies . . . my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known.

It must be recognized that the power that . . . energetic Left-wingers exercised was never their own power or Communist power but was ultimately the power of the international financial coterie . . ."

In his book, Quigley—whom Clinton credited in his acceptance speech at the Democratic National Convention with helping form his political posture—traced with appre-

ciation the power and influence of this secret "network" that is steering the West toward a one-world society. According to Quigley, "the money for the organizational work came originally from the Rhodes Trust" (which funded Clinton's Rhodes scholarship). It multiplied with the support of private foundations (Ford, Carnegie, etc.) and international bankers. To pursue Quigley's path, Clinton merely needs to follow the steps already prepared by other closet revolutionaries within the educational, political and global establishment.

Like Clinton, Quigley's view of Christianity reflects a strange blend of Biblical principles and social philosophy: "Western religious thought has continued to believe that revelation itself is never final, total, complete or literal, but is a continuous symbolic process that must be interpreted and reinterpreted . . . All versions of the truth . . . must be understood and interpreted by community discussion . . ."¹² In other words, there is no absolute truth. Rather than obeying God's Word, man adjusts Scriptures to fit and further his own social agenda.

Clinton's actions, appointments and objectives seem to follow the vision of his mentor. They suggest that Clinton's public identification with Christianity is as subject to his social agenda as his campaign promises concerning taxes. Apparently, the spiritual transformation of America is well underway—and it shows little tolerance for Biblical Christianity. God's people had better wake up, prepare for persecution, and equip their children with truth. Pray for President Clinton, for Congress, for our nation. Trust God and stand together against the mounting challenges to peace and religious freedom in America. Remember: OUR GOD REIGNS!

FOOTNOTES

1. Howard Fineman, "The New Age President," *Newsweek*, January 25, 1993, 23.
2. Al Gore, Earth in the Balance, (Boston: Houghton Mifflin Co., 1992), 259.
3. Earlier article by Berit Kjos, "Clinton's Model for New Age Education." Phone 800/886-8852 for documentary video on Clinton's Governor School.
4. "What Does a Friend's School Have to Offer?," Friends Council on Education, Philadelphia, PA.
5. "The Roots and Witness of Quakerism," Friends Council on Education, Philadelphia, PA.
6. The Progressive Policy Institute, Mandate for Change, (New York: Berkley Books, 1993), 136.
7. "Executive Summary," Global Education Project, The United Nations.
8. Carol Innerst, "Riley is planning government-wide education changes," *Washington*

Times, February 5, 1993.

9. Themes such as "American Indians" or "Ancient Egypt" thread through all subjects—art, math, science, reading, social studies . . .
10. Carroll Quigley, Tragedy and Hope: A History of the World in Our Times (Los Angeles: *Angriff Press*, 1966), 950.
11. *Ibid.*, 950, 954.
12. *Ibid.*, 1229-1230.

For practical help in preparing your family for increasing assaults on our Christian beliefs, values and freedoms, read Under the Spell of Mother Earth and Your Child and the New Age (Victor Books) by Berit Kjos. They are available from our office, \$8.95 each. Postage: \$1.05 for one or \$1.48 for both.

THE UNITY SCHOOL OF CHRISTIANITY

by Ewald Eisele

In any consideration of this cult it is necessary to go back far beyond its actual beginning. It all stems from the "ministry" of one Dr. Franz Anton Mesmer who practiced what was called "animal magnetism." His work involved manipulating the subconscious mind. He was really the first modern user of hypnotism (called by some, even in his day, mesmerism). Next on the scene was Phineas P. Quimby who was a student of a Mesmerist, Charles Poyen, who had been a student of Mesmer. Quimby had extensive manuscripts of his teaching. Enter Mary Baker Glover Patterson Eddy. While she was Mrs. Patterson she became a patient of Quimby. He supposedly "cured" her of several physical and emotional problems. After his death she began what ultimately became the Church of Jesus Christ Scientists, or Christian Science. Much of her subsequent writing was plagiarized from Quimby's manuscripts.

About this time a new philoso-

phy emerged based on the ability of the human mind to solve all of the problems one may encounter. The name adopted was New Thought. It is not really a cult but rather a movement. It contains a number of miscellaneous views which have affected an estimated fifteen million people worldwide. It seems that the consensus of opinion regards Ralph Waldo Emerson as the father of the movement. It was this movement that spawned a number of mind science religions such as Christian Science, Seichon-oi-e (in Japan), Psychiana, Home of Truth, and United Church of Religious Science. All of these followed the metaphysical orientation of New Thought.

