

THE

Rise OF THE Cults

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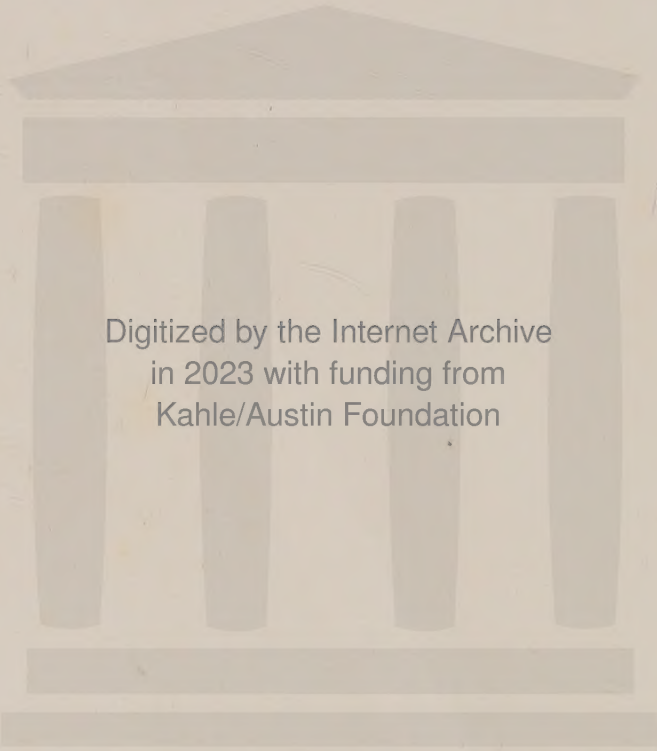
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WALTER R. MARTIN

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The Rise of the Cults

(AN INTRODUCTORY GUIDE TO THE NON-CHRISTIAN CULTS)

by

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PREFACE

The publication of this brief survey of America's major cult systems fulfills a desire the author has had for some years to put in concise, readable form a book that would clear some of the haze that today obscures the background and theological tenets of eight of the leading non-christian cults today active in America.

One of the great difficulties in a book of this type is that it may tend to be too technical for the layman and not thorough enough for the pastor and theologian. With this thought in mind, we have attempted to deal simply yet specifically with only those cult doctrines and historical matters which bear directly on the theology of the orthodox Christian faith. In this manner, it is hoped that a great deal of possibly irrelevant material will be eliminated, leaving only that core of facts necessary to a clear understanding of major cult diversions from the truths of the changeless Gospel.

The substance of the following chapters is composed of lectures which were delivered at Shelton College, course in Non-Christian Religions and Cults, November 1952-January 1953; First Baptist Bible School, Hackensack, N. J., January-April 1954; and assorted articles from *Eternity*, *Our Hope*, and *The Examiner* magazines, 1951-1956 inclusive. This data has been rearranged and edited, and supplementary material has been added to it in order to bring the subjects up to date.

The author realizes full well that this comparatively small book will, no doubt, be compared with other more detailed presentations now in print. It is felt, however, that this in no way impugns its value since it is not designed to fill the requirements of a fully documented textbook but is, instead, of an introductory and exploratory nature. For those who do desire a

PREFACE

complete, systematic and thoroughly documented study of the leading cults on a college and seminary level and for textbook employment, I recommend my book *The Handbook of the Cults*, a five-hundred fifty page textbook covering over eighteen of America's cults, major and minor, which will be forthcoming in 1961. In that effort, which is the result of ten years of research in the cult field, I have attempted to present a threefold portrait of the problem of cults: (1) Historical (2) Theological and (3) Apologetic, with exhaustive documentation based on primary sources. It is hoped that this text will prove useful in helping many to grasp the significance of Cultism and the inroads which it has made on the Church of Jesus Christ.

In concluding these remarks, I wish to express my thanks to Dr. Frank E. Gaebelein, Headmaster of the Stony Brook School, for his patient and constructive criticisms of this work, to Dr. Donald Grey Barnhouse for his help through the pages of *Eternity* magazine and to Mr. Russell Hitt, Editor of that magazine for his many fine suggestions, corrections, and often useful literary assists. My thanks also go to Dr. E. Schuyler English, editor of *Our Hope* magazine for his earnest support in the preparation of this work, and most specially to the Rev. Gilbert Peterson, Director of Christian Education at the Westwood Reformed Church, Westwood, N. J., for his assistance in the reading and correction of the final proofs.

That this book may be useful in strengthening Christians in "our most holy faith," and in leading some who have gone astray back from the wolf's den to the true sheepfold and its matchless good Shepherd, is my sincere prayer.

WALTER R. MARTIN

Paterson, New Jersey
1956

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A COMMENDATION

from

Dr. Wilbur M. Smith

Apart from sheer unbelief and the deep paganism of our modern civilization, the greatest hindrance to an acceptance of the saving gospel of Jesus Christ is the teaching of those false cults which, on the periphery of Christianity, deceptively and inaccurately use many of the sacred terms of the true Christian faith. These cults are spreading with phenomenal speed, and by them millions are being led astray. The world as such, of course, can never be expected to expose the evil roots and false teachings of these religions—this can be expected only from those who know the Word of God and the truth as it is in Christ. The danger is that too many in the Church, unacquainted with, and really uninterested in the history and actual teachings of these groups are lulled into a state of indifference toward them, or, even worse, into believing that these false religions are also a true way to God, whereas they lead to nothing else but eternal death.

No man in America today has carried on such extended, careful research in this important area of contemporary religious life as has Mr. Walter R. Martin, together with his colleague Mr. Norman H. Klann. After collaborating with Mr. Klann on a number of articles and two excellent volumes, *Jehovah of the Watchtower* and *The Christian Science Myth*, Mr. Martin has brought together the results of his years of study in this comprehensive work, *The Rise of the Cults*. This is the most significant work on cults to appear in this country in the last twenty years, and it is certainly the only one that is up-to-date now.

Chapter I

A BRIEF SURVEY OF THE CULT PROBLEM

It has been wisely observed that the field of apologetics has the depth of the oceans and the breadth of the celestial galaxies. This very fact in itself must serve to indicate that this effort is not meant to encompass so vast a realm of knowledge.

The scope of this modest book is the field of contemporary American cults and most particularly seven of the major cults which today challenge evangelical Christianity both at home and on the various mission fields of the world. These seven cults are: Jehovah's Witnesses, Mormonism, Christian Science, Baha'ism, Theosophy, the Unity School of Christianity and Spiritualism. I have also included in this survey the Dawn Bible Students, the original followers of Charles Taze Russell and hence grouped together with Jehovah's Witnesses.

Perhaps it is best then to begin our study of these cults by defining precisely what is meant when we attach the label of "cult" to a particular organization, so that as we progress into the field, we shall not be hampered by the problem of fluctuating terminology.

Today on the mission fields of the world and indeed upon every street corner and in major cities of the six continents, cultism is on the march.

By *cultism* we mean the adherence to doctrines which are pointedly contradictory to orthodox Christianity and which yet claim the distinction of either tracing their origin to orthodox sources or of being in essential harmony with those sources. Cultism, in short, is any major deviation from orthodox Christianity relative to the cardinal doctrines of the Christian faith.

The most prominent among the cults are those that have been termed "the big five." These are *Jehovah's Witnesses*, *Christian Science*, *Mormonism*, *Unity*, and *Spiritualism*. All of the aforementioned *deny* both the Biblical doctrines of the Trinity and the deity of Jesus Christ. Numerically, these five cults have a following *exceeding six million*¹ persons, and a combined missionary program circling the globe in ever-increasing numbers. Jehovah's Witnesses alone boast well over 35,000 "missionaries" in the New York metropolitan area, and at their last International Convention (1953) held in New York City's Yankee Stadium the zealous Witnesses filled both the Stadium (85,000) and the neighboring Polo Grounds (50,000) to the overflow. Beyond this astonishing and alarming fact, Jehovah's Witnesses have 82 branches circulating their literature in 96 languages to 140 lands, literally denying from pole to pole the Trinity and the deity of Jesus Christ, His physical resurrection and visible return to judge the world.

Christian Science, on the other hand, has concentrated on reaching the larger centers of world population and few indeed are those cities where Christian Science Churches and Reading Rooms are not conspicuously in evidence. Through the excellent propaganda efforts of their three chief publi-

¹ The breakdown of numbers individually is as follows: Jehovah's Witnesses, 600,000; Christian Science, 1,500,000; Mormonism 1,500,000; Spiritualism, 200,000.

cations, the *Christian Science Journal*, *Sentinel*, and *Monitor*, the Christian Science religion has managed to gain for itself a position and reputation that Mrs. Eddy was completely incapable of endowing it with, and has won acceptance among many uninformed sources as a nominally Christian religion. However, nothing could be further from the actual truth of the matter, for in reality Christian Science denies virtually every cardinal doctrine of the Christian faith, not only those previously mentioned, but many others far too numerous to record at this time. Christian Science practitioners, Mrs. Eddy's inadequate substitution for qualified medical doctors, as of January 1957 numbered over 3,000, many of whom sometimes command prestige equal to that of qualified medical men. Whereas Jehovah's Witnesses are, for the most part at least, verbally respectful of Biblical authority, the disciples of Mrs. Eddy deny the absolute authority of the Scriptures outright and are not in the least disturbed by the implication of their attitude.²

In contrast to both Jehovah's Witnesses and Christian Science, The Church of Jesus Christ of Latter-day Saints, or the Mormons, has incorporated the prime traits of the others, emphasizing both metropolitan and rural propaganda work in a renewed attempt to rout evangelical Christianity from all mission fields, regardless of location. From their focal point of distribution, Salt Lake City, Utah, the eager disciples of Joseph Smith and Brigham Young have increasingly widened their sphere of missionary influence. The new five-million-dollar Mormon Temple recently erected in California, and the various Mormon churches springing up all over the United States bear pointed testimony to the rapid rise of the Latter-day Saints. Mormonism, as do all the

² See *Miscellaneous Writings*, Mary Baker Eddy, ed., 1897, pp. 169, 170, etc.

formerly mentioned cults, capitalizes upon the reverence most people have for the Bible, a reverence not always based upon what lies within the seldom-opened covers. Many well-meaning persons have that peculiar kind of faith which parallels that of the man who buried a box of fruit for the winter in the belief that the frost would preserve it. He loudly insisted that his was the best fruit in the country, but upon digging it up in the spring he found it rotten and spoiled by the rigorous climatic changes of the season. So we see that many often bury their faith, firmly insisting that it is sound, yet never bothering to dig it up or examine it to see if it has been affected by the conditions and the demands of life. *It is upon this type of person that cultism feeds, devouring in ever-increasing numbers those who are not sure what they believe or why they believe it.*

Moving on to Unity (i. e., the Unity School of Christianity), one is struck with the similarity of its approach and theology to that of Christian Science. Charles and Myrtle Fillmore, the founders of Unity, sought physical health and monetary remuneration, both of which they obtained by convincing over one million persons that "sickness" and "death" are illusions, and that the physical resurrection and the deity of our Lord are unnecessary doctrines.³ Negating, as it does, the authority of the Bible, and spiritualizing whatever texts are found to be embarrassing, Unity, like Christian Science, has built a million-dollar business upon the false premises that God is impersonal, sin and sickness non-existent, and that Unity is the "true" Christian religion.

When surveying these problems, therefore, it is vitally essential that we understand one of *the basic causes of cultism. This is, unfortunately, the failure of the Church to institute*

³ See Chapter VI.

and emphasize a definite, systematic plan of apologetic and doctrinal theology. The average Christian is, sad to say, terribly unprepared to defend his faith thoroughly. In a word, he knows what he believes, but too often he does not know why. This fact is the chink in the armor of orthodoxy into which the cults have driven a subtle wedge, and through which innumerable false doctrines have penetrated with alarming rapidity and telling effect. It is also helpful to remember when dealing with cults, whatever variety one may encounter, that cults are always built, not upon what the Bible teaches but upon what the founders of the respective cults said the Bible teaches. So in the final analysis it is necessary to refute the claims of cult founders in order effectively to undermine faith in the related cult. Cultism thrives principally upon two factors: (1) ignorance, and (2) uncertainty; and where they most abound, there also cultism will be found in force. The cults consistently appeal to "reason" and "rationality" which many times they use as their sole guide in evaluating the character of God and His revelation. Hell is "unreasonable," eternal punishment is "irrational," consciousness after death is a "pagan theory," hence these doctrines cannot be true, argue the cults, apparently oblivious to the fact that they are circumscribing the infinite God to the scope of their finite reasoning processes and imputing to Him their manifestly feeble powers of logical thought.

Most cult adherents assume God to be what they believe He should be, but Scripture tells us repeatedly that He is not to be measured by our limited abilities, but by what He has declared in His Word (Is. 55:8; cf. Rom. 11:33-36). The rise of the cults is therefore directly proportional to the fluctuating emphasis the Christian Church has placed on the teaching of Biblical doctrine to the laymen. To be sure,

pastors, teachers, and evangelists, for the most part, defend quite adequately their beliefs, but the average Christian layman is hard put to confront and refute a well-trained cultist of almost any variety. *The shock troops of cultism are surprise and confusion. Cultists surprise the Christian by apparent mastery of his own textbook, the Bible, and confuse him with glib quotations, usually completely out of context, which appear to challenge the most cherished of orthodox tenets. "My Father is greater than I' (John 14:28) proves Jesus was not God," says the self-assured Jehovah's Witness; "God is Love—how can he punish us?" echoes the Christian Scientist. The cultists maintain that all these statements are strongly supported by various Scripture verses—quoted mostly out of context and thoroughly mystifying to many concerned but unprepared Christians.*

In the case of the more subtle cult propagandists, such as specially trained representatives of the Watch Tower Bible and Tract Society, *a veneer of scholarship plays a part of major importance. The well-trained Jehovah's Witness sprinkles his discourses with frequent references to the original language of the Bible (Hebrew, Aramaic, and Greek), when it is a matter of known fact that less than one-half of one per cent of the best trained Jehovah's Witnesses knows anything, scholastically speaking, of these languages beyond the alphabet stage. Relative to the Watch Tower Society's new translations of the Bible,⁴ it should be understood that their "translation committee," consisting of twenty-two "scholars," has never ventured the slightest interest in either correcting or defending the numerous outright perversions and errors so evident in their translations. This is true, despite invita-*

⁴*The New World Translation of the Hebrew Scriptures and The New World Translation of the Greek Scriptures.*

tions by qualified Hebrew and Greek scholars for them to do so. However, *very few Christians indeed know enough to dig beneath these deceptive veneers of pseudo scholarship; hence the smooth-talking representatives of "Pastor" Russell's "theocracy" continue to succeed in their task of bluffing Christians into silence with the arrogant pretension that the Watch Tower Bible and Tract Society's translations are always based upon competent scholarship, which they are not!*

Keeping pace with the rapid rise of cult propaganda in written form has been the use, by cults, of the mediums of television and radio, as particularly displayed in the activities of Unity, Christian Science and Jehovah's Witnesses. The Russellite program, "Frank and Ernest," theologically the forerunner of the present Watch Tower group, is broadcast coast-to-coast every Sunday of the year, and the Witnesses' own station, WBBR (1330 kilocycles), also sends out its anti-Christian material every day of the week, the year around. As we shall see a little further on in the book, Spiritualism also advertises most effectively and continues to deceive many with its "other gospel." Unfortunately, *it appears that in the recent past, if a cult "sounded" orthodox, most Christians never took the trouble to investigate it; rather they tended to ignore it, and in so doing encouraged its expansion, a fact which today they most openly deplore.*

Just how this problem can be solved effectively, we have elected to discuss in Chapter IX but it should never be forgotten that the growth of cults is a true sign of the end of the ages, when "deceivers shall grow worse and worse, deceived and being deceived," "ever learning and never able to come to a knowledge of the truth." Let us therefore as "ambassadors of Christ," "put on the whole armour of God

. . . .” for “we wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world, against spiritual wickedness in heavenly places” (Eph. 6:11, 12). God grant that now in this hour of decision, we may be “strong in the Lord, and in the power of His might.”

CHAPTER II

JEHOVAH'S WITNESSES AND THE DAWN BIBLE STUDENTS

On February 16, 1852, in the state of Pennsylvania, just outside of Pittsburgh, a son was born to one Joseph L. Russell and his wife, Anna Eliza, and was subsequently christened Charles Taze Russell. Young Russell spent most of his boyhood in the area known as Allegheny, a suburb of Pittsburgh, where at the age of 25 he had become a successful businessman of some means. Charles Russell was a Congregationalist by denomination and, from what is known of his early history, a zealous but poorly educated student of the Bible. It was as a direct result of his interest in Biblical things that Russell in 1870 organized a Bible study group, which in 1876 elected him "Pastor." By this time, "Pastor" Russell had totally rejected many of the cardinal doctrines of historic Christianity, such as the Trinity, the deity of Christ, His physical resurrection and return, and the doctrine of eternal retribution for sin.

In 1879 "Pastor" Russell¹ invested some of his hard earned savings in a small magazine, *Zion's Watch Tower*, which in later years became *The Watchtower Announcing Jehovah's Kingdom*, now official organ of Jehovah's Witnesses. Russell followed up this move in 1884 by forming Zion's

¹ He was never officially ordained in the common acceptance of the term.

Watch Tower Tract Society, later The Watch Tower Bible and Tract Society (1896), which in 1886 published the first in a series of seven books (Russell wrote six of them) entitled *The Millennial Dawn*. This title was later changed to *Studies in the Scriptures* owing to the concentrated criticisms of the Christian clergy directed against the Millennial Dawn movement.

The first edition of *Zion's Watch Tower* was 6,000 copies per month; today *The Watchtower*, its great grandchild, distributes 2,000,000 per month in 40 languages worldwide. Another of *The Watchtower's* publications is *Awake* magazine, with a circulation of over 1,300,000 in 13 languages. The actual membership of Jehovah's Witnesses today exceeds 600,000 members and the organization is represented by branches in more than 82 lands.

In 1908 "Pastor" Russell moved his headquarters to Brooklyn, New York, where a huge printing operation was undertaken, which after forty-seven years of activity has produced almost one billion pieces of literature. Today, owing largely to Russell's foresight, The Watch Tower Bible and Tract Society owns, among other things, whole blocks of valuable property in downtown Brooklyn, a large printing plant, a radio station, and a missionary training school—Gilead—located in South Lansing, New York.

"Pastor" Russell continued his varied activities until his death in 1916 aboard a transcontinental train in Texas. His death brought to a close a most remarkable life, and one that will long be remembered in the annals of American culture.

Charles Taze Russell might have been one of the great evangelists of the Christian Church had he subjugated his reasoning powers to the Holy Spirit, but instead he chose to

crusade against the Church and its doctrine, and so died a lonely and unrewarding death.

Russell's career was also highly colored with moral and legal scandals, notably so in 1903 when Mrs. Russell, whom he married in 1880 and who had left him after seventeen years of marriage in 1897, sued the "Pastor" for divorce and was awarded a separation in 1906, following sensational testimony as to the "Pastor's" questionable habits with another woman, one Rose Ball. In 1909 Russell was forced to pay his wife \$6,036 in back alimony after it was shown that he deliberately transferred his property holdings to avoid payment.

Further than this, "Pastor" Russell once sued the Reverend J. J. Ross of Hamilton, Ontario, for libel over a pamphlet the latter had written, only to lose the case and prove himself a perjurer on the witness stand.² Much, much more could be cited to show that Charles Taze Russell was not the caliber man to trust in things of the Spirit, but despite this his writings had a circulation of 25,000,000 copies and *The Watchtower* of today still owns him as its founder, and spreads many of his teachings. Jehovah's Witnesses of today, however, obtained their name from J. F. Rutherford, better known as "the Judge," in 1931. As Russell's trusted lawyer, Rutherford took over the movement in 1916 and ran it without question until his death from cancer in 1942. Nathan H. Knorr today pilots *The Watchtower* and he continues in the same path as the "Pastor" and the Judge, both of whom have, for the most part, faded into *The Watchtower's* lengthening shadow.

² For a thorough discussion of the entire Jehovah's Witnesses movement, see Walter R. Martin and Norman H. Klann, *Jehovah of the Watchtower* (2nd ed., revised and enlarged: Grand Rapids: Zondervan Publishing House, 1955).

THE DAWN BIBLE STUDENTS

As is frequently the case with cults of all varieties, they are often rent apart by schism, and Jehovah's Witnesses are no exception to the case.

Shortly after the death of "Pastor Russell" and continuing on till 1929, there was a gradual but definite schism in the Theocratic fold, one group holding fast to Russell's doctrines, the other adhering to the "expanded teachings" of Judge Rutherford. The final split came in the late twenties when Rutherford abandoned Russell's pyramid system of prophecy and gave an ultimatum to the "Russellites." The ultimatum in due time was thrown back into his honor's teeth in the form of a new organization founded upon Russell's teachings exclusively, and titled, *The Dawn Bible Students*.

From meager beginnings in the depression era, the Dawn movement today boasts over 25,000 members, a coast-to-coast radio program, "Frank and Ernest," a good-sized printing establishment in East Rutherford, New Jersey, the cult's headquarters, and a magazine *The Dawn* - circulation over 25,000 per month. Compared to Jehovah's Witnesses' huge printing accomplishments, this is small indeed, but the Dawn movement is growing, and over 23,000 new members in under thirty years cannot long be ignored by thoughtful persons.

The Dawnites agree 95 per cent with the Jehovah's Witnesses on all major doctrines, rejecting only Rutherford's innovations and holding to "a second chance" for unregenerate men should they reject Christ now, in the tradition of "Pastor" Russell.

The Watchtower, on the other hand, has condemned the Dawnites, calling them Russellites, and has claimed for the Witnesses independence from Russell's theology - which brings us to our next point.

One of the most distressing traits manifested in the literature and teachings of Jehovah's Witnesses is their seemingly complete disregard for historical facts and dependable literary consistency, while at the same time they villify and condemn all religious opponents as "enemies of God"³ and perpetrators of what they term "a racket."⁴

For some time now the author has been considerably disturbed by Jehovah's Witnesses' constant denial of any theological connection whatsoever with "Pastor" Charles T. Russell, their admitted founder and the first president of the Watch Tower Bible and Tract Society. Since Russell was long ago proved to be a perjurer under oath, a sworn enemy of historical Christianity, and a scholastic fraud of long standing, it is obvious why the Witnesses seek to avoid his influence and memory whenever possible. Be that as it may, however, some light should be thrown on the repeated self-contradictions which are committed by the Witnesses, in their zeal to justify their position and the ever-wavering doctrines to which they hold. It is our contention that they are following the basic teachings of Charles T. Russell in relation to many Biblical doctrines which he denied, and from their own publication we shall document this accusation, painful as it may be to *The Watchtower*.

In their eagerness to repudiate the charge of "Russellism,"

³ J. F. Rutherford, *Deliverance*, p. 91; also *Religion*, pp.263, 268.

⁴ *Religion*, pp. 88, 104, 133, 137, 140, 141, etc.

the Witnesses dogmatically say: “. . . but who is preaching the teaching of Pastor Russell? *Certainly not Jehovah’s Witnesses!* They cannot be accused of following him, for they *neither quote him as an authority nor publish nor distribute his writings.*”⁵ This is the statement of the Witnesses’ magazine. Now let us compare this with history, and the truth will be plainly revealed.

Historically, Jehovah’s Witnesses have quoted “Pastor” Russell innumerable times since his death in 1916. The following is a token sample of what we can produce as concrete evidence. In 1923, seven years after the “Pastor’s” demise, Judge J. F. Rutherford, then heir apparent to the Russellite throne, wrote a booklet some fifty-odd pages in length, entitled *World Distress—Why and the Remedy*. In this informative treatise, the new president of The Watch Tower Bible and Tract Society and the International Bible Students quoted “Pastor” Russell no less than sixteen separate times; referred to his books, *Studies in the Scriptures*, over twelve times; and devoted six pages at the end of the booklet to advertising these same volumes. Further than this, in a fifty-seven-page pamphlet published in 1925 and entitled *Comfort for the People*, by the same Rutherford, “his honor,” in true Russellite character defines clergymen as “dumb dogs (D. D.),” proceeds to quote “Pastor” Russell’s prophetic chronology (1914 A.D.),⁶ and then sums up his tirade against Christendom universal by recommending Russell’s writings in four pages of advertisements at the rear of the book.

⁵ *Awake*, May 8, 1951, p. 26.

⁶ Jehovah’s Witnesses still hold to this today and teach it as dogma.

The dark specter of historical facts thus begins to creep across the previously happy picture of a "Russell-free"⁷ movement. But let us further consult history. In the year 1927, The Watch Tower Bible and Tract Society published Judge Rutherford's "great" literary effort entitled *Creation*, which was circulated into the millions of copies, and in which this statement appeared concerning "Pastor" Russell:

The second presence of Christ dates from about 1874.

From that time forward many of the truths long obscured by the enemy began to be restored to the honest Christian.

As William Tyndale was used to bring the Bible to the attention of the people, so the Lord used Charles T. Russell to bring to the attention of the people an understanding of the Bible, particularly of those truths that had been taken away by the machinations of the Devil and his agencies. Because it was the Lord's due time to restore these truths, he used Charles T. Russell to write and publish books known as *Studies in the Scriptures* by which the great fundamental truths of the divine plan are clarified. Satan has done his best to destroy these books because they *explain* the Scriptures. Even as Tyndale's Version of the Bible was destroyed by the clergy, so the clergy in various parts of the earth have gathered together thousands of volumes of *Studies in Scriptures* and burned them publicly. But such wickedness has only served to advertise the truth of the divine plan.

Please consider, if you will, this statement by the then president of the Jehovah's Witnesses organization. Rutherford

⁷ In recent months, Jehovah's Witnesses have been forced openly to acknowledge Russell owing to the effect of my book *Jehovah of the Watchtower*, which gave the true history of Russell's infamous doings, thus necessitating an answer from the Witnesses, even if it was an unreliable one in many respects and highly colored in Russellite fashion. The historical series was run in *The Watchtower* for some months and was entitled "A Modern History of Jehovah's Witnesses."

plainly quotes Russell and his writings as authoritative material, yet *The Watchtower* today claims that *Jehovah's Witnesses are free* from the taint of "Russellism." Once again history weighs the dependability of Jehovah's Witnesses and finds it wanting.

Concluding this brief historical synopsis of the Watch Tower Society's past, we quote the grand finale of J. F. Rutherford's funeral oration over the prostrate remains of "dear Brother Russell" who, according to the floral sign by his casket, remained "faithful unto death." As to just what he was faithful to, Rutherford never did comment. Said the Judge: "Our brother sleeps not in death, but was instantly changed from the human to the divine nature, and is now forever with the Lord." This episode in Jehovah's Witnesses' history is cited for its uniqueness, to show the adoration in which Russell was once held by the theological ancestors of those who deny his influence today.

Leaving the past history of the Witnesses, we shall now answer those who say: "The Society may have quoted him in the past, but that was before Judge Rutherford's death. We do not do it now, and after all, didn't we say 'neither quote . . . publish . . . nor distribute his writings'? This is in the *present* tense, not the past." This would, we agree, be a splendid refutation of our claims if it were true, but as we shall now conclusively prove, it is not. Not only did Jehovah's Witnesses quote the "Pastor" as an authority in the past, before Rutherford's death in 1942, but they have done it right up until 1953, eleven years *after* the Judge's death.

In the July 15, 1950, edition of *The Watchtower* (p. 216), the Witnesses quoted "Pastor" Russell as an authority

regarding his chronology on the 2,520-year-reign of the Gentiles, which reign allegedly ended, according to his calculations (and Jehovah's Witnesses), in A. D. 1914. To make it even a more hopeless contradiction, they listed as their source, *The Watchtower* of 1880, of which "Pastor" Russell was editor-in-chief! Now if they "do not consider his writings authoritative and do not circulate them," why publish his chronology, quote his publication, and admit his teachings on this vital point in their theology? The answer is simple. They have contradicted themselves and must admit it, thus proving that they have misrepresented the truth and denied all along what they know to be absolute facts.

To shatter any misconception as to their literary dishonesty, we refer the interested reader to a six-page pamphlet published by *The Watchtower*, entitled *Jehovah's Witnesses, Communists or Christians?* (1953). Throughout the major content of this latest propaganda, Jehovah's Witnesses defend the thesis that they are not Communists (which they are not), but, in their zeal to prove "their skirts clean," they quote "Pastor" Russell's writings no less than five times, refer to them with pride twice, (pp. 4, 5, and even mention two of his best-known works, *The Plan of the Ages* (1886), and *The Battle of Armageddon* (1897). Further than this, *The Watchtower* of October 1, 1953, quotes "Pastor" Russell's *Studies in the Scriptures* (Vol. IV, p. 554), and Judge Rutherford's *Vindication* (Vol. II, p. 311) — convincing evidence indeed that *The Watchtower* still follows the Russellite theology of its much denied founder. All this despite the fact that they say, in their own words, "Jehovah's Witnesses . . . neither quote him [Russell] as an authority nor publish nor distribute his writings" (*Awake*, p. 26).

We leave the final judgment to the fairness of the interested reader who, we feel confident, cannot help but see that Charles Taze Russell still speaks through *The Watchtower* of today as he did in the past, Jehovah's Witnesses' contradictory propaganda notwithstanding.

THE THEOLOGY OF RUSSELLISM

The basic Christological tenet of Jehovah's Witnesses, or Russellism, is that utilized by the old Alexandrian theologian, Arius, in the third century, and which subsequently won for him the "distinction" of excommunication from the Christian Church at the Council of Nicea, in 325 A.D.

Like Arius, whom he emulated, Russell and consequently Jehovah's Witnesses, rejected the doctrine of the Trinity as "a false doctrine promulgated by Satan for the purpose of defaming Jehovah's name."⁸ In place of the Trinity, the Witnesses accept Jesus as "a second god" or "a god," the first and greatest creation of Jehovah God.⁹

For Jehovah's Witnesses, the Lord Jesus was the archangel Michael prior to His arrival on earth, and further that while on earth He was only a perfect man who merited immortality by obedience to Jehovah's commands.¹⁰

Such a view, of course, is totally unscriptural and has been thoroughly refuted in my book, *Jehovah of the Watchtower*, along with all other anti-Biblical teachings of Jehovah's Witnesses.

For those who are interested in an exhaustive treatment of the subject, I recommend *A Commentary on Contemporary*

⁸ J. F. Rutherford, *Uncovered*, Watch Tower Bible and Tract Society, 1934.

⁹ See John 1:1 in *The New World Translation of the Christian Greek Scriptures*.

¹⁰ See *Awake*, June 22, 1955, p. 9.

Cultism, the lengthy chapter on "Jehovah's Witnesses," which will be released in late 1958, and which will also cover all the major American cult systems.

In concluding this outline of Russellism or Jehovah's Witnesses, I have listed the following major doctrines of the movement, documented from the literature of the cult itself. These are verbatim quotations, not hearsay, and are therefore authentic and dependable.

I. THE TRIUNE GODHEAD

This is their definition of what they think Christians believe concerning the Trinity: "The doctrine, in brief, is that there are three gods in one: God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity" (*Let God Be True*, p. 81) ed., 1946.¹¹

1. "The obvious conclusion therefore is that *Satan* [italics mine] is the originator of the 'trinity doctrine,'" (*op. cit.*, p. 82).
2. "The 'trinity doctrine' was not conceived by Jesus or the early Christians" (*op. cit.*, p. 92).

II. THE DEITY OF JESUS CHRIST

1. ". . . The true Scriptures speak of God's Son, the Word, as 'a god.' He is a 'mighty god,' but not 'the Almighty God, who is Jehovah'—Isaiah 9:6" (*The Truth Shall Make You Free*, p. 47).
2. "In other words, he [Christ] was the first and direct Creation of Jehovah God . . . He was the start of God's creative work" (*The Kingdom Is At Hand*, pp. 46, 47, 49).

¹¹ Unless otherwise stated this edition is meant.

III. THE ATONEMENT OF CHRIST

1. "That which is redeemed is *that which was lost*, namely, perfect human life with its rights and earthly prospects" (*Let God Be True*, p. 96).

IV. THE RESURRECTION OF CHRIST

1. "The firstborn one [Christ] from the dead was *not raised* out of the grave *a human creature* but *he was raised a spirit*" [Italics mine], (*op. cit.*, p. 272).
2. "So the King Christ Jesus was put to death in the flesh and was resurrected an invisible spirit creature" (*op. cit.*, p. 122).

V. THE RETURN OF CHRIST

They claim it has already occurred invisibly 1914-1918.

1. "It does not mean that he [Christ] is on the way or has promised to come, but that he has already arrived" (*op. cit.*, pp. 187, 188).
2. "Christ Jesus came, not as a human, but as a glorious spirit creature" (*op. cit.*, p. 185).

VI. HUMAN GOVERNMENT

1. "Jehovah's Witnesses do not salute the flag of any nation" (*op. cit.*, p. 234).
2. "Any national flag is a symbol or image of the sovereign power of that nation" (*op. cit.*, p. 235).

VII. THE EXISTENCE OF HELL AND ETERNAL PUNISHMENT

1. "It is so plain that the Bible Hell is the tomb, the grave, that even an honest little child can understand it, but not the religious theologians" (*op. cit.*, pp. 72).
2. ". . . God dishonoring religious doctrine . . ." (*op. cit.*, p. 68).

3. "The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) Because it is wholly unscriptural; (2) Because it is unreasonable; (3) Because it is contrary to God's love; and (4) Because it is repugnant to justice" (*op. cit.*, p. 80).
4. ". . . *The promulgator of it is Satan Himself . . .*" [Italics mine] (*op. cit.*, p. 79).

VIII. SATAN—THE DEVIL

1. "The ultimate end of Satan is complete annihilation" (*op. cit.*, p. 55).

IX. THE EXISTENCE OF THE SOUL

1. ". . . Man is a combination of two things, namely, the 'dust of the ground' and 'the breath of life.' The combining of these two things (or elements) produced a living soul or creature man" (*op. cit.*, p. 59).
2. "Thus we see that the claim of religionists that man has an immortal soul, and therefore differs from the beast, is not Scriptural" (*op. cit.*, pp. 59, 60).
3. "Thus it is seen that the serpent (the Devil) is the one who originated the doctrine of the inherent immortality of the soul" (*op. cit.*, p. 66).

X. THE KINGDOM OF HEAVEN

1. "The undefeatable purpose of Jehovah God to establish a righteous kingdom in these last days was fulfilled A.D. 1914" (*op. cit.*, p. 128).
2. "Who, and how many, are able to enter the Kingdom, Revelation limits the number to 144,000 that become a part of the Kingdom and stand on Mount Zion— Revelation 14:1, 3; 7:4-8" (*op. cit.*, p. 121).

In the light of these obvious denials of Scripture and Christianity, the interested Christian and non-Christian alike might well take warning where this counterfeit of Christ's Gospel is concerned. Jehovah's Witnesses or the Watch Tower Bible and Tract Society is no more than another name for Russellism, the teachings of Charles Taze Russell, a false scholar and religious imposter who made merchandise of the Christian faith. Jehovah's Witnesses, of course, maintain that they do not follow "Pastor" Russell, but this is a deliberate falsehood as has been shown by their doctrines and their references to him and his writings. *The end product of this cult is a subtle denial of our Lord Jesus Christ, His true deity, resurrection and return.* The Witnesses have never ceased to dishonor Him regarding these points of revelation, making a creature of God's eternal Son who died for all men to purchase for us a home in heaven, not a Russellite paradise on earth.