Enter Charles S. Fillmore and Myrtle (not her given name which was Mary Caroline) Fillmore. They were married in 1881 when she was 33 and he 27. Myrtle suffered with tuberculosis, which ran in her family, and Charles was crippled because of an injured hip. When Charles twice lost small real

estate businesses because of their poor health, he began a spiritual pilgrimage that has changed the eternal destinies of millions of people all around the world. Together they studied Spiritualism, Hinduism, Buddhism, Rosecrucianism, Theosophy, New Thought, Christian Science and other Mind Science religions.

In due time they attended a lecture given by Dr. E. B. Weeks. He was from the Illinois Metaphysical College which was operated by Emma Curtis Hopkins. Mrs. Hopkins had been closely associated with Mary Baker Eddy and had incorporated some of her teaching into her own mind science studies. After the lecture, Myrtle left repeating over and over one of the sayings that Dr. Weeks had used repeatedly: "I am a child of God; therefore I do not inherit sickness." In a short time she claimed that she was healed. She gave all of the credit to the lectures and a strict discipline of meditation. Her ailments were cured, she said, because the disciplines renewed her mind.

Charles was skeptical. After all, he reasoned, they had taken all of these courses, 40 he said, and why should one lecture do anything? But when Myrtle began to lecture about what she felt SHE had accomplished with her meditation, Charles relented and began the same discipline. In the meantime, Myrtle led in the formation of a group which would pray, or meditate, for the healing of others. This eventually became the Society of Silent Help. The name was later changed to Silent Unity.

When Charles felt that he, too, was "cured," he joined in to extol the virtues of creative thinking and

the power of the human mind to cure any ailment.

One of the first things that Charles did was to publish a magazine, *Modern Thought*, which was changed [after the Fillmores took Christian Science classes in Chicago in 1891] to *Christian Science Thought*. It was changed again later, because of pressure brought by Mary Baker Eddy, to simply *Thought*. Eddy wasn't exactly thrilled to have the name of her organization applied to another movement.

The Fillmores rented a hall in Kansas City to promote their philosophy of mind over matter. While meditating in a group, "in the silence" (which was Charles' own definition of prayer), he suddenly thought of the word "unity." He jumped up and exclaimed, "Unity, that's the name of our work." He never thought of starting a church and so took the name "Unity School of Practical Christianity." There were two things wrong with the name. For one thing, it wasn't "Practical." That was dropped from the name in 1914. What brought it about really was the union of two organizations in the Fillmore camp. The Unity Tract Society and Silent Unity incorporated under the name of Unity School of Christianity. The other thing wrong with their name is that hanging a "Christianity" title on something just doesn't make it Christian. That is certainly the case with Unity. It is anything but Christian.

Charles R. Fillmore, grandson of Charles S. and Myrtle, proved that in a booklet he wrote, *The Adventure Called Unity*. The copy I have was printed in August, 1963. He wrote:

"Unity says man is a child of God and heir to the Kingdom of Heaven (pg. 3);

"Unity says that God is Universal Law or divine Principle . . ." (pg. 3);

"Unity tells us that man's mind is his connecting link with God, and that if man is to control his spiritual growth and fulfillment, he must control his thinking" (pg. 4).

Fulfillment for the Unity adherent is to come to the end of countless reincarnations because one has finally arrived at his Christ-like perfection state.

". . . Unity says that true religious growth is a 'do-it-yourself project' (pg. 4);

"Unity believes that there is good in every religion on earth . . ." (pg. 5);

"Unity tells us that studying about God and Jesus Christ is not enough. We must discover the Christ principles of successful living and then be ready to apply them to our own daily living . . ." (pg. 6).

Charles S. Fillmore thought little of the Bible. Unity uses it but interprets it metaphysically. It cannot be interpreted literally, they say. In other words, Unity says the Bible doesn't mean what it says.

Charles R. Fillmore said it this way (pg. 6-9): "The seemingly historical actions described in the Bible are going on in you and in me and in every other human being this very instant!

"For an explanation of this statement, consider that every character in the Bible represents some characteristic in mankind. Jesus Christ, the greatest charac-

ter in the Bible, represents man's greatest characteristic, his spiritual nature. Every place in the Bible represents a state of mind, and every event represents a process now in operation in each of us here, today. When we view the Bible in this light, it becomes a road map for an exciting journey through life. If we are wise enough to interpret it from the metaphysical standpoint (as Unity believes it was meant to be interpreted), the Bible gives us concise directions for abundant living.

"For example, let us consider the first miracle of Jesus—His changing the water into wine, at the wedding feast at Cana. If taken literally, what does this story tell us? Apparently it was nothing more than a magical trick. Through some hocus-pocus, Jesus, the magician, changed water into wine so that the guests at this particular affair would be amazed as well as refreshed. The tale itself seems rather pointless.

"On the other hand, what do we learn from this happening when we interpret it from a metaphysical standpoint? First, let us consider who was present at this wedding. Of course, there was the groom, who represents man's conscious mind or intellect, his thinking faculty. Next there was the bride, who represents man's subconscious mind or feeling nature. They were being joined together in the wedding ceremony just as the activity of man's thinking mind and that of his subconscious mind are constantly uniting to form his consciousness. (And man's consciousness forms his life.)