Listed below are the corresponding verses from the Bible on the ten points of Jehovah's Witnesses doctrine previously quoted, which will, we believe, refute beyond reasonable doubt the Witnesses' jumbled Russellism.¹²

1. *The Trinity*: I John 5:7, 8; John 1:1; Gen. 1:26; 11:7; 18:2, 3; Isaiah 6:8; Matt. 28:19.
2. *Deity of Christ*: John 1:1; 5:18; 8:58; 10:28; 17:1-5; Phil. 2:8-11; Col. 2:9; Heb. 1:1-4.
3. *The Atonement*: John 1:29; Rev. 13:8; Lev. 17:11; Heb. 9:22; I Pet. 2:24; Col. 1:20; II Cor. 5:20.
4. *The Return of Christ (Visible)*: Matt. 24:30; Rev. 1:7; I Thess. 4:16, 17; Zech. 12:10.

¹² For a more detailed refutation and exposition of the entire movement, consult *Jehovah of the Watchtower*, especially Chapter III.

5. *The Resurrection of Christ (Physical)*: John 20:27, 28; Luke 24:39-44; Mark 16:14; I Cor. 15:15.
6. *Human Government*: Romans 13:1-7.
7. *The Existence of Hell and Eternal Punishment*: Matt. 5:22; 8:11, 12; 13:42, 50; II Pet. 2:17; Jude 13.
8. *Satan—The Devil*: Matt. 25:41; Rev. 20:10, etc.
9. *The Existence of the Soul*: Gen. 1:26; 5:1; I Cor. 11:7; Job 32:8; Acts 7:59; II Cor. 4:12.
10. *The Kingdom of Heaven*: Luke 17:20-26; Rev. 22:1-5, 14.

CHAPTER III

THE LABYRINTHS OF THEOSOPHY

It is one of the strange historical peculiarities of the saga of cultism that at least six of the major cults were either started by women or influenced in a major way by the allegedly "weaker" sex.¹ There is little surprise, then as we consider the cult of Theosophy, that a woman also founded this modern form of the ancient Greek and Hindu philosophy popularized in our age as The Theosophical Society, etc.

The term theosophy in its pure meaning originally meant "a knowledge of things divine" and was introduced, to the best knowledge of all reputable scholars, in the third century by a noted philosopher, Ammonius Saccas, the teacher of Plotinus, a great Roman philosopher. Theosophy, however, has a long history traceable directly to the Orient and particularly India, where the famous Upanishads or Hindu scriptures form the basis for no small part of its doctrines.

Actually, Theosophy claims to be a universal world religion of a distinct nature all its own, but any study of its checkered background readily reveals that much of its "original" theology is borrowed from easily recognizable sources as we shall see a little later on.

The modern American history of Theosophy began with

¹ Mary Baker Eddy, Christian Science; Myrtle Fillmore, Unity; The Fox Sisters, Spiritism; Annie Besant, Theosophy.

the activities of a young and mystically inclined Russian lady, Madame Helena Petrovna Blavatsky in the year 1875 in New York City.

Helena Petrovna Blavatsky was born in Ekaterinoslav, Russia, in the year 1831, the daughter of Peter Hahn, a son of the noble Von Hahn family of Germany. At the tender age of seventeen, Helena married General Blavatsky, a cultured gentleman many years her senior whom she promptly left after only three months of marriage. It is a well-known fact that Madame Blavatsky had a violent temper and was notoriously short on the virtue of patience, and that she married poor General Blavatsky merely to spite her acid-tongued governess who in a moment of anger declared that even the noble old general would not marry a shrew like Helena. To her credit, Helena repented quite hastily her vindictive revenge upon the governess, but she had already beguiled the general and was forced into a position of compliance with matrimony.²

Shortly after her separation from the general, Madame Blavatsky embarked upon a long career of travel that eventually led her into the field of mystical religion, which she studied from Tibet, India, and Egypt to Texas, Cuba, Louisiana and Canada, landing eventually in New York long enough to "found," in the year 1875, The Theosophical Society, in conjunction with Colonel H. S. Olcott and W. O. Judge, two ardent devotees.

In 1879, Madame Blavatsky left the United States for India, and later died in London, England, in 1891. A woman of tremendous physical proportions, with piercing, almost hypnotic eyes, Madame Blavatsky ruled the Theosophists with an iron hand, with or without the proverbial

² G. B. Butt, *Madame Blavatsky* (London, 1936), p.13.

velvet glove, and her literary "masterpiece" *The Secret Doctrine* is still to this day regarded as a sort of Bible or Catechism by all loyal Theosophists.

Upon the demise of Madame Blavatsky, another loyal daughter of Eve, one Annie Besant, eventually took up the mantle of leadership and it is to her that modern Theosophy owes much of its gradual success.

Annie Wood Besant³ (1847-1933) was probably the most prominent of all the British Theosophical luminaries and one destined to become a bright star in the political fortunes of India. Among her many accomplishments, Mrs. Besant founded the Central Hindu College at Benares, India, in 1898, and also The Indian Home Rule League in 1916. In the year 1917 she was elected President of The Indian National Congress and was most always regarded as a powerful figure in Indian politics.

In 1889, Mrs. Besant, a native of London, became enthralled by the personality and teachings of Madame Blavatsky and forthwith became a devout pupil and disciple two years later, on May 10, 1891.

Mrs. Besant believed firmly in the teachings of Madame Blavatsky, and her writings today best represent the true doctrines of the cult, and are always laudatory of the departed Russian seer.

Mrs. Besant herself had not a few idiosyncrasies and was highly mystical in her approach to both life and religion as evidenced in 1925 when she claimed for her adopted son, Krishnamurti, an Indian mystic, the title of Messianic Leader and reincarnation of the "World Teacher." Such grandeur was, however, renounced by the new Mes-

³ Mrs. Besant was married to a clergyman for seven years (1866-1873), but the union was dissolved.

siah on November 20, 1931 at Kratona, California, then headquarters of the American branch of Theosophy. Mrs. Besant died in 1933, since which time George Arundale and C. Jinarajodosa have succeeded to the presidency of the Theosophical Society.⁴

The history of Theosophy, then, is marked indelibly by the imprint of the female mind dabbling in things that the Word of God has expressly forbidden women to delve into. It should be remembered also that the Apostle Paul strictly enjoined the Christian Church in no uncertain terms to forbid women a teaching ministry, especially when men were available to meet the need. Said the learned Apostle:

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (I Tim. 2:11-14).

So it is clearly seen from the study of cults, ancient and modern, that the female teaching ministry has graphically fulfilled what Paul anticipated in his day, and has brought in its wake, history tells us, confusion, division and strife from Mary Baker Eddy to Helena Blavatsky, truly “blind leaders of the blind” (Matt. 15:14).

THEOSOPHY AND CHRISTIAN THEOLOGY

As has been mentioned briefly before, Theosophy draws its theology from many origins and is far too complex to discuss at length in the course of this study, so we shall confine ourselves to a brief outline of its varied sources.

⁴ See Charles W. Ferguson, *The New Book of Revelations*, pp. 133-144; also J. K. Van Baalen, *The Chaos of Cults*, (Grand Rapids: William B. Eerdmans Publishing Co., 1956), pp. 50, 51; and Horton Davies, *Christian Deviations*, p. 21.

According to the literature of the Cult as represented chiefly by Madame Blavatsky, Mrs. Besant, Krishnamurti, C. Jinarajodosa and I. C. Cooper, there is a great fraternity of Mahatma or Basters who are highly evolved examples of advanced reincarnations dwelling somewhere in the far reaches of remote Tibet,⁵ or thereabouts. These "Beings" possessed Madame Blavatsky and utilized her services to reach the generations now living upon the earth. To this highly imaginative picture, the Theosophists add "seven planes of progression" (physical, Astral, etc.) through which the souls of men must progress on their way to the happy state, "Devachan," corresponding to the Christian heaven.

In line with the Theosophists' concept of heaven, which in its final analysis is the old Buddhistic Nirvana — the absorption of the personality or soul into a type of World Soul which eventually extinguishes personal cognizance — the Theosophists also have their "hell," which oddly enough resembles the Catholic purgatory with indescribable tortures thrown in for good measure. "Kamaloka," which is the name for this intermediate state of existence, contains departed souls who suffer for their past sins awaiting reincarnation, or the chance to start living in a new body, ever progressing toward Devachan. The atmosphere of Kamaloka is ". . . gloomy, heavy, dreary. Men here show out their passions in all their naked hideousness . . . they are full of fierce, unsatiated appetites, seething with revenge, hatred . . . etc."⁶ Contrary to the Christian doctrines of redemption and punishment, Theosophy offers no forgiveness for sin except through myriads of reincarnations and no eternal retribution for man's rebellion or sin, only the temporary terrors of Kamaloka.

⁵ *The Mahatma Letters of A. P. Sinnett from the Mahatmas*, M. & K. H. (London, 1923), p. VII.

⁶ Annie Besant, *The Ancient Wisdom* (London, 1897), p. 93.

THEOSOPHY VERSUS GOD AND THE DEITY OF CHRIST

In common with Christian Science, Unity and other pantheistic theologies, Theosophy conceives of God in strictly anti-Biblical terms, holding that He is impersonal and man is, in the spiritual sense, part of God. Annie Besant once wrote: "Man is a Spiritual Intelligence, a fragment of Divinity clothed in Matter,"⁷ and W. L. Rogers further declared that "the life of the Supreme Being (is) permeating every atom of the Universe . . . slowly evolving into higher and higher powers of consciousness . . ." ⁸ It remained, however, for Krishnamurti, Mrs. Besant's adopted son and once accepted Messiah of Theosophy to complete the Theosophists' concept of God in language few can misinterpret.

". . . You *are* God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to His voice which is *your voice* . . ." ⁹ This pantheistic view of the Deity is strictly Hinduistic and Buddhistic. Indeed, one wonders why it even attempts to use Christian terms at all, except that it is easier to reach the Western mind in terms of the Christian religion than in the language of Hinduism and Buddhism, which is the obvious reason for its utilization by the Theosophists. Relative to the deity of the Lord Jesus Christ, Theosophy teaches that we are all "innate Divinity . . . so that in time all men become Christ," ¹⁰ which renders further comment superfluous.

The refutation of this unchristian concept of God and Christ is clearly found in numerous places in the Bible where God's personality is irrevocably set forth, along with

⁷ *Man's Life in Three worlds*, p. 3.

⁸ *What Theosophy Is*, p. 8.

⁹ Quoted by Van Baalen, *op. cit.*, p. 68.

¹⁰ Annie Besant, *Is Theosophy Anti-Christian?*, p. 16.

the deity of Christ. The God of the Bible *created* man and is separate and distinct from Him (Gen. 1:27). He is a cognizant ego or personality (Ex. 3:14; Is. 48:12; John 8:58) and His Son is *not* Jesus "filled with Christ Consciousness," but "God manifest in the flesh" (I Tim. 3:16) or Jesus Christ the Lord.

THE ATONEMENT OF JESUS CHRIST

As Theosophy denies the true Biblical teaching of God's nature, and the deity of His Son, so it also denies His substitutionary sacrifice for sin. The Scriptures bear incontrovertible witness to the truth that "Christ died for the ungodly" (Rom. 5:6), and that "the blood of Jesus Christ . . . cleanses us from all sin" (I John 1:7). Theosophy, on the other hand, refuses to accept vicarious atonement for personal sin and holds instead to "Karma" ("Action and Reaction are equal and opposites") or "the Law of causation . . . bidding man . . . surrender all the fallacious ideas of 'forgiveness,' 'vicarious atonement,' 'divine mercy,' and the rest of the opiates which superstition offers to the sinner."¹¹ Through the application of "Karma," then, atonement is neatly supplanted and the Bible subtly negated.

Theosophy also disclaims any allegiance to the blood of the Cross of the Lord Jesus Christ as the sinners' "peace with God" (Col. 1:20). In fact, Mrs. Besant once wrote that "the atonement wrought by Christ lies *not* in the substitution of one individual for another . . ."¹²

For Theosophy, then, the redemptive love of a personal God as revealed in the substitutionary sacrifice of His most precious possession, His Son, is totally unnecessary and is *not* the way of salvation. The Scriptures, of course, teach the

¹¹ Annie Besant, *Karma*, pamphlet.

¹² *Is Theosophy Anti-Christian?*, p. 11.

direct opposite and since in order to be Christian one must conform to the Scriptures, Theosophy once again fails to meet the requirement.

THEOSOPHY—A HOMOGENIZED RELIGION

According to the views of Theosophists, their Society aims at becoming "a unifier and peacemaker in religion" and further that it purposes to "form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color."¹³ This ennobling ideal dreams of a brotherhood of all faiths, a sort of "homogenized" religion in which all men will agree to the cardinal tenets of Theosophy in one degree or another. In theory, of course, and quite apart from Scripture, this idea is most appealing, but a swift perusal of man's human nature as revealed in history, and the Bible, renders this Utopian concept a complete absurdity, and a theological farce.

Theosophy as a religion is opposed to virtually every cardinal doctrine of the Christian faith and finds no support from Judaism, little from Islam and certainly none from the majority of world religions with the exception of Buddhism and Hinduism. Christianity, Judaism and Islam all confess a personal God, all believe in a resurrection of the body and in the authority of the Old Testament. Theosophy on the other hand rejects all these doctrines, yet it continues to masquerade as a "unifier."

SIN, SALVATION AND PRAYER

As we approach the Christian concepts of sin, salvation and prayer, one cannot help but become aware that it is at

¹³ I. C. Cooper, *Theosophy Simplified*, p. 1.

this point that Theosophy must "come to scratch."¹⁴ The teaching of Theosophy on these principal Christian doctrines is therefore most important and deservedly so.

The Bible plainly states in unmistakable language that "all have sinned and come short of the glory of God" (Rom. 3:23) and that God's remedy for sin is the redemptive work of His Son who "died the just for the unjust to bring us unto God" (I Pet. 3:18). So hideous and degrading was human sin that it required the God-Man's death to satisfy the righteous judgment of His Father. Thus we see that salvation from sin is full and complete by faith in Jesus Christ, God's perfect sacrifice "once for all" (Heb. 10:10).

Prayer, of course, is personal communion with a personal God, not an abstract Force or Idea, and Christ Himself encouraged us to pray thus many times (see Matthew 5:44; 6:6,7,9; 9:38). For the Christian, prayer is the link with the Eternal by which man comes unto "the throne of grace" (Heb. 4:16) through the agency of the indwelling Holy Spirit, and finds "grace to help in time of need."

Contrasted to this Biblical picture of sin, salvation and prayer, Theosophy equates God the Father with the pagan gods, Buddha and Vishnu¹⁵ and defines prayer not as personal supplication for divine mercy and grace (Phil. 4:6,7) but as "concentrated thought."¹⁶ The Theosophist also believes that personal sin is only removed by suffering in Kamaloka, and personal salvation is obtained through the various reincarnations, ending in personal annihilation.

¹⁴ In the early days of boxing, "scratch" referred to a line drawn in the center of the ring on either side of which the contestants had to stand and compete without retreating.

¹⁵ A. Besant, *The Seven Principles of Man*, p. 58.

¹⁶ A. Besant, *The Changing World*, p. 68.

RESURRECTION VERSUS REINCARNATION

In bringing to a conclusion this outline of Theosophy, it is necessary, I believe, that as Christians we understand the one great doctrine which forever removes any conceivable chance that fellowship with Theosophists can be possible.

The Apostle Paul, in his superb style of apologetic writing as exemplified in the fifteenth chapter of First Corinthians, points out that the resurrection of the body is the proof positive that God exists, that Jesus is His Son, and that our redemption is assured by His personal triumph over the grave.

Paul goes to great lengths in this chapter to show that "if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17), and that our hope for physical immortality lies *alone* in the triumphant physical resurrection of God's Son (v. 14) who visibly and tangibly presented Himself alive "with many infallible proofs" (Acts 1:3) to over "five hundred" persons who knew that it was indeed Jesus, their Lord.

Our risen Lord also promised that one day we should be physically immortal even as He is and that God through Him would raise the believing dead clothed with immortality at His second advent. The condition of the Christian in death, however, is not one of suffering or repeated reincarnations while atoning for sin as Theosophy would have it, but one of personal, cognizant joy, literally the state of being "present with the Lord" (II Cor. 5:8).

The resurrection of Jesus Christ, then, and for that matter the resurrection of all mankind, leaves no room for the

Theosophical dogma of concurrent reincarnations,¹⁷ for as the Apostle Paul put it: "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). The souls of the dead do not "sleep," therefore, as some would have it, neither do they pass through various reincarnations as Theosophy contends, but rather these souls are either experiencing happiness *in* Christ's presence (Phil. 1:21) (in which case "to die is gain"), or they are suffering conscious separation *from* His presence (Luke 16:19-31). But in any case, Scripture clearly shows that reincarnation is not man's destiny, nor is it God's revealed plan for perfecting the souls of men, which the Bible tells us Christ died to fully redeem. (Rom. 5:6; also Heb. 9:26; 10:12).

OUT OF THE LABYRINTHS INTO THE LIGHT

To wend our way completely out of the maze-like labyrinths of Theosophy and its anti-Christian doctrines, into the light of cold Biblical reality would probably take many volumes of exacting, systematic analysis of the cult for which time and space are not now available.

Theosophy offers to the sinner no hope of full redemption from sin, only endless reincarnations; it guarantees no personal relationship with a loving, heavenly Father, and it ignores completely the true person, nature and work of the Lord Jesus Christ.

The entire system, then, is Eastern in its origin, Buddhistic and Hinduistic in its theology, and Christian only in terminology, which is specifically designed to counterfeit the true Gospel of Christ.

The Theosophist proudly rejects the atonement of the

¹⁷ It would be impossible to mention all the references to this doctrine in the literature of the cult, but extensive reference to it is found in Blavatsky, Besant, Cooper, etc.

Cross, preferring to trust in his own righteousness (and "Karma,") and is willing to brave the terrors of Kamaloka itself rather than bow the knee to Jesus Christ. Let us not then be deceived by the veneer of intellectual contempt the Theosophist hurls at the Christian as he attempts to belittle the preaching of the Cross "as foolishness," nor should we defer to his alleged "deeper revelation" complex. Theosophy is just one more pagan attempt to supplant the authority of Christ and of Scripture, and its great age is no recommendation for its ability to meet the problems of life. Theosophy, in common with the religions of the world, offers no living Redeemer, no freedom from the power of sin, and in the end no hope for the world to come. Jesus Christ, on the other hand, not only offers, but *promises*, by the mouth of the holy prophets, and God who cannot lie, that those who trust and serve Him "shall receive" for their faith "an hundredfold, and inherit everlasting life" (Matt. 19:29).

May God who knows our frame, that we are dust, see fit to shine His eternal mercy down the dark labyrinths of Theosophy and lead many an ensnared soul into His "marvelous light." As Christians this should be our prayer, as we attempt to be both faithful witnesses and defenders of our "most holy faith."

CHAPTER IV

THE GROWTH OF THE MORMON MENACE

Of all the major cults extant in the melting pot of religions called American, none is more subtle or dangerous to the unwary soul than The Church of Jesus Christ of Latter-day Saints, the official name for Mormonism. This stalwart organization is composed of approximately 1,500,000 members, all active in zealously promoting the "revelations" of "Prophet" Joseph Smith and the indomitable Brigham Young. Ruled by a first president and a supreme council, ironically titled "The Twelve Apostles," the Mormon religion stretches the length and breadth of our country and reaches even to numerous foreign mission fields throughout the world. Indeed, in our era, what with its tremendous wealth, growing prestige and zeal for missionary programs Mormonism constitutes an immense threat to the Church of Jesus Christ.

HISTORICAL VIEW

From Salt Lake City, Utah, the hub of the Mormon wheel of ever-expanding influence, thousands of energetic Mormon missionaries travel each year two by two even as the apostles of old¹ to carry one of the cleverest counterfeits of the true Gospel yet devised, and one which stands ready to ensnare the souls of a world rich in religion and bankrupt in the faith that saves. Today Mormonism is powerful, its

¹ Jehovah's Witnesses also follow this practice when possible.

missionary program staggering and its inroads upon the Christian faith tragic. But what type of doctrine is it that appeals so much to the modern mind that orthodox Christianity suffers as a result? Who brought about the Mormon religion which today plagues our mission fields? What do Mormons believe and how can they be effectively combatted? These questions are being asked by concerned Christian pastors, evangelists and laymen everywhere who recognize the threat of Mormonism and the need for a definite plan of action to meet the growing challenge both at home and abroad. Let us therefore examine the history and doctrines of this "new gospel" which found its origin not in the inspired writings of the New Testament but in the mind of one Joseph Smith in the year 1830.

THE MORMON PROPHET

Joseph Smith, Jr., founder of the Mormon religion, was born in Royalton, Vermont, December 23, 1805, the son of a poverty-stricken ne'er-do-well and part-time treasure hunter who spent his time dabbling in the occult and searching for Captain Kidd's treasure.² Young "Joe," as he was irreverently referred to in his pre-prophet days, early gained the reputation of being the biggest faker of the entire Smith family and was engaged for the most part of his youth in seeking Captain Kidd's treasure and in gazing through "peep stones" in which, he declared to superstitious neighbors, he could see their futures. A personal account from Pomeroy Tucker, a man who was personally acquainted with the Smith family, can best portray the early character of Joseph Smith. Witness his unprejudiced testimony:

² Wm. Alexander Linn, *The Story of the Mormons* (New York: Macmillan Co., 1902), p. 10.

“At this period in the life and career of Joseph Smith, Jr., or ‘Joe Smith,’ as he was universally named, and the Smith family, they were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people—the first named, the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. From the age of twelve to twenty years he is distinctly remembered as a dull-eyed, flaxen-haired, prevaricating boy—noted only for his indolent and vagabondish character, and his habits of exaggeration and untruthfulness. Taciturnity was among his characteristic idiosyncrasies, and he seldom spoke to anyone outside of his intimate associates, except when first addressed by another; and then, by reason of the extravagancies of his statement, his word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration or marvelous absurdity with the utmost apparent gravity.”³

Further than this the following testimony was given by prominent members of the community in which the Smith family lived:

“We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr., with whom the Gold Bible, so-called, originated, state: That they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon; and that we are truly glad to dispense with their society.

“We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle

³ Pomeroy Tucker, *Origin, Rise and Progress of Mormonism*, (New York, 1867), p. 16.

them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time in digging for money which they pretended was hid in the earth, and to this day large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith Sr., and his son Joseph were, in particular, considered entirely destitute of moral character, and addicted to vicious habits."⁴ This is a far different picture from that so vividly manufactured by numerous Mormon historians. It should be noted that this is contemporary evidence, not the product of flowery Mormon historians who have distorted the true character of Smith and portrayed him as a noble, self-sacrificing youth dedicated to the Gospel of Christ and the Bible, which history tells us he emphatically was not!

THE MORMON REVELATION

The general story of how Smith received his "revelation" is a most amusing piece of fantasy and would be occasion for genuine laughter were it not for the tragic fact that almost one and one-half million people believe it as God-breathed truth. As the story goes, the "sanctified" Smith, bent on serving the true God, was the recipient of a vision in which both the Father and the Son spoke to him, despaired of the failure of Christendom to dispense the Gospel, and anointed the "humble" Joseph "Prophet of the True Christian Religion."⁵ Accompanying these celestial manifestations young Smith was in the course of time interviewed by a most obliging angel, Moroni by name, who entrusted to "Joe" the privilege of translating the "Golden Plates" of what later became the

⁴ *Ibid*, p. 10.

⁵ Tract published by The Church of Jesus Christ of Latter-day Saints, quoted from *The Examiner*, January, 1952, pp. 21, 22.

fabulous Book of Mormon,⁶ which was among other things a dismal plagiarism of the King James Bible. The thoughtful angel also provided the illiterate Smith with a pair of miraculous spectacles, Urim and Thummim respectively, with the aid of which Joe "translated" the Golden Plates for posterity. Smith's cohort in the preparation of this gigantic hoax was one Martin Harris, by turn a former Quaker, Universalist, Baptist, Presbyterian and a religious adventurer whose sanity, it was said by contemporaries, would have been hard to establish in a court of law.

Various Mormon historians have striven vainly to establish the veracity of the Book of Mormon, which along with *The Pearl of Great Price* and *Doctrines and Covenants* makes up the central written authority of the Mormon faith. But the weight of evidence is far too great for history to allow this sham to be cloaked in the finery of saintly language and masqueraded as divine revelation. The Book of Mormon contains literally hundreds of readings lifted almost bodily from the King James Bible and repeatedly reveals the linguistic shortcomings of the illiterate Joseph Smith: It should be noted, incidentally, that the Book of Mormon supposedly antedates the King James Bible by many, many centuries; yet in numerous places the readings from it are identical with the English version. These accounts are not idle gossip or empty accusations; they are simply a matter of cold hard facts. Joseph Smith was a notoriously immoral man who openly practiced polygamy at the Mormon Sodom, Nauvoo, Illinois, and dared to maintain to his legal wife Emma that Almighty God approved his adulterous activities. The "Prophet," as he was universally acclaimed by the faithful, met a violent and it may be said unjust death at the hands of an irate mob who

⁶ J. K. Van Baalen, *The Chaos of Cults*, pp. 144-145.

stormed the jail in which he was imprisoned awaiting trial and who shot both him and his brother Hyrum to death in a particularly brutal miscarriage of justice. This was a doubly unfortunate event since it had the undesired effect of thrusting martyrdom upon the "Prophet" and thus planted the seeds of what today has become the Mormon Church.

PROPHET YOUNG

Upon the death of Joseph Smith, Brigham Young, devoted disciple of the "Prophet," grasped the helm of the faltering Mormon bark and steered a straight course westward, bound on finding a place where the followers of the "new revelation" might settle peacefully, unhampered by the great mass of mankind who believed that one wife is enough for any home and that the Gospel of Jesus Christ was sufficiently plain without the need of "Prophet" Smith's "revelations" to "explain" it. The Mormons finally settled near what is now Salt Lake City, Utah, and founded a small, extremely powerful kingdom ruled by Young and the "Twelve Apostles" whose word was life and death to those who chose the Mormon religion. In this little kingdom polygamy flourished openly, and it is only within the last sixty-six years that this unchristian practice has been outlawed. Despite the enforcement of the law, however, there are still some segments of Mormon origin, misnamed Fundamentalists, who have as late as 1954 been arrested for practicing polygamy.

Today the Mormons occupy a position of great prestige. Strangely enough, one of the vaunted "Twelve Apostles" is a member of the Presidential Cabinet—Secretary of Agriculture Ezra Taft Benson. Mormons are generally considered by many to be "Fundamentalists," and sad to say zealous Mormon missionaries quote the Bible far more freely than many true Christians whose task it is to win the followers of Joseph

Smith to Jesus Christ, a task which the Christian Church has badly neglected, to which fact the rise of Mormonism and its great threat to evangelical efforts amply bears witness. This, then, is a thumbnail historical sketch of Mormonism yesterday and today. Now let us consider the doctrines which Mormons hold and teach as necessary for membership in the "true" church of Jesus Christ, the Latter-day Saints.

STATEMENT OF FAITH

The statement of faith published by the Mormon Church reads in many places like a declaration of orthodox theology; however, it is in reality a clever and, I believe, a deliberate attempt to deceive the naive into believing that Mormonism is a Christian religion, which it is not in any sense of the term. All Mormons recognize Joseph Smith as a prophet and his words as binding, thus it is that the words of Smith carry as much, if not more, authority than the revealed Word of God. Mormonism differs from evangelical Christianity in five major ways and in numerous minor points which time does not allow us to discuss here.

1) Mormons deny the Scriptural doctrine of the Trinity and the Deity of the Lord Jesus Christ. To the Mormon mind God is a corporeal being even as we are, literally flesh and bones, and in the word of Brigham Young.

"Adam is our father and our God and the only God with whom we have to do."⁷ The Mormons believe that Adam-God entered Eden with Eve, one of His celestial wives, and the result of this physical union produced the human race. Farther than this, Joseph Smith himself wrote: "The Father has a body of flesh and bones . . . the Son also; but the Holy Ghost has not a body of flesh and bones but is a personage of Spirit."⁸ It may be seen from this that the Mormon

⁷ Brigham Young, *Journal of Discourses*, 1:50.

⁸ Joseph Smith, *Doctrines and Covenants*, p. 462.

concept of God is completely foreign to that given in the Bible, for as Christ Himself said: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Mormonism seeks to reduce God to a carnal plane and even ascribes to Him human methods of reproduction fully in keeping with the immoral and polygamous characters of Smith and Young who had 48 and 25 wives respectively, and the latter 56 children.

2) Mormonism denies the authority of the Bible and, as has been shown, flatly contradicts the very Saviour they profess to believe in. The Bible clearly teaches that it, as interpreted by the Holy Spirit, is the sole authority for faith and morals, but Mormons equate the Book of Mormon with the Bible despite the fact that it has been proved a gigantic fraud and plagiarism on the part of Smith and his cohort, Sidney Rigdon.

3) Mormon theology denies the virgin birth of our Lord Jesus Christ and maintains instead that He was not conceived by the Holy Spirit but by Adam-god who descended to earth and generated Jesus in the womb of Mary by sexual union. This shocking and vile concept is found in the writings of Brigham Young who shamelessly wrote: "When the virgin Mary conceived the child Jesus the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who was the Father? He was the first of the human family [Adam]."⁹ One could search all the pages of Greek mythology and never surpass this display of sensual wickedness, and yet almost one and one-half million people apply such blasphemy to the Son of God who, Scripture tells us, was generated by the Holy Spirit and born of the virgin Mary without the aid of human agency (Luke 1:30-35).

⁹ B. Young, *loc cit.*

4) The Mormon Church denies emphatically the great and true Biblical doctrine of justification before God on the basis of faith alone. The Apostle Paul tells us: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Indeed, this is the foundation stone of our hope, that God has nothing against us, has forgiven our sins because Christ has died in our place. But a far different view is espoused by the Mormon Church as witnessed by their teaching reproduced here: "The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity."¹⁰ It is a fairly simple matter to see from this bold declaration that Mormonism holds no brief for the Bible; indeed it is apparent that the Bible is only a convenient tool by which they attract attention to their subtle and ever-misleading dogmas of deception.

5) The Mormon doctrine of the atonement of Christ is a far different one from that revealed in the Bible. The Scriptures irrevocably teach that Christ the "Lamb of God" (John 1:29) "bare in his own body our sins on the tree" (I Pet. 2:24) and that His blood alone is efficacious for the penalty of human sin. We are constantly reminded in the Bible that Christ died to purchase for us eternal life, not a sensual earthly paradise thriving on polygamy and the indulgence of human lusts. But a home "eternal in the heavens," one that "fadeth not away" is a far cry from Mormon mythology which, like Russellism, teaches that all the atonement purchased for man was a "resurrection," an earthly paradise with the prospect of everlasting fertility and connubial bliss in the tradition of King Solomon's harem! In the words of the late President John Taylor of the Mor-

¹⁰James E. Talmadge, *The Articles of Faith*, p. 120.

mon Church: “. . . what was lost in Adam was restored in Christ. . . . Transgressions of the law brought death upon all the posterity of Adam, the restoration through the atonement restored all the human family to life. . . . The atonement made by Jesus Christ resulted in the resurrection of the human body.”¹¹ It would be possible to enumerate many, many more differences between orthodox Christianity and the theology of Mormonism, but these are all discussed in a book to be released early in 1956.¹²

The menace of Mormonism is the fact that it coats most cleverly large doses of error with a thin layer of sugary half-truths and seemingly plausible reasons. By setting up a scale of punishment and sensuous rewards after death, Mormonism appeals to many persons who do not feel they are bad enough to go to hell nor good enough to go straight to heaven, hence the idea of a place where suffering does not exist but exile and a chance for future glory does, and this proves most attractive to numerous individuals who do not have a sound grounding in Biblical theology. To board the Mormon train one needs a strong imagination, a supreme ego and a firm conviction that no other church on earth is true but that founded by the “Prophet” Joseph Smith. The ego is needed because Mormons believe that they are potentially gods in a higher or lower sense depending upon their faithfulness to the “Prophet” and his teachings; thus their destiny is sealed; they believe that some day they shall rule a polygamous universe presided over by their Adam-god, innumerable celestial wives and “Prophet” Smith.¹³

¹¹ John Taylor, *The Mediation and Atonement*, pp. 170, 177, 178.

¹² Walter R. Martin, and Norman H. Klann, *The Maze of Mormonism* (Grand Rapids: Zondervan Publishing House, 1956).

¹³ To put it plainly in the words of Lorenzo Snow, former Mormon leader: “As man is God once was—As God is man may become.”

In the light of these startling facts and the alarming spread and popularity of the Mormon religion, devout Christians must now take a definite stand; we can hesitate no longer. Four steps are needed immediately, I believe, to check the Mormon menace; they are as follows:

1. A program of education aimed at aiding pastors, teachers and laymen to recognize the threat of Mormonism and the need for strong counter measures.

2. The circulation of up-to-date and factual literature on the history, doctrines and methods of Mormon progress, especially in the Midwest.

3. A continual supply to the mission fields of the world of information on Mormon missionary activities, that Mormonism may be kept under constant surveillance both at home and abroad.

4. A steady flow of consecrated Christian doctrine through churches, Bible schools, colleges and seminaries dedicated to training our future leaders in a sound apologetic background so vital to combatting all forms of false doctrine which appear so prevalent in these the last days of the age of grace.

It is the fundamental thesis of the writer that until Christians everywhere realize the danger of cultism, so clearly portrayed in the rise of the Mormon cult, evangelical efforts will continue to suffer on all mission fields, foreign and domestic, from those of whom our Lord spoke when He said:

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:15).

Let us therefore awake to the dangers before us; in a word, the cultist wolf is at the door of the sheepfold: “He that hath ears to hear, let him hear.”

CHAPTER V

THE CRUX OF CHRISTIAN SCIENCE

The religion of Christian Science has since its earliest beginnings presented a challenge to orthodox Christianity by widely advertising its power to heal sickness. Within the ranks of the Christian Science Church today are to be found for the most part scores of thousands¹ of former church-going folk who held membership in our major denominations. These persons are today Christian Scientists mainly because they at one time in their lives underwent some type of "healing" which they attributed to the "Revelation" given by Mary Baker Eddy, as found in her textbook *Science and Health, With Key to the Scriptures*.

Christian Science has offered to these people a sanctuary from the preaching of the Gospel of Christ which points out the terrible reality of sin and evil in man's nature and strips from the soul every vestige of self-righteousness. Mrs. Eddy's religion, on the other hand, offers no such hazards, denying as it does the existence of evil, sin, sickness and even death itself.

The average Christian Scientist can well afford, therefore, to remain oblivious to the necessity of repentance from sin and faith in the blood of the Lamb, which Mrs. Eddy discounts entirely in its vicarious Biblical application.²

The theology of Christian Science prohibits any accep-

¹ Current church membership is reputed to be in excess of 1,000,000 persons.

² *Science and Health, With Key to the Scriptures* (1895), p. 330, unless otherwise specified.

tance whatsoever of the vicarious atonement of our Lord, and denies outright eternal retribution for those who willfully reject Jesus Christ as "the Lamb of God, who taketh away the sin of the world" (John 1:29).³

Throughout this chapter on Christian Science, then, I shall ask you to keep in mind these things, and further to remember that Mrs. Eddy's textbook and various writings are considered virtually infallible by all true Christian Scientists, who own her, living or dead, as their "beloved Leader."