"Others present at the wedding were the mother of Jesus, representing man's illumined intuition;

the twelve disciples, representing man's twelve God-given powers; and Jesus Himself, representing man's spiritual nature. The wine represents blood, or the vital force in man which sustains his life.

"While Jesus remained merely a guest at the wedding, the wine ran out. This is interpreted to mean that when we keep our spiritual nature in a subordinate role in our consciousness, our life forces diminish. How do we describe this unhappy situation? We say that we have no zest for living; we are despondent; we are in ill health; we are growing old. By failure to recognize and respond to his own individual spark of divinity, man allows his 'wine' to run out.

"What happens when we accept the lesson of the Biblical story by taking Jesus out of the 'guest' category and elevating Him to a position of complete authority and control of the 'wedding'?

"Then the miracle occurs. The wine is replenished. Our life forces are revitalized, and we begin to live the happy, healthy, productive lives that God intends us to live. By constantly looking to his spiritual nature for guidance informing his consciousness, man is transformed and renewed.

"Thus in all of our Bible, from Genesis to Revelation, we must seek the metaphysical interpretation that will reveal the true meaning to us. So I say that Unity is an adventure because it changes our Holy Bible from a history book into a road map for living."

Another Unity author, James D. Freeman, wrote in a booklet, What Is Unity? (no date) on page 6, "The intellectual comprehension of truth that you may get from a book is good as a guide, but do not mis-

take the signposts for the city of God. You are seeking God, not words about Him.

"Whatever books and teachers you may turn to for help, at last you must turn directly to Him. He is 'not far from every one of us.'

"Go within.

"This is the great instruction of Unity. Go within—seek, ask, knock, meditate, pray—and you cannot miss God."

He also wrote on page 8, "He told us [speaking of Christ] that if we follow Him, we shall learn how to overcome every limiting mortal condition, even death. So we teach the infinite perfectibility of man."

In another booklet, What Unity Teaches, author Elizabeth Sand Turner wrote (pg. 13): "Unity believes in the creative power of thoughts and words. We can have neither good nor ill unless we think and speak it into manifestation. 'As he [man] thinketh within himself, so is he.' We begin the formation of conditions by thought, and if the prevailing conditions are not to our liking, there is no possibility of a change unless we are willing to change our thoughts. All progress has its birth in an enlightened idea. Manifestation is the result of a triune action of mind, idea, and expression."

On page 20 she wrote, "Unity believes in the Second Coming of Christ, not in the flesh, but as the out-pouring of the Holy Spirit to all who are prepared to receive it. This is the fulfillment of the promise of Jesus to His disciples. In speaking to them of His impending departure He said, 'I will not leave you desolate: I come unto you.' We believe that He does come as the Comforter, 'the Holy Spirit,

whom the Father will send in my name.' To those who are being 'born anew,' that is, who are emerging from sense to spiritual consciousness, Christ is a living presence. In this day of great spiritual awakening, when the hearts and minds of many are turning to God, the Second Coming of Christ is taking place for them."

Unity sees no need for salvation. All one needs to do is to rid himself of the limitations of mortal thought. Train yourself to admit that sin, sickness and death are unreal. You do not need to die. If death does come, it is only the laying down of the body temporarily. The soul may sleep a while or go immediately to a new incarnation. Unity goes a step beyond Christian Science in its teaching of transmigration of souls. This was borrowed directly from Hinduism and was lifted right out of their sacred writings. However, reincarnation is only to a new human body, not to an animal body.

The end result of many incarnations is that finally the individual, "comes in the Unity" (*Christian Healing*, pg. 114). In their book, *Talks On Truth*, pages 150-51, we read, "Salvation is finally attained when the cycle of rebirth is broken and man comes to birth no more. The true spiritual body is to replace the physical body and the man becomes like Christ. This is to be done on earth . . . eternal life means conscious existence in the body."

This is one of the most dangerous cults because it lulls followers into thinking that they will never have to face the Living God of the Bible. But because they have obeyed man instead of God they will end up in the Lake of Fire pre-

pared for the Devil and his angels. Sin IS real and judgment is inevitable. There is no salvation apart from the Lord Jesus Christ. Even though this is so clearly revealed in Scripture, probably one and a half million people, worldwide, are believers in the Unity lie.

Today Unity has a multi-million dollar complex in Lee's Summit, MO. They publish millions of pieces of literature each year. They have a number of radio broadcasts and over 500 churches and/or study groups in America. There are an additional 100 or so congregations and study groups in 15 foreign countries.

There is, of course, much more that could be written about this cult. If one must deal with someone caught in the net of Unity, the best approach is much prayer, and a convincing presentation of the truth of the Bible. Not an argument! Unitarians are dedicated to finding the Truth. It is not easy, but they must be shown that God's Truth is in only one place. After all, it is the Word that is sharper than any two-edged sword, not arguments against another's religion.

Sources other than Unity publications are all available from our office:

—*A Concise Dictionary of Cults and Religions*/William Watson

—*Cults, World Religions and You*/Kenneth Boa

—*Larson's New Book of Cults*/Bob Larson

—*Understanding The Cults*/Josh McDowell & Don Stewart

—*Unity School of Christianity—What They Believe*/Harold J. Berry

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BOOK REVIEW

by Ewald Eisele

DEFENDING THE KING JAMES BIBLE—A Fourfold Superiority—God's Word Kept Intact in English—Rev. D. A. Waite, Th. D., Ph.D., Director, Bible For Today, Inc., Collingswood, NJ: The Bible For Today Press, 1992. 306pp., Paper, \$12.00

The author of this excellent book is a well-known defender of the Book, preacher and writer. Dr. Waite is President of The Dean Burgon Society and is also editor of its official organ, *The Dean Burgon News*.

This book is, as the author states in the Foreword, "The product of over twenty-one years of his thinking, researching, writing, publishing and speaking on this most important theme."

To begin with, there is a most complete Table of Contents of twenty pages plus a twenty-five page detailed Index. There is no detail that one may want to find in the book that is not listed in one of these wonderful helps. Following the Index there is a chart listing over 900 titles available defending the King James Bible.

This book is not written for those who do not want to think. Too many today want someone else to do their thinking so that they won't have to bother with studying. It is one reason why we have churches with weak Christians who are unable to minister to the needs of others. One of the outstanding features of the book is that it is loaded with Scripture. Dr. Waite uses verses and passages which are usually only read instead of studied. He is an excellent expositor and uses this gift in such a way, with these familiar verses, that one has to think. He is conversant with the original languages, but does not overwhelm one who is not. He explains the difficult words in

the texts and, not unusually nor rarely, brings out some heretofore unrecognized truth that makes us say, "Now why didn't I see that!" Many times some simple verse will turn out to contain a wonderful revelation which makes us realize that the jewels are for those who study.

Chapter One is all about—and really it is ALL ABOUT—Bible Preservation. There are a couple of dozen or so Scripture passages considered regarding promises to preserve the Word.

I could not decide between chapters two and three which one, in itself, was worth the price of the book. Chapter two is about Superior Original Language Texts. Chapter three is about Superior Translators. Unfortunately, each new chapter wants to make me change my mind on that score. Each student—not reader—will have to decide for himself or herself which is the most valuable chapter. Chapter three is certainly a wonderful revelation regarding the qualifications of the translators. It is one of the highlights in reading (I mean studying) the book.

Chapter four concerns the actual translating—its title is: **The King James Bible Is God's Word Kept Intact In English Because Of Its Superior Technique**. There are two sections: Superior Team Technique, and Superior Translation Technique. It is very interesting to see the great amount of trouble that was taken to make sure that the finished product was really a true translation! There were 57 men involved. These worked in different groups and in different sections. Each book was gone over no less than fourteen times to guarantee an absolutely true translation.

The last chapter, number five, enlightens the student concerning the:

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Superior Theology of the King James Bible. There is before the first section: The Background of This Section. One statement by Dr. Waite will certainly bring forth the AMENS of those who are of the same mind: "Not only is it true that the KING JAMES BIBLE is superior in its THEOLOGY; but the reverse is true, that is, all of the other versions of the Bible are INFERIOR IN THEIR THEOLOGY!"

At the end there are three Appendices. Appendix A is: The Importance of God's "WORDS." Listed in this section are over 125 verses that speak about the very WORDS of God. Every one of them should impress on our hearts just how very important God believes His words are. One very nice thing about this book is that most of the verses called to the student's attention are not simply references. They are printed out in the book so that one is not distracted by having to look them up to see if they fit the context of what Dr. Waite is saying.

Appendix B is: A Chronological List of Complete English Bibles and New Testaments Printed During The Last 612 Years, From 1380 To 1991. Listed are 152 Bibles and in a separate listing, 293 complete New Testaments. Not listed, but noted, are 23 Abridged New Testaments.

Appendix C is: Bible Questions and Answers. There are 36 questions which are answered but if yours is not there, I imagine that Dr. Waite would be glad to answer it for you. His phone number is on page xii of the Foreword.

This is, and will be until our Lord raptures the church, a most important and informative book. It should be made available to every congregation. Get it! Study it, and your heart will be blessed.

You may obtain your copy from our office. The price is \$12.00 plus \$1.48 for postage. Postage to Canada is US\$2.08, and other countries US\$2.32.