With these thoughts in mind, let us now consider the history, theology and peculiarities of Christian Science, one of the fastest growing cults in America, and one of the most dedicated enemies of the evangelical Christian faith.

Mary Ann Morse Baker, the future Mrs. Eddy, was born in Bow, New Hampshire, in the year 1821 to Mark and Abigail Baker, hearty farm folks and staunch Congregationalists by religion. During her childhood Mary Baker was quite sickly and given to fits of depression and extreme temper which made life with her at that period almost intolerable.⁴

In the year 1843, at the age of twenty-two, Mary Baker married George W. Glover, the first of her three husbands and most probably her one great love. The first marriage of Mary Baker ended almost as soon as it began, for less than seven months later George W. Glover was stricken with yellow fever while on a trip to Wilmington, North Carolina.⁵ The death of her husband, as could be expected, prostrated the young wife who was then about to bear her first and only child, George W. Glover, Jr. Later in her life, Mrs.

³ *Ibid.*, p. 579.

⁴ E. F. Dakin, *Mrs. Eddy* (New York: Charles Scribner's Sons., 1929), pp. 6, 7, 19.

⁵ The Glovers had been living in Charleston, S. C., since their marriage.

Eddy adopted another son, Dr. E. J. Foster Eddy, who at one time took charge of publishing her book, *Science and Health*.

After the death of George Glover, Sr., the widowed Mary Glover returned to her father's home in Tilton, New Hampshire, where her child was born and subsequently raised.

The second marriage of Mary Baker Glover was contracted almost ten years to the day that her first husband had died, and was to Dr. Daniel Patterson, a handsome and amorous dentist whom she later divorced, charging adultery, though such was never conclusively proved.

The final marriage of Mary Baker Glover Patterson was to one Asa G. Eddy, a student of Christian Science, whose meek temperament led him to acquiesce to her every whim with perfect obedience. The last marriage of Mrs. Eddy strangely enough caused her more trouble publicly than either of the other two, for upon the death of Asa, Mrs. Eddy claimed that he had been killed by arsenic poison.⁶

This rather strange diagnosis aroused the medical profession considerably, and she was denounced for even entertaining such an unheard of diagnosis. Mrs. Eddy's chief witness for her diagnostic efforts was "Dr." C. J. Eastman, Dean of the Bellevue Medical College, who was later exposed as a quack abortioneer and sentenced to prison, and his college was closed. "Dr. Eastman's opinions were therefore utterly worthless and as the autopsy on Asa disclosed, he died of a chronic heart condition, not "arsenic poison," just as Dr. Rufus Noyes, the attending physician, had originally declared.⁷

⁶ See *The Boston Post*, June 5, 1882.

⁷ See W. R. Martin and N. H. Klann, *The Christian Science Myth* (2nd ed., revised; Grand Rapids: Zondervan Publishing House, 1955), Chapter I.

MRS. EDDY VS. DR. QUIMBY AND THE TRUTH

The name Phineas Quimby has always been a sore spot in the thriving body that is Mrs. Eddy's religion, for it is a fact accepted by all impartial students of the Eddy religion, excepting Christian Scientists and their sympathizers, that Mrs. Eddy was indebted to this man for the basic principles upon which she built her faith.

Phineas Parkhurst Quimby was from his early adulthood interested in mental phenomena of one kind or another. "Dr." Quimby was for some years a professional mesmerist before he became interested in the possibilities of utilizing hypnosis and suggestion for the curing of certain organic manifestations of disease. Dr. Quimby also used the terms "the science of the Christ" and "Christian Science" (1863), years before Mrs. Eddy ever adopted them.⁸

It was as the result of a spinal affliction that Mrs. Eddy came to Maine to visit Dr. Quimby who was then practicing in Portland.⁹ Born in 1802 in Belfast, Quimby was almost sixty years old and at the height of his success as a mental healer when Mrs. Eddy visited him.

The effect that the old Maine healer had on Mrs. Eddy was truly astonishing, for in the November 7th edition of *The Portland Evening Courier* she lauded him for miraculously curing her and declared that she was "improving ad infinitum."¹⁰ Upon the death of Dr. Quimby in January of 1866, Mrs. Eddy was deeply affected and wrote a stirring poem praising Quimby's memory and abilities. In later years, however, when Mrs. Eddy was charged with pirating Quimby's

⁸ Horatio Dresses, *The Quimby Manuscripts*, p. 388.

⁹ October, 1862, to be exact.

¹⁰ Mrs. Eddy also claimed that Quimby healed as Christ did, as in her own words: "P. P. Quimby . . . heals as never man healed since Christ." See Georgine Milmine, *The Life of Mary Baker G. Eddy*, p. 60.

ideas to form the basis of her book, *Science and Health* (1875); she spoke of Quimby in anything but complimentary terms, referring to him as "illiterate" and "a very unlearned man," etc., though she admitted privately to her literary adviser, the Reverend J. H. Wiggin, that the charges were essentially true.¹¹

That Mrs. Eddy had access to Quimby's ideas and even owned a copy of one of his manuscripts (*Questions and Answers*), which contains changes in her own handwriting, no competent scholar denies. For a comparison of this manuscript with Mrs. Eddy's writings, see *The New York Times*, July 10, 1904; also *The Christian Science Myth*, p. 49.

The attempt, therefore, to discredit Quimby's influence upon Mrs. Eddy and her textbook has never been relaxed by the Christian Scientists and their supporters, proof of which is found in Sibyl Wilbur's biography of Mrs. Eddy,¹² the official publication of the Church, and Norman Beasley's *The Cross and The Crown*, wherein Quimby is dismissed, all evidence to the contrary. The facts, however, still remain and any fair-minded person will have little difficulty in ascertaining that Mrs. Eddy is not "the Discoverer and Founder of a new religion" at all, but merely the instrument which expanded and reorganized the teachings of P. P. Quimby, the father of Christian Science.

It would be possible to go on at great length, of course, and thoroughly document the Quimby-Eddy controversy but this has all been covered in detail in *The Christian Science Myth*, readily obtainable and as yet unsuppressed by the Christian Science Church, so we shall pass over any further

¹¹ See Livingstone Wright, *How Rev. Wiggin Rewrote Mrs. Eddy's Book*, p. 41.

¹² Sibyl Wilbur, *The Life of Mary Baker Eddy*, pp. 93-101.

discussion of this facet of the Eddy religion and continue with our evaluation of its leader.

During the course of her long, eventful life (89 years), Mary Baker Eddy displayed a phenomenal ability for making money. In fact, she once said to the Reverend J. H. Wiggin, her literary editor: "Mr. Wiggin, Christian Science is a good thing. I make ten thousand a year at it."¹³

For Mrs. Eddy it certainly proved to be just that. At her death she had amassed several million dollars of which not one cent was given to charity.

"Mother" Eddy, as she was known to the faithful, invented many ways to garner the lonely dollars in the pockets of her followers, from virtually ordering her subjects to buy and sell her books under penalty of excommunication from her church,¹⁴ to "requesting" contributions for "three tea jackets" for "Mother" to wear.¹⁵

At one time in her career as promoter, Mrs. Eddy even endorsed the purchase of silver and gold spoons upon which a scrap of her sacred writings was inscribed in bas-relief.¹⁶ It is no wonder then that Mrs. Eddy never lacked for money or property and that for her at least, Christian Science was a very "good thing."

As to the often trumpeted "power to heal" that Christian Scientists claim for Mrs. Eddy, little need be said here, but it is deserving of at least one condensed statement to show that it too is part of the Eddy legend.

In the *New York Sun* of December 19, 1898, Mrs. Eddy boldly "challenged the world to disprove" that she had healed "consumption in the last stages . . . malignant tuber-

¹³ Wright, *op. cit.*, pp. 45, 45.

¹⁴ *The Christian Science Journal*, March 1897.

¹⁵ *Ibid.*, December 21, 1899.

¹⁶ *Ibid.*, February 18, 1909.

cular diphtheria carious bones a cancer that had so eaten the flesh of the neck as to expose the jugular vein" This challenge, of course, was quickly accepted by Dr. Charles A. L. Reed of Cincinnati, later President of the American Medical Association, in the *Sun* of January 1, 1899, wherein he offered to present Mrs. Eddy with similar cases and "if she, by her Christian Science, shall cure any one of them, I shall proclaim her omnipotence from the housetops; and, if she shall cure all, or even half of them, I shall cheerfully crawl upon my hands and knees that I may but touch the hem of her walking-dress." Dr. Reed even offered to make arrangements for Mrs. Eddy to "heal at one visit" identical cases then under treatment at Bellevue or "some other New York Hospital" to spare her the fatigue of a trip to Cincinnati. The eminent physician completed his offer in the following words which are noted for their fair analysis of the issue then at hand:

"If Mrs. Eddy will accept this challenge and cure one or more of the cases, she will thereby demonstrate that she may be something more than either a conscienceless speculator on human credulity or an unfortunate victim of egotistic alienation."

Mrs. Eddy, as a matter of course, never accepted Dr. Reed's offer, nor did she care to discuss the matter at length again, and for a very good reason later revealed during the cross examination of Mr. Alfred Farlow¹⁷ by F. W. Peabody, noted Boston lawyer and implacable enemy of Christian Science. Mr. Farlow was at the time Chairman of the Publication Committee of the Christian Science Church and President of the Mother Church in Boston, and was therefore in an excellent position to know the facts about Mrs. Eddy.

¹⁷ F. W. Peabody, *The Religio-Medical Masquerade*, p. 113.

Yet he swore under oath that he did not know of *any* healing ever having been made by Mrs. Eddy of *any* organic disease in her entire life, except *stiff leg!*

These facts, then, show quite plainly that Mrs. Eddy's claim to divine healing power was indeed evidence of a most vital truth deadly to the cause of Christian Science; the truth that Mrs. Eddy never healed as she claimed, could not heal properly diagnosed organic diseases when challenged, and dared not put her vaunted powers to an open test. Let those who enter Christian Science take with them this warning in the light of these facts—Mary Baker Eddy did not heal as her zealous disciples maintain; in fact, she made use of medical care herself in later years, both doctors and dentists, and even utilized morphine as a painkiller for her various "attacks."¹⁸

As we have briefly examined Christian Science, we have found that its originator was not Mrs. Eddy but Dr. Quimby. We have seen that Mrs. Eddy utilized Quimby's material openly, while alternately praising and damning the old gentleman. And we have shown her claims to divine inspiration and healing to be a myth erected painstakingly by her zealous lackeys. To be sure, there *is* some good in the Christian Science religion, but whatever goodness there is, is a borrowed goodness, and it remains a fact nonetheless that the Christian Science religion plays fast and loose with both the Bible and its terminology to the glory of Mrs. Eddy.

Relative to the many alleged "cures" in Christian Science, much has already been written,¹⁹ hence only a cursory notice need be made here.

There is very little doubt in the mind of the author

¹⁸ See *The New York World*. May 8, 1907 and E. F. Dakin, *Mrs. Eddy*, pp. 513, 514.

¹⁹ See Martin and Klann, *The Christian Science Myth*, Chapter VIII.

that a great many "cures" recorded by the Christian Science Church are psychosomatic in nature, induced by suggestion and a concentrated form of psychotherapy which at times has the appearance of a miraculous intervention. As Dr. David Davis of Bellevue has said, "What has been induced by suggestion, can be removed by suggestion," and this is doubtless true of some of the accomplishments of Mrs. Eddy's practitioners.

Similarly, there are seemingly verifiable cases of healings by Christian Scientists, of both fellow Scientists and non-Scientists, which apparently defy contradiction and are, I believe, a direct fulfillment of what Christ warned us of in His famous discourse as recorded in Matthew 7:15-23. Contrary to popular opinion, then, healing is not always a sign of Divine favor, and never so when it is effected by those who deny the authority of the Scriptures and the very Christ in whose name they claim to heal.²⁰ Christian Scientists do deny both the authority of Scripture²¹ and the deity of Christ;²² hence it is of them, among others, that Jesus spoke in warning His disciples and us. Let us, therefore, be diligent lest we be deceived by those whose powers are after the workings of Satan, "with signs and lying wonders."

In completing this outline of Christian Science it is my conviction that a series of quotations from Christian Science sources will prove helpful to the average reader who has neither the time nor possibly the inclination to hunt up all the per-

²⁰ The Bible clearly teaches that Satan's emissaries can also duplicate miracles as in the case of Moses and the Egyptian magicians as recorded in the Book of Exodus (Ex. 7:11, 22; 8:7, 18). Thus we see that wonders do not always mean that God is working for He works only to the glory of Jesus Christ and in perfect accord with Christian doctrine.

²¹ *Miscellaneous Writings*, pp. 169, 170.

²² *Ibid.*, p. 84.

minent facts relative to the peculiar doctrines of Mrs. Eddy's religion.

To enable such readers, therefore, to have this valuable source material at their finger tips, I have listed sixteen of the major doctrines of Christianity together with contradictory quotations taken directly from Mrs. Eddy's writings which will, we believe, provide sufficient documentation should a dispute ever arise concerning the classification of Christian Science as a Christian religion.²³

I. INSPIRATION OF THE BIBLE.

1. Referring to Genesis 2:7: "Is this addition to His creation real or unreal? Is it the truth? Or is it a lie, concerning man and God? It must be the latter . . ." (*Science and Health*, p. 517).
2. ". . . the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, darkening, to some extent, the inspired pages with its own hue" (*Science and Health*, p. 33).

II. THE DOCTRINE OF THE TRINITY AND THE DEITY OF CHRIST.

1. "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests heathen gods, rather than the one ever-present I AM" (*Science and Health*, p. 152).
2. "The Christian who believes in the First Commandment is a monotheist. Thus he virtually unites with the Jews' belief in one God and recognizes that Jesus Christ is not

²³ All quotations from the book *Miscellaneous Writings* are from the edition of 1897, and all quotations from *Science and Health* are from the edition of 1895 unless specifically designated otherwise.

God as Jesus Himself declared, but is the Son of God" (*Science and Health* [1914], p. 361).

3. "The spiritual Christ was infallible; Jesus, as material manhood, *was not Christ*" (*Miscellaneous Writings*, p. 84).

III. THE DOCTRINE OF GOD AND THE HOLY SPIRIT.

1. "In that name of Jehovah the true idea of God seems almost lost. He becomes 'a man of war,' a tribal god to be worshipped,— rather than Love, the divine Principle to be lived and loved" (*Science and Health*, p. 517).
2. "GOD: Principle, Life, Truth, Love, Soul, Spirit, Mind" (*Science and Health*, p. 9).
3. "God is all . . . the soul, or mind, of the spiritual man is God, the divine Principle of all being" (*Science and Health* [1914], p. 302).

IV. THE VIRGIN BIRTH OF CHRIST.

1. "A portion of God could not enter corporeal mortal man; neither could His feelings be reflected by Him, or God would be manifestly finite, lose the deific character, and become less than God" (*Science and Health*, p. 231).
2. "Jesus, the Galilean prophet, was born of the virgin Mary's spiritual thoughts of life and its manifestation" (*The First Church of Christ, Scientist and Miscellany*, p. 261).

V. THE DOCTRINE OF MIRACLES.

1. "The sick are not healed merely by declaring there is no sickness, but by knowing that there is none" (*Science and Health* [1914], p.447).
2. "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand" (*Science and Health*, p. 317).
3. "The so-called miracles contained in Holy Writ are neither

supernatural or preternatural . . . Jesus regarded good as the normal state of mind and evil as the abnormal The so-called pains and pleasures of matter were alike unreal to Jesus; for He regarded matter as only a vagary of mortal belief, and subdued it with this understanding" (*Miscellaneous Writings*, pp. 200-201).

VI. THE ATONEMENT OF JESUS CHRIST.

1. "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing in His veins, as He went daily about His Father's business" (*Science and Health*, p. 330).
2. "The real atonement—so infinitely beyond the heathen conception that God requires human blood to propitiate His justice and bring His mercy—needs to be understood He (Jesus) suffered, to show mortals the awful price paid by sin and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, Substance, Soul and Intelligence in matter . . ." (*No and Yes* [1893], pp. 44-45).

VII. THE DEATH AND RESURRECTION OF CHRIST

1. "Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that *He had not died*" (*Science and Health*, p. 350-351).
2. "His disciples believed Jesus dead while He was hidden in the sepulchre, whereas He was alive, demonstrating, within the narrow tomb, the power of Spirit to destroy human, material sense" (*Science and Health*, p. 349).

VIII. THE ASCENSION AND SECOND COMING OF CHRIST.

1. "Through all the disciples beheld, they became more spiritual, and understood better what the Master had taught . . . They needed this quickening, for soon their dear Master would rise again in the spiritual scale of existence, and fly far beyond their apprehension. As the reward for His faithfulness He would disappear to material sense, in that change which has since been called the Ascension" (*Science and Health*, p. 339).

IX. SATAN AND THE EXISTENCE OF EVIL.

1. "The beliefs of the human mind rob and enslave it, and then impute this result to another elusive personification, named Satan" (*Science and Health*, p. 81).
2. "There was never a moment in which evil was real" (*No and Yes*, p. 33).

X. THE NATURE AND EXISTENCE OF HELL.

1. "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right" (*Science and Health* [1914], p. 266).
2. "The olden opinion that hell is fire and brimstone, has yielded somewhat to the metaphysical fact that suffering is a thing of mortal mind instead of body; so, in place of material flames and odor, mental anguish is generally accepted as the penalty for sin" (*Miscellaneous Writings*, p. 237).

XI. THE KINGDOM OF HEAVEN—ITS REALITY
AND SIGNIFICANCE.

1. Definition: "Heaven. Harmony; the reign of Spirit; government by Principle; spirituality; bliss; the atmosphere of Soul" (*Science and Health*, p. 578).

2. "Heaven is harmony,—infinite, boundless bliss Heaven is the reign of Divine Science" (*First Church of Christ, Scientist and Miscellany*, p. 267).

XII. THE DOCTRINE OF ETERNAL SALVATION.

1. "Man as God's idea is already saved with an everlasting salvation" (*Miscellaneous Writings*, p. 261).
2. "Final deliverance from error—whereby we rejoice in immortality, boundless freedom, and sinless sense—is neither reached through paths of flowers, nor by pinning one's faith to another's vicarious effort" (*Science and Health*, p. 327).

XIII. THE DOCTRINE OF PRAYER.

1. "Prayer can neither change God, nor bring his designs into mortal modes . . . I have no objection to audible prayer of the right kind; but inaudible is more effectual" (*No and Yes*, pp. 48 and 50).
2. "If prayer nourishes the belief that sin is cancelled, and that man is made better by merely praying, it is an evil. He grows worse, who continues in sin because he thinks himself forgiven" (*Science and Health*, p. 311).

XIV. THE CREATION OF MATTER AND ITS REALITY.

1. "There is . . . no intelligent sin, evil mind or matter: and this is the only true philosophy and realism" (*No and Yes*, p. 47).
2. "There is no Life, Truth, intelligence or substance in matter but all is infinite Mind and its infinite manifestation for God is All in all" (*Science and Health* [1914], p. 468).

XV. MAN, THE SOUL, HIS TRUE NATURE AND DESTINY.

1. "Man originated not from dust, materially, but from Spirit, spiritually" (*Miscellaneous Writings*, p. 57).

2. "Man is God's image and likeness; whatever is possible to God, is possible to man as God's reflection" (*Miscellaneous Writings*, p. 183).

XVI. THE EXISTENCE OF SIN, SICKNESS AND DEATH.

1. "Being destroyed, sin needs no other form of forgiveness. . . . Since God is All, there is no room for His opposite. . . . therefore evil, being the opposite of goodness, is unreal. . . . for the sinner is making a reality of sin — making that real which is unreal. . . . Only those who repent of sin, and forsake all evil, can fully understand the unreality of evil. . . . To get rid of sin, through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure. You can conquer error by denying its verity" (*Science and Health*, p. 234).
2. "Death. An illusion, for there is no death; the unreal and untrue; the opposite of Good, God, or Life. . . . Any material evidence of death is false, for it contradicts the spiritual facts of Being" (*Science and Health*, p. 575).
3. "To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality" (*Science and Health*, p. 444).

BIBLICAL TEXTS HELPFUL IN REFUTING
CHRISTIAN SCIENCE THEOLOGY

1. *The Authority of the Bible*: Psalm 119:140; Isaiah 40:8; Matthew 24:35; John 10:35; 17:17; II Timothy 3:16.
2. *The Trinity and Deity of Christ*: Genesis 1:26; 11:7; 18:1-33; Exodus 3:14; Isaiah 6:8; 9:6; John 1:1,14;

8:58; Colossians 1:15; 2:9; Hebrews 1:3; Revelation 1:7, 8, 16.

3. *The Personality of the Holy Spirit*: Luke 12:12; John 16:7, 8; Acts 13:2.
4. *The Virgin Birth and Miracles of Jesus*: Isaiah 7:14; 9:6; Micah 5:2; Matthew 1:18-25; 8:14, 15, 26, 27; 9:2, 6, 7, 27-30; Luke 1:30-38. Miracles: Mark 1:32-34; John 2:1-11; 6:10-14.
5. *The Atonement, Death and Resurrection of Christ*: Exodus 12:13; Leviticus 17:11; Psalm 22; Isaiah 53; Daniel 9:26; Matthew 26:28; 28:5-7; Luke 24:39; John 1:29; 19:33; Romans 5:6-8; Ephesians 1:7; Colossians 1:20.
6. *The Doctrine of Eternal Retribution*: Matthew 13:42, 50; 22:13; Mark 9:44, 46, 48; Luke 3:17; Revelation 20:10.
7. *The Doctrine of Christian Prayer*: Matthew 6:5-15; 7:7-11; Luke 18:1; Philippians 4:6; I Thessalonians 5:17; James 5:16.
8. *The Doctrine of Sin*: Romans 3:23; 6:23; I John 1:10; 3:4; 5:17.

CHAPTER VI

THE UNITY CULT

There are many types and shades of heresy to be found today within the borders of Christendom which deserve the concerned attention of all true Christians everywhere. Principal among these non-Christian cults is The Unity School of Christianity, or Unity, as the faithful often term it. This up-and-growing concern first entered the arena of non-Christian cults in the year 1889, when Myrtle and Charles Fillmore first promulgated their "new" revelation. From this union of wills, a humble origin to be sure, Unity has grown to astronomical proportions. Unity is also very propaganda conscious in that it concentrates very heavily on the power of the printed page. Yearly it speaks in millions of tracts, pamphlets, magazines, and books to advertise America's biggest mail-order religion.

Openly rivaling the propaganda activities of Jehovah's Witnesses, Christian Science, and Mormonism, Unity continues to grow in power and prestige throughout America and especially in the Midwest. The activities of Unity are not restricted to "Air Mail" or "Special Delivery" salvation, however, since over its own and numerous other radio stations the movement broadcasts its "soothing" remedies for everything from sin, sickness, and death, to domestic troubles and the incessant demands of finance companies. Unity

teaches that there is no problem insoluble if one "practices" its tenets faithfully, and offers not only health and happiness but financial security as well. Couple, if you will, these material benefits with an extremely palatable theology—palatable, that is, to those uninstructed in the Word of God—and one can easily see why Unity is a "sure-fire" prospect for popularity and expansion.

Today, the Unity School of Christianity boasts over 1,000,000 members, many well-edited magazines, a huge printing operation in Kansas City, Missouri, its center, a Sunday-school quarterly, *Wee Wisdom*, and a restaurant for vegetarians that has no equal for either variety or quality.

Charles Fillmore supervised the entire facilities of his huge empire until death claimed him in 1948, a well-advanced octogenarian. Myrtle Fillmore, his wife, partner, and co-founder of Unity, "passed on" in 1931. However, the aging prophet of eternal youth subsequently married Cora Dedrick, his secretary, who survives him, along with a son by his first marriage.

The literature of Unity Christianity is published in the best taste; the paper is good and bindings are excellent. The style of writing is also very appealing since it makes much of Biblical references and illustrations. Unfortunately, the average person, either listening to a Unity broadcast or reading from its numerous publications, doubtless believes Unity to be a form of Christian theology. But it is not, in any sane use of the word, as we shall now demonstrate conclusively from its own written propaganda.

Like other non-Christian cults, the Unity School of Christianity adopts Biblical language to ensnare the unwary layman. But the elusive specter of deceit, so prevalent in Unity and obvious to the trained eye, must be projected

starkly against the back-drop of Biblical revelation and stripped of its protective mimicry. Once this has been accomplished, the entire system is revealed as a gigantic masquerade and fraud, a clever counterfeit of the true Gospel.

UNITY VERSUS THE TRIUNE GOD

"The Father is Principle, the Son is that Principle revealed in a creative plan, the Holy Spirit is the executive power of both Father and Son carrying out the creative plan."¹

Further than this, the Unity School commits one of the basic errors of Christian Science in that it makes God, Love, and in the next breath reverses the proposition, making Love, God. One can easily see from this that God becomes at once impersonal, which concept is the direct antithesis of all Biblical revelations concerning the Person and Nature of God. "God is loving . . . God does not love anybody . . . God is the love in everybody and everything God is love God exercises none of his attributes except through the inner consciousness of the universe and man."²

From the preceding quotation, we feel that it is quite evident that Unity in no sense worships the personal God of the Bible, the God and Father of our Lord Jesus Christ. It would be possible to list many more perversions of the Biblical concept of God from Unity literature but none speaks more clearly against the doctrine of the Triune God than does the abject pantheism of the definition found in Unity's *Metaphysical Dictionary*. One cannot have been born into God's family by the Holy Spirit, nor washed in the blood of the Lamb unless he feels the utmost revulsion in the depths of his soul for Unity's complete unconcern for

¹ *Metaphysical Bible Dictionary* (Unity School of Christianity), p. 629.

² *Jesus Christ Heals*. (Unity School of Christianity, 1944), pp. 31-32.

truth as revealed in the foregoing quotations. The Father objectively loved the world, hence He is a Person who is capable of love, not love itself, as Unity would have us believe.

For Unity, then, the God of the Bible is an impersonal "It," a Principle, Supreme Intelligence, Divine Mind, etc. In no sense, they teach, is He a Personal Being.

It must be very evident to even the most adamant Unity adherent that the voice of the Lord speaks most clearly through the Scriptures, bearing testimony to His Personal Being, as distinguished from Unity's pantheistic un-Christian concept of God. The attempts of the Unity School to obscure this great Biblical doctrine with a confusion of terminology, pales beside the triumphant witness of the Law, the Prophets, and the Christ, that God is personal, as He has countless times proclaimed in His Word: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). Biblically speaking, then, Unity fails in its basic premise—a non-Christian definition of God which at one time describes Him as neuter; and at another time makes Him both masculine and feminine—errors shared, incidentally, by both Shakerism and Christian Science.³

UNITY VERSUS THE BIBLE

Throughout the whole content of Unity's vast storehouse of printed propaganda, literally thousands of times the Bible is perverted and misinterpreted at direct variance with language and context by numerous Unity propagandists who are admittedly ignorant of the basic languages of the Bible and therefore totally unqualified to engage in deep exegetical translations of the original texts. No better illustration can be

³ Unity Statement of Faith, Articles 16 and 32.

given of this than the almost sickening "metaphysical interpretation" of Psalm 23, as recorded in the late Charles Fillmore's book, *Prosperity*.⁴

The Lord is my banker; my credit is good. He maketh me to lie down in the consciousness of omnipotent abundance; He giveth me the key to His strongbox. He restoreth my faith in His riches. He guideth me in the paths of prosperity for His name's sake. Yea, though I walk through the very shadow of debt I shall fear no evil, for Thou art with me; Thy silver and gold, they secure me. Thou preparest a way for me in the presence of the collector; Thou fillest my wallet with plenty; my measure runneth over. Surely, goodness and plenty will follow me all the days of my life; and I shall do business in the name of the Lord forever.

Any reasonably intelligent individual cannot fail to see that this interpretation by Fillmore is a direct and absolute perversion of David's Psalm, which stressed dependence upon a personal God, not a glorified impersonal banker. Space does not permit a detailed analysis of this cult's further assaults upon God's Word. However, the interested reader may obtain thorough study, historical and theological, with a full and detailed refutation of the Unity movement included, in a new book to be released in late 1958.⁵

UNITY VERSUS THE DEITY, PERSON, AND WORK OF CHRIST

"We do most certainly accept the Divinity of Christ and of Jesus Christ, and we believe most thoroughly in the work which he did for mankind."⁶ The average Christian or non-Christian layman for that matter, perusing the literature of Unity, would doubtless accept the above quoted statement at face value. Yet, like the ancient Gnostics, Unity

⁴ P. 60.

⁵ Walter R. Martin, *Unity Christianity Unmasked* (Grand Rapids: Zondervan Publishing House).

⁶ *Unity*, Vol. 72, No. 2, p. 8.

denies the complete and absolute deity of Jesus of Nazareth and insists, instead, that He and "the Christ," "the Spiritual Identity of Jesus," are two separate entities.

"The Bible says that God so loved the world that he gave his only begotten Son, but the Bible does not here refer to Jesus of Nazareth, the outer man; it refers to the Christ, the spiritual identity of Jesus, whom he acknowledged in all his ways, and brought forth into his outer, until even the flesh of his body was lifted up, purified, spiritualized, and redeemed. Thus he became Jesus Christ, the Word made flesh. And we are to follow into this perfect state and become like him for in each of us is the Christ, the only begotten Son. We can, through Jesus Christ, our Redeemer and Example, bring forth the Christ within us, the true self of all men, and be made perfect even as our Father in heaven is perfect, as Jesus Christ commanded his followers to be."⁷

The Bible declares that the Eternal Word of God (John 1:1) became Man in Jesus of Nazareth (John 1:14) and further that He never ceased to be the Deity, that He was and ever shall be (Phil. 2:8; Col. 2:9; John 8:58; Rev. 1:7, 18, etc.). Jesus Christ was not Jesus *and* Christ, as the Gnostics and Unity cultists would have us believe; rather, He was the God-Man, two natures in one Being, immutable forever.

The interested reader should know the following quoted examples of repeated term-switching, all applying to man, but originally applied only to Jesus Christ. These are good examples of Unity's blatant chicanery: "I am the Son of God" (Matt. 27:43; John 10:36), "the only begotten Son dwelling in the bosom of the Father" (John 1:18), "I am the Christ of God" (Matt. 16:16), "I am the beloved Son in whom the Father is well pleased" (Matt. 3:17; 17:5), "Of

⁷ *Ibid.*, Vol. 57, No. 5, p. 464, and Vol. 72, No. 2, p. 8.

a truth I am the Son of God" (Matt. 27:54), "All that the Father has is mine" (John 16:15), "He who has seen me has seen the Father" (John 14:9), "I and my Father are one" (John 10:30).⁸

The interested reader will also observe that Unity reduces the Lord Jesus Christ to the level of a mere man who had within him "the perfect Christ idea," and even further that "that same Christ idea is in every man." Thus it is taught by Unity that all men are miniature Christs, sharing in His nature and power. Should any doubt this assertion, we quote further Unity's own literature to substantiate our contention: "Jesus was able to say 'All authority has been given to me in heaven and on earth'—we, too, can say truthfully that this authority has been given to us."⁹

Unity cannot deny that these are its teachings and that the Word of God in its entirety stands arrayed against such outright perversions of the true Gospel.

UNITY VERSUS THE ATONEMENT AND RESURRECTION OF CHRIST

As Unity perverts numerous other Biblical doctrines, so does it attack the great and true teachings of the sacrifice of Jesus Christ. In the tradition of Mary Baker Eddy's Christian Science, Unity first of all denies the very obvious reason for Christ's atonement in the first place by maintaining that sin is merely "discordant belief" or "mortal mind," not rebellion against the laws of a holy God. To quote the Unity literature once again, which makes its stand very clear: "There is no sin, sickness, or death."¹⁰

Opposed to this unheard-of denial of sin's existence, we

⁸ Charles Fillmore, *Christian Healing*, p. 26.

⁹ *Good Business*, July, 1949.

¹⁰ *Unity*, Vol. 47, No. 5, p. 403.

find the plain declarations of Scripture: "All have sinned, and come short of the glory of God" (Rom. 3:23); "All unrighteousness is sin" (I John 5:17); "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). How futile it is for Unity or any other cult to attempt to escape from the paralyzing reality that "sin is the transgression of the law," and "the wages of sin is death" (I John 3:4; Rom. 6:23). The Bible clearly teaches that the atonement of Christ was the fulfillment of the Old Testament sacrifice of a lamb for the sins of the people (Ex. 12:5-14), and further that Christ as the "Lamb of God" (John 1:29) made full and complete payment for all sin, forever, upon the cross of Calvary, "once," and then seated Himself at the "right hand of the Majesty on high" (Heb. 1:3). Through His holy and precious blood, therefore, we have peace with God (Col. 1:20), "and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

In sharp contrast to this Scriptural picture of the atonement, the Unity view projects itself in unmistakable language: "The atonement is the union of man with God the Father, in Christ. Stating it in terms of mind, we should say that the atonement is the at-one-ment or agreement or reconciliation of man's mind with Divine Mind through the super-consciousness of Christ mind."¹¹

The original Hebrew and Greek language of the Bible leave no room for the chopping apart of syllables, such as Unity practices on the English translations; therefore, linguistically speaking, the entire view they promulgate, based on a purely arbitrary dissection of the term atonement, is a monstrous farce hardly worthy of refutation.

Respecting the doctrine of the resurrection of our Lord,

¹¹ *What Practical Christianity Stands For*, p. 5.

and of all men for that matter, it should be noted in passing that Unity believes in and boldly teaches reincarnation in place of resurrection, as this quotation from their statement of faith amply demonstrates: "We believe that the dissolution of spirit, soul and body, caused by death, is annulled by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father to the end that all may have opportunity to attain immortality through regeneration, as did Jesus. 'This corruptible must put on incorruption.'"¹²

One may see in this thoroughly pagan view that Unity, Theosophy, Hinduism, Buddhism, and countless other oriental philosophies go hand in hand down the primrose path of reincarnation, which the Scriptures flatly contradict by declaring for the Christian: "To be absent from the body, [is] to be present with the Lord" (II Cor. 5:8); and for the non-Christian: "he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Innumerable passages of Scripture, too numerous to quote here, belie the concept of reincarnation which brands Unity irrevocably as a dangerous non-Christian cult.

THE CHRISTIAN APPROACH

Many persons ask, "Conceding that the facts as you present them are true and that Unity is a threat to the Gospel of our Lord, how can we best meet Unity's challenge to our faith?"

To this question, I propose the following plan of action to be adopted when one deals with Unity adherents.

(1) Insist whenever Biblical terms are used that you

¹² Unity Statement of Faith, Article 22.

define the words to mutual satisfaction. This is important because followers of this cult repeatedly misuse common Scriptural terms and thus mislead the unwary into believing that they agree with the basic Gospel, which they do not, as their literature clearly shows.

(2) Emphasize from the Scripture the personality of the living God; show how impractical it is to believe in an "It" when the Bible teaches that God is our living, loving Heavenly Father, not just an impersonal Principle. Remember, a Principle cannot hear, think, see, speak, create, or save; but God does all these things and much more because He is a Person (Gen. 1:1; Ex. 3:14; 20:1).

(3) Drive home the inescapable fact of human depravity (Rom. 3:23), universal evil, and personal sin. Appeal to reason to show that God loves sinners but hates sin. "If we say we have no sin we deceive ourselves," says John. Ask the Unity adherent if he or she knows what can remove sin other than the sacrifice on the Cross. Stress the desire of God to receive repentance (Acts 17:30,31) from the sinner, rather than to wreak fiery revenge upon him.

(4) Finally, stress in a spirit of Christian love, tolerance, and patience the need for redemption from sin, the awful penalty for rejection of the Cross, and the certain reward for obedience. Never attempt to win the argument forcefully, do not condemn unless on a Scriptural basis, and, last but not least, stand firm, "reprove, rebuke, exhort, with all long suffering and doctrine," "contend for the faith, and preach the word." Always remember that "this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:3,4).

In these closing days of the age of grace, it is the duty

of the Christian Church to defend, as never before, the Gospel of our Lord and the doctrines of our common salvation. That God, who is rich in mercy, may see fit to raise a powerful standard in this needy field, must be our earnest prayer.

CHAPTER VII

SPIRITUALISM—THE CULT OF THE DEAD

Spiritism or Spiritualism, as it is often erroneously termed, is by far the oldest form of religious cult extant today, and certainly one of the deadliest to the human soul. The history of mankind quite graphically reveals that animism, necromancy, magic, etc., have been an integral part of human development since time immemorial and a part upon which the Scriptures speak most precisely.

Today in the United States there are in excess of 455 "churches" actively associated with the cult of Spiritism, and a membership numbering nearly 200,000 adherents. In South America as of November 1956 there were reputedly over three million practicing Spiritists, holding numerous meetings throughout the continent despite opposition of the "state" religion of Roman Catholicism which controls most South American countries. (However, documentation is at present lacking to substantiate this claim.) Since the First World War the religious horizons of the globe have seen the rapid rise of various forms of Spiritism, a religion unique in that it offers contact *with*, and information *from*, "beings" beyond the grave. The crude seances exposed by Houdini, famous magician and great nemesis of fraudulent mediums; Sir Arthur Conan Doyle (creator of the immortal Sherlock Holmes); William James, noted philosopher, psychologist and psychic research expert; and Sir Oliver Lodge, British spirit-

istic champion, have given way to extrasensory demonstrations that few informed analysts care to challenge.¹ In fact, so acute and complete is the recognition of supernatural sensitivity, communication and spirit manifestations that one of our leading universities has set up a special division for the study of "extra-sensory perception," or ESP as it is commonly referred to in discussion.

However, let us examine briefly the background of this amazing cult, which holds a deadly fascination for the adventurous and uninstructed soul, to see if it merits recognition by Christians, and if so in what light we ought to evaluate this thriving body of zealots.

HISTORY

Of all the religious source books in the world, the Bible unquestionably gives the history of Spiritism in a most concise and dependable form. As far back as the book of Exodus the Scriptures reveal that the ancient Egyptians were practitioners of occultism, magic, sorcery, and necromancy, which they used to duplicate the miracles of Moses when that great servant of the Lord appeared before Pharaoh (Ex. 7:11, 22 and 8:18, etc.).

The attitude of God toward those who practiced such forbidden sins is also clearly outlined in Scripture, where the Lord ordered the death penalty for all sorcerers (Hebrew-Mekashshetah) as recorded in Exodus 22:18 and Leviticus 20:27, to cite two concrete instances. The Old Testament also named among those cursed by Jehovah persons consorting with "familiar spirits" and "wizards" (see Leviticus 19:31 and 20:6); also "necromancers" (Deut. 18:10, 11), etc.

¹ See *Evidences of Immortality* by Alda M. Wade, The Christopher Pub. House, Boston, 1956, pp. 55-79.

In company with these violators of divine command Daniel the prophet speaks often of the "magicians" (Hebrew—Hartummim), "sorcerers," "soothsayers" and "astrologers" (Dan. 1:20; 2:2, 10, 27; 4:4; 5:7; etc.) who specialized along with the Chaldeans in the art of interpreting dreams and visions. The prophet Isaiah (8:19, 19:3) also speaks of such ancient Spiritists as casting "sorceries" upon Israel (47:9) and King Saul before his apostasy drove such practitioners from Israel (I Sam. 28:3, 9), as did the righteous King Josiah after him (II Kings 23:24, 25).

The Scriptures likewise bear record that King Manasseh's downfall came about as a result of his delving into Spiritism (II Kings 21:6; II Chron. 33:6) and his ensuing practice of idolatry in defiance of the command of Jehovah. The Bible then presents a devastating resumé of man's forbidden desire to uncover the hidden spiritual mysteries of the universe, even if "witchcraft" (II Kings 9:22, Mic. 5:12 and Nah. 3:4), "divination" (I Sam. 15:23), or "enchantments" (II Chron. 33:6) must be employed to further his unholy quest. The Egyptians (Ex. 8:18), Bablonians, Chaldeans (Dan. 2:2) and the Canaanites (Lev. 19:31), Scripture tells us, all practiced Spiritism, which practice in one form or another continued through the ages until in 1848 it received its modern rebirth at Hydesville (Wayne County), New York, in the persons of Kate and Margaret Fox—two of the best known of the eighteenth century promulgators of Spiritism.

THE ROCHESTER RAPPINGS

The Rochester Rappings,² as they have been designated historically, resulted in the year 1848 when strange rapping or knocking sounds were heard by two young girls, Kate and

² A phenomenon which began in the Fox home at Hydesville, and continued when they moved to Rochester.

Margaret Fox, respectively; the former six years of age; the latter eight years of age. These unusual sounds emanated from the bedroom of the two children, and as a result of these allegedly supernatural manifestations of spirit influence modern Spiritualism as a functioning cult gradually evolved. In later years the Fox sisters reputedly explained away the rappings as "childish pranks." However, as the evidence clearly reveals today, the damage had already been done, for out of these "manifestations" the Spiritualist Church in America developed; and scores of Spiritualists mediums arose offering contact with departed loved ones as "bait" to attract uninformed souls toward the dark labyrinth of Spiritism. It is interesting to note that Spiritism has made its strongest appeal to those who have suffered great losses, and after each great war Spiritism always appears to be on the upgrade following the death of a beloved husband, brother, son, etc., as a result of national conflict. (See *Christianity Through the Centuries*, p. 460, by Earl E. Cairns, Zondervan Publishing House, 1954.) One of the great early prophets of modern-day Spiritualism was Andrew Jackson Davis, a poorly educated but extremely earnest disciple of "spirit communication." In 1847 Davis published his *Principles of Nature, Her Divine Revelations*, and *The Voice to Mankind*, which is reputed to have gone through over fifty editions in the United States. To this day Davis is revered by modern Spiritualists as one of the great prophets of the movement. In 1852 Spiritualism was introduced into England through one Mrs. Hagen, and in Germany in 1856 there were exhibitions of so-called "spiritistic writings." Other famous "mediums" were Daniel Douglas Holm, William Stainton Moses, and Leonora Keiper. Chiefly through the work of these people, the famous British scientist, Sir William Crooks, accepted Spiritualism as genuine; and later Sir Arthur Conan Doyle, along with numerous other important personages, came to recog-

nize Spiritualism as a genuine indication of the possibility of communication with the spirit world.

When this background is properly understood then, one can appreciate the phenomenal growth and development of Spiritualism both at home and abroad. Today the National Spiritualist Association, with offices in Washington, D.C., sponsors missionaries, maintains a free library, and both organizes and arranges for lectures and camp meetings held throughout the United States and Canada as well as other lands. The Spiritualists also have a school where they train their "ministers," the Morris Pratt Institute in Whitewater, Wisconsin, which offers a two-year course of instruction to those qualified to undertake advanced training in spirit communication, etc. As of 1955 the National Spiritualist Association claimed 22 state associations, 437 active local societies, and 216 other societies meeting on an irregular basis. The Association also boasts in excess of 32 camp meeting associations, and 120 churches and temples, evaluated in excess of \$2,000,000. There are purportedly 370 ordained ministers and 1,500 public mediums active today, claiming a constituency of more than 1,850,000⁸ members (see *The New Schaff-Herzog Religious Encyclopedia*, Vol. II, pp. 51, 52, Baker Book House, Grand Rapids, Michigan, 1953).

The interested observer, therefore, can clearly see that Spiritualism or Spiritism is a definite religious power to be reckoned with along with the many other rapidly growing non-Christian cults; and we would all do well to pay close attention to the challenge it presents to the Gospel of the Lord Jesus Christ.

⁸ A decidedly questionable figure.

THE THEOLOGY OF SPIRITUALISM

As we approach the theology of Spiritualism we are conscious of the fact that we are dealing with a most nebulous subject, seeing that most Spiritualists are essentially at odds with each other on interpretations of theology which makes a concrete analogy of their beliefs difficult to say the least. This problem having been stated, we shall now survey briefly some general beliefs held by Spiritists in common and compare them with the teachings of God's Word.

(1) *The Doctrine of God.* "We believe in infinite intelligence" (*Declaration of Principles, National Spiritualist Association*, p. 20, *Spiritualist Manual*, Revision of 1940). This particular statement by the Spiritualists as to their belief regarding God is characteristic of all pantheistic cults who rob God of His Personality and reduce Him to an impersonal force; a force which is diffused *through* all creation, and in effect makes up all phenomena existing in the universe. One may find ample documentation for this fact by persuing the literature published by the Spiritualists. In fact, the second statement in their Declaration of Principles reads, "We believe that the phenomena of nature, both physical and spiritual, are the expression of infinite intelligence." That such a view is pantheistic, no one acquainted with Spiritualist literature will deny; and Pantheism regardless of how it is stated is a denial of the Personality of God, which the Bible affirms to be the very core of Christian doctrine. In the third chapter of Exodus, when the Lord spoke to Moses, He most distinctly identified Himself as a cognizant ego by stating, "I AM THAT I AM," and He said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (see also Isa. 44:6; 42:8; John 8:58; and Rev. 1:8,9). From these statements it can be clearly seen that God is a reflective

Ego, a personal Being, and the God and Father of the Lord Jesus Christ, the Redeemer and Saviour of all men, but "especially those who believe." Spiritualists therefore categorically deny the doctrine of the Trinity as stated in historic Christianity, and believe instead in an impersonal god—certainly not the God of the Bible!

(2) *The Person, Nature, and Work of Jesus Christ.* In their proper biblical setting these Doctrines are emphatically contradicted by all Spiritualist publications, and no Spiritualist will ever admit that salvation comes alone through the vicarious sacrifice of Christ on Calvary. Further than this, Spiritualism teaches "We are punished by our sins and we will be happy if we obey the laws of life" (*Declaration of Principles, Simplified Form*, p. 21, *Spiritualist Manual*). Relative to the Divine Nature of the Lord Jesus Christ, Spiritualists affirm that He was "a prophet" and "an advanced Medium," but in no sense was He "God, manifest in the flesh" (I Tim. 3:16) for the redemption of man.⁴ Throughout the length and breadth of Spiritualist literature one will search in vain for any statement glorifying the Lord Jesus Christ as Saviour of the world; in fact, they ascribe to Him all things except the one thing that would rightfully entitle Him to all the rest—that He is the Eternal Word of God, (John 1:1) the Saviour of mankind, and Judge of all creation without whom there is no salvation (Acts 4:12). The Bible, in direct contrast to the position of Spiritualism states that Christ was eternal (John 8:58), that He became flesh (John 1:14), and that He died to translate men from the power of the evil one into His eternal Kingdom (Col. 1:13). The Lord Jesus Christ also said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6)—a statement denied most energetically by all

⁴ See *The Two Worlds*, March 10, 1956, p. 8.

Spiritualists of the past and present. The Scriptures warn us that "in the last days perilous times will come . . . men will be lovers of their own selves," that they will "bring in destructive heresies, even denying the Lord that bought them," and we are commanded as faithful witnesses for Christ not only to "preach the Word" with power but to shun their evil doctrines and "contend earnestly for the faith once delivered unto the saints" (Jude 3). Let us never forget that he who denies the Deity, Atonement and Resurrection of Jesus Christ, regardless of the homage he appears to pay the Lord, is, as St. Paul put it, an "enemy of the cross of Christ" (Phil. 3:18), and the wrath of God continues to abide upon him (John 3:36).

(3) *The Doctrine of the Atonement of Christ.* This cardinal doctrine of the Christian faith has been attacked most strenuously by Spiritists, none of whom believe that the Lord Jesus shed His blood for the remission of their sins; in fact, atonement by blood is most abhorrent to them. In Spiritualism one is redeemed from the power of sin by being punished in this life, or by passing through various stages of punishment in progression in the next life, until sins are atoned for. However, for the Christian "the blood of Jesus Christ, God's Son, cleanseth us from all sin" and "without the shedding of blood there is no remission"; or, as the book of Leviticus puts it, "It is the blood that maketh an atonement for the soul (17:11). Spiritualism has been most vehement in its opposition to the historic Christian doctrine of the atonement, but lest we be deceived by their pretended reverence for Christ, we should remember the historic denials rampant in their early literature and easily discernible today in their contemporary publications. When our Lord stood before Pilate, He indicated that He had come into the world to die ("To this end was I born"). Indeed He laid much

stress upon His death and His vicarious sacrifice for sinful men, and there are numerous references to it in His statements and in practically every New Testament book. Spiritualists deny this cardinal doctrine and for that matter every other cardinal doctrine of the Christian faith,⁵ not to mention the authority of the Bible which is considered by them to be just another "holy book." Little more need be said about the issue in question. It is plain for all to see that their beliefs are decidedly unchristian.

(4) *The Physical Resurrection of Jesus Christ.* Of all the doctrines Spiritualists deny, this is the one which seems to cause them the most difficulty and at times downright consternation. The biblical position on the resurrection of Christ is quite clear. Paul states, "But now is Christ risen from the dead . . ." (I Cor. 15:20), and Luke 24:39 proves conclusively that Christ was not raised a spirit, and did not have a spiritual resurrection; for our risen Lord said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Directly contradicting this statement Spiritualism holds that Christ was raised from the grave in a spirit form, or to quote them, "a spirit resurrection" (see, *The National Spiritualist*, April, 1956, p. 4); and further, that now He is an advanced medium giving regular messages from the other world. The idea of a physical resurrection is repudiated by all Spiritualists, therefore we must answer as did Paul, ". . . if Christ be not raised, your faith is vain; ye are yet in your sins"—and so they are!

We could spend a great deal more time discussing the divergent views of Spiritism, especially their view of reincarnation which teaches that spirits who have passed on have become reincarnated in other bodies, a view which is also

⁵ *Op. cit.*, p. 8.

espoused by the cults of Theosophy and Unity, but time will not allow. We may conclude this theological survey of Spiritualism then by drawing attention to the fact that as far as Spiritualism is concerned, the Gospel of the Lord Jesus Christ in its historic context has been totally rejected. The only thing Spiritualists have retained is a semblance of Christian terminology to which they have carefully assigned different meanings, a fact amply demonstrated by the Spiritualist Hymnal which takes the classic gospel hymn "Just As I Am" and renders it this way (ibid. p. 43):

Just as I am, thou wilt receive
Though dogmas I may ne'er believe
Nor heights or holiness achieve
O God of Love, I come, I come.

Just as I am nor poor, nor blind
Nor bound by chains in soul or mind
For all of thee within I find
O God of Love, I come, I come.

They repeat this procedure with many other gospel hymns, especially those dealing with the Trinity, such as "Holy, Holy, Holy," where the Triune name is completely omitted (ibid. p. 49). Such action should serve to warn all who may be tempted to dabble in Spiritualism to beware, as it is directly opposed to the Gospel of Jesus Christ and should be shunned as a deadly poison to the soul.

Probably the best resumé of what Spiritualism really stands for is given by the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, p. 52, which states, "They reject the doctrine of the Trinity and of the deity of Christ, and also that of the supreme authority of the Scriptures. They hold to the existence of an infinite intelligence expressed by the physical and spiritual phenomena of nature, a correct understanding of which and a following of which in life constitutes the

true religion. The continued conscious existence of the spirit after death is a postulate, and with this goes belief in progress or the unusual law of nature."

A careful perusal of contemporary Spiritualist literature will confirm the truth of this condensed but succinctly stated resumé.

THE CHRISTIAN ATTITUDE

This is the attitude which the Bible as a whole takes toward the practice of establishing "contact" with the spirit world.

Today throughout the world, even as it was in the days of ancient occultism men still dabble in a sphere so dangerous to the soul that God commanded death under Mosaic law for spiritistic mediums convicted of necromancy (Lev. 20:27). We see then that man's ancient and unholy desire to explore the realms of God's domain is very much alive, and today zealous Spiritualists are actively proselyting converts among any and all who will listen.

The true Christian attitude toward Spiritism therefore must be one of hostility, theologically speaking, tempered of course with the desire to win the Cultist to a saving faith in the Lord Jesus Christ. The Bible irrevocably warns against tampering with the realms of existence beyond human comprehension, and as in the case of Saul and Samuel's spirit (I Sam. 28:14) the results usually evoke divine judgment of a severe nature. Therefore, let us beware of such forbidden dangers.

Another common danger which Spiritism introduces is that of demon possession, since the Scriptures quite definitely reveal that demon power and influence is present in most genuine manifestations of spiritistic phenomena. No Christian should therefore ever allow himself to be exposed to

demon influence if it can possibly be avoided, for their presence is direct testimony to Satan's part in the unholy seance and no intelligent Christian should be found in attendance in such forbidden Satanic rites. However, the Scriptures also teach that no believer can be indwelt by demons or possessed by demons, since we are the "temple of God," and "God's Spirit dwells in us" (I Cor. 3:16). But danger is still involved in such a contact, and it should be shunned at all costs.

Finally, it is imperative that Christians understand Spiritism and its contemporary resurgence in the light of Biblical prophecy. Prophecy teaches us that "the doctrines of demons" will multiply in "the last times," and that this is sound evidence indeed that the coming of our Lord draws nigh. Let those who truly "love His appearing" then be prepared for the rise of false cults and doctrines, that we may warn the "other sheep" and the Lord's flock of those "Having a form of godliness but denying the power thereof . . ." (II Tim. 3:5).

May the Lord, who is ever ready to forgive and save, richly bless this phase of the ministry of His Church, that through the unmasking of error the glorious light of the Gospel may shine into the hearts of those whose eyes have been blinded by the power of "the god of this world" (II Cor. 4:4). When this occurs the great gloom of demonic spiritistic cultism will be dispelled and spiritists will learn that "there is one God the Father and one Lord Jesus Christ," "who . . . ever lives to make intercession for us according to the will of God" (Heb. 7:25)—and this will be the day of their deliverance from Spiritism—the cult of the dead.

CHAPTER VIII

THE CULT OF BAHAI'ISM

Unlike the other cults discussed in previous chapters of this book, the Baha'i Cult is of foreign origin and can be traced through the country of Persia where in May of 1844, a twenty-five-year-old Persian merchant, Mirza Ali Muhammad, assumed the title of "Bab" (Gate) or a type of manifestation of some great divine personage outside the realm of time.¹

The Bab derived much of his early support from the Shaykahi sect in Persia and for six years taught his teachings among many of the local populace. As is often the case, violence usually follows in the wake of "new" revelation, and in the case of the Bab the pattern held true. For in 1850 he was murdered by irate Mohammedans. He was but 31 years of age, and just beginning to ascend the scale of religious prominence in Persia.

According to the teachings which the Bab promulgated, he believed himself to be one of the great religious leaders of the world, and did not hesitate to compare himself with Moses, Zoroaster and Mohammed, a fact, as we have seen in the case of the Mohammedans, which cost the newly announced Messiah his life!

Modern Baha'ism, however, still considers the Bab a great religious leader, but he has definitely been supplanted in their

¹ J. E. Esslemont, *Baha'Ullah and the New Era*, Bahai Publishing Committee, Wilmette, Illinois, 1951.

affections by one Mirza Husayn Ali, better known to the initiated as Baha'u'llah ("the glory of God") who succeeded to the Messianic throne of Baha'ism upon the death of his unfortunate predecessor, the "Bab."

In the year 1863 this same Baha'u'llah declared himself the one prophesied by the Bab some thirteen years previous, the one who was "chosen of God" and "promised one of all the prophets" (see J. E. Esslemont, p. 38), a fact which failed to overly impress his own brother, Mirza Yahya, who denounced Baha'u'llah and allied himself with the enemies of the new found religion, the Ski-ihs.

This nefarious plot, however, miserably failed and the Baha'i movement gradually evolved into what is today known as the Baha'i faith, a worldwide religious organization which continues to teach in the tradition of Baha'u'llah, who despite his claims to immortality, was rather unceremoniously deprived of his earthly existence by the angel of death who overtook him in 1892 at Bahji in Palestine. He was 75.

Today the Baha'i faith is active in over fifty countries and claims a membership of over one million followers, although Frank Mead's *Handbook of the Denominations* lists only 5,232 Baha'is, and 134 "centers" in the United States.

Upon the death of Baha'u'llah there were estimated to be over half a million to a million members of the Baha'i faith in the world (J. E. Esslemont, chapter 1), but since no statistics have been released by the Baha'i religion in the United States in recent years it is most difficult to ascertain the true figure of their membership.

Summing up the history of Baha'ism to date, Baha'u'llah was succeeded by his eldest son, Abdul Baha ("servant of Baha'i"), a most able apologist for the cult who added thousands of converts to the Baha'i faith and was its first really effective missionary to the United States.

Abdul Baha died at the age of 77 in 1921, and was succeeded by Shoghi Effendi ("guardian of the faith") who was assisted by a dozen and a half other leading Baha'i figures in governing the activities of the cult in America.

It was Tertullian, the great early church father, who stated, "The blood of the martyrs is the seed of the church." And this has been proven true in the case of Baha'ism, for where it has been most severely persecuted, there it has met with greatest success. This one fact alone should serve as a warning to all misguided zealots who persecuted others because of beliefs which are not in harmony with their own. There is no excuse for violence, and as in the case of Baha'ism such action resulted in the rapid multiplication of a dangerous non-Christian cult, the Baha'i faith.

A GLIMPSE OF BAHÁ'Í THEOLOGY

As has already been observed Baha'ism has great affection for the religions of the east (Buddhism, Confucianism, Zoroastrianism, Hinduism, Mohammedanism) and therefore since it claims to be the unifier of all religions one might expect that it would be strictly antagonistic to historic Christianity, which it most certainly is!

To make this point very clear one need only visit the Baha'i temple, a great nine-sided structure, located in Wilmette, Illinois near Chicago, where the Baha'is have enshrined the nine great religious leaders of the world (in their opinion), or more pointedly the nine great revelations of deity. These personages include Moses, Christ, Buddha, Zoroaster, Confucius, Mohammed and of course Baha'u'llah whom they consider to be *the* supreme revelation of God for all time.

According to the teachings of Baha'ism, then, "Christ was the prophet of the Christians, Moses of the Jews—why

should not the followers of each prophet recognize and honor the other prophets?" (*The Wisdom of Abdul Baha*, p. 43). This type of thinking of course must lead to the only conclusion which is at all logical in keeping with their system of thinking and that is: "The revelation of Jesus was for his own dispensation—that of the Son—now it is no longer the point of guidance to the world. Baha'is must be severed from all and everything that is past—things both good and bad—everything . . . now all is changed, all the teachings of the past are past Abdul Baha is now supplying all the world" (*Star of the West*, Dec. 31st, 1913).

The observant reader can note from this example of Baha'i teaching that the Lord Jesus Christ is relegated to the position of just another teacher in the sacred collection of "nine" and His great authority "is no longer the point of guidance to the world" according to Baha'ism.

In direct contradiction to this testimony the Scriptures conclude: "For in him dwells all the fullness of the Godhead bodily" (Col. 2:9), and as Jesus Himself stated, "I am the Way, the Truth and the Life, no one comes to the Father but by me" (John 14:6). The message of Christianity is an exclusive message and cannot be lumped together with the other religions of the world for the simple reason that the claim of Christ was that of absolute obedience on the part of man to absolute authority on his part, i.e. He was "God manifest in the flesh" (I Tim. 3:16) and He allowed for recognition of none other but Himself.

It is to be noted that the Lord Jesus Christ did not say, "I am one of the ways, I am an aspect of the truth, I am part of the life." His was an exclusive claim: "I am *the* way, *the* truth, *the* life," and the whole New Testament is nothing more than an amplification of this gigantic claim, "Before Abraham was I AM" (John 8:58). We ought never to forget in studying the New Testament Scriptures that the

Lord Jesus Christ was most emphatic in asserting His authority as the God-man for He repeatedly stated His relationship to man, "If ye believe not that I AM you shall die in your sins" (John 8:24), and "I am the door, if any man enter in he shall be saved" (John 10:7,9). These are the statements of the most dogmatic man who ever lived and the greatest fraud who ever lived, *unless* the claims He made for Himself were true. In that case, obedience to Him becomes *the* primary concern of mankind for time and eternity. For as Peter so aptly put it, "Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved" (Acts 4:12).

Baha'ism is content to embrace all the religions of the world in an attempt to amalgamate their moral and ethical teachings, while at the same time recognizing the credentials of their prophets. But this is not an acceptable condition for Christianity—for either Christ is Lord of all, or He is not Lord *at* all, and the Christian can never accept any religious leader's equality with Jesus Christ who is *alone* and uniquely the Saviour of the world, "God only begotten" (John 1:18), the eternal Word (John 1:14) made flesh for the salvation of all mankind "the true God and eternal life" (I John 5:20f).

Reflecting upon the previously stated premise of Baha'ism, i.e., the unity of all religions, it becomes evident at once that Baha'ism must conflict violently with the basic fundamentals of the historic Christian faith.

For the average Baha'i God is an impersonal force, a being devoid of personality, who is nonetheless the sum total of all goodness, and whose existence predicates almost immediately the non-existence or ineffectiveness of evil.

The Christian doctrine of sin is also categorically denied by the Baha'i faith or to quote Abdul Baha, "The only difference between members of the human family is that of

degree . . . some are like the sick and must be treated with tenderness and care. None are bad or evil" (*The Wisdom of Abdul Baha*, p. 128). Since the Baha'i faith fails to recognize the essential spiritual condition of the human soul (Rom. 3:23, compare Jeremiah 17:9) it follows that they offer no remedy for the cause of sin except education (op. cit. p. 128) and gradual spiritual progression into different planes of purification after death until at length the soul is lost in the identity of "God" i.e. the extinction of individual personality.

It is apparent then, that the doctrine of the "fall" of man (Rom. 5:15-19) which necessitated the vicarious atoning death of the Lord Jesus Christ, the second Adam (I Cor. 15:45), is superfluous if not totally unnecessary in the thinking of Baha'is, who admit no transgression sufficient to condemn the soul and no supernatural saviour who is able to deliver from the curse of sin and lead the repentant sinner to eternal life.

The cardinal doctrines of the Christian faith (1) the absolute authority of the Bible, (2) the doctrine of the Trinity, (3) the Deity of Jesus Christ, (4) the virgin birth, (5) the vicarious atoning death of our Lord, (6) the physical resurrection of Christ, (7) His visible second coming to judge the world etc. etc., are all categorically rejected by Baha'ism. (See J. K. Van Baalen, *The Chaos of Cults*, Revised Edition, Eerdmans 1956, chap. on Baha'ism). So there is very little indeed that a true Christian can have in common with the faith of Baha'i—there simply is no common ground upon which to meet!

A few years ago the writer had occasion to attend a typical Baha'i meeting held in Greenwich Village, New York City, during which a lecture was given and a question and answer period allowed at its conclusion. During this question and answer period I addressed seven pointed questions to the

lecturer (a woman 50 years in the movement,) requesting that she explain the relationship of Baha'ism to the cardinal doctrines of the Christian faith, previously enumerated. Her explanation of the position of Baha'ism on these doctrines was one of total negation, but she hastened to add that Christians were welcome to believe these things and still be counted loyal Baha'is, if they recognized the ascendancy of Baha'u'llah as the Divine manifestation for our age as Jesus was the "Divine manifestation for His."

Quite naturally none of the Christians present were willing to accede to this proposition, and the discussions continued on until the late hours of the evening, during which time we had the opportunity to present a positive witness for the truth of the Gospel of Christ and found it opposed steadfastly by those Baha'is then present who became adamant in their rejection of the claims of historic Christianity, and again and again affirmed the conviction that Baha'u'llah was their god.

We drew from this group of Baha'is, however, the admission that Baha'ism had few of the credentials necessary to authenticate its claim to religious supremacy and they freely admitted that in not a few respects their system was patterned after many of the ceremonies of Christianity.

As we departed from the lecture, toward midnight, all in our group were convinced that in dealing with Baha'ism a thorough knowledge of the Scriptures was necessary due to the fact that they quite frequently referred to the Old and New Testaments in "support" of any of their statements concerning the Baha'i faith and unless one was familiar with the contexts from which they drew their apparent support they did succeed in making out a rather good case for their false messiah and his teachings.

RESUME

Looking back over our survey of Baha'ism we can learn many things about this strange cult of people. First we can discern that though it is oriental in its origin, Baha'ism has carefully cloaked itself with western terminology and imitated Christianity in forms and ceremonies wherever possible in order to become appealing to the western mind. Secondly, Baha'ism is eager *not* to come in conflict with the basic principles of the Gospel, and so Baha'is are perfectly willing that Christians should maintain their faith in a normal sense just so long as they acknowledge Baha'u'llah and the general principles of the Baha'i faith. Thirdly, Baha'ism deliberately undercuts the foundational doctrines of the Christian faith by either denying them outright or by carefully manipulating terminology, so as to "tone down" the doctrinal dogmatism which characterizes orthodox Christianity.

We cannot of course in a chapter of this length cover as thoroughly as we would want to the many deviations from Christianity so apparent in the Baha'i faith and for those interested in a further study of this subject a review of J. E. Esslemont's *Baha'u'llah and the New Era*, gives a good introductory presentation from the standpoint of the Baha'is.

As is always the case, the refutation of Baha'ism must come from a sound knowledge of doctrinal theology, as it appears in the New Testament, for no Christian can refute the perversions of the Baha'i faith unless he is first aware of their existence and of their conflict with the doctrines of Scripture. We must therefore be prepared to understand the scope of the teachings of the Baha'i faith, their basic conflict with the Gospel, and the means by which we may refute them as we witness faithfully for Christ.

The United States has become a great battleground

where the cults are concerned and more and more new varieties are springing up each year, many of them drawing heavily upon oriental sources to entrap the naive and uninformed soul. It is the duty of every true Christian, therefore, to become familiar with these spreading delusions, one of which is the Cult of Baha'ism, and through this familiarity with false teachings bear a clear and powerful testimony for the truth of the Gospel of Jesus Christ, in whom alone is eternal life, and without whom there is no life or peace.

Baha'ism is a Persian import, a mixture of Mohammedanism, Hinduism, Buddhism, Zoroastrianism and Islam, which repudiates the absolute authority of Jesus Christ and teaches, instead, an autosoteric system of religion wherein man literally lifts himself by his own bootstraps onto the right path in life. In this connection we close our survey of Baha'ism by stating the immortal words of warning from the pen of the wisest man who ever lived outside of incarnate deity, King Solomon, who wrote: "There is a way that seems right unto a man, but the ends thereof are the ways of death" (Prov. 14:16; 16:25).

CHAPTER IX

THE SLEEPING GIANT OF ORTHODOXY

The universal cry in our era, which appears to be stirring the sleeping giant of Orthodoxy, is: "Where did the cults come from?" and "What can be done to combat them effectively?"

As has been amply shown, the major cults out-propagandize and out-"give" evangelical Christianity in the support of their beliefs, and they threaten in no small way to endanger every mission field on the globe which until recently was largely free from concentrated cult activities. Unfortunately, some Christians take the attitude of a gentleman I spoke with five years ago, who has still not changed his views, to my knowledge, and who enjoys the distinction of being one of the leading publishers of Christian books on the Eastern Seaboard.

I approached this distinguished gentleman at the time, hoping he would accept and publish a manuscript I had written which was an exposé of Jehovah's Witnesses, or the Watch Tower Bible and Tract Society of Brooklyn, New York. The co-author and I offered the manuscript for publication at no profit to ourselves, and we even offered to let him remove our names from it, as we were then unknown in the writing field.

Mr. X, as we shall call him, thoroughly read the man-

uscript, which we left with him. When we returned on the morrow, he had nothing but good things to say for it.

"The Christian public needs books like this," he said emphatically. "I have never seen a more thorough job of documentation than you have done on this subject - it should be a best seller in its field. I personally wish every Christian who meets a Jehovah's Witness could have a copy of this," he continued. "I think you have done a fine job and I wish you success."

Upon hearing such lavish praise as this we fully expected to see the book printed in a very short time, but we were doomed to quick disappointment, for we did not then know that a glib tongue often camouflages a quaking heart.

Feeling that at last we could speak of publication, we pressed Mr. X for details and received the following comment. "Please do not misunderstand me, gentlemen. Though I like the book I cannot publish it. You see I believe that we ought to let the Lord rebuke the devil, and these cults are devilish, so I take the position of the Archangel Michael when he contended with the devil (Jude 9) and I just say, 'The Lord rebuke thee,' for I have no desire to be involved with Jehovah's Witnesses."

We explained to Mr. X that there was no legal risk in printing the book as three lawyers had already passed favorably on its contents, and that he would make a reasonable profit on it because it was the only book ever written on the subject and hence a primary source for pastors and interested laymen.¹ However, all our protestations were to no avail. Mr. X continued in his "let alone" theory despite Jude 3 and our

¹ Since published by Van Kampen Press as *Jehovah of The Watchtower*, 1953. Second edition, revised and enlarged, published by Zondervan Publishing House, Grand Rapids, Michigan, 1955. Third edition, enlarged 1957.

pointing out to him that his use of Jude 9 was completely at variance with the contextual meaning.

Finally, in desperation, we attempted to find out if what we had suspected all along was true, and we pointedly asked Mr. X the following question:

“Are you afraid to print this book because you fear the reprisals of the Watch Tower?”

Mr. X colored noticeably, and raising his voice stammered: “I— I do not wish to become involved in litigation with any organization as big as the Watch Tower, so I say again regarding the cults: ‘The Lord rebuke thee,’ and that is my decision.”

We left the presence of Mr. X with heaviness in our hearts, but as we passed out of his office we saw a sign over the door which added that touch of humor so often needed in dark situations. The sign read in large bold type: “If God is your partner make your plans big.”

Here was a man who ignored the commands of Scripture without blinking, and yet expressed as his motto complete trust in the promises of God. This was indeed both humorous and paradoxical, but it gave us an unforgettable glimpse of a type of thinking all too prevalent in our day. Pious temerity, we believe, has no place on the battlefield of the heavenlies (Eph. 6:12).

In regard to an answer to the foregoing questions, then, we feel there is a definite solution to the problem of cults, and we also believe that it can be aided by any and all Christians willing to cooperate. Here, then, are the facts, understanding of which can greatly facilitate grasping the significance of cult problems:

1. The cults came from dissatisfied souls who, because they could not understand Biblical Christianity, or having

understood it, rejected it, preferred instead the religious opinions of kindred souls.

2. They grew to their present proportions because persons of similar persuasions sided with the "underdog," and the Christian Church as a whole failed to meet the challenge in a positive and unified way.

3. The challenge of cultism can be met only with a systematic program dedicated to a thorough education of all Christians, clergy and laity, in the basic tenets, approaches and propaganda activities of the major non-Christian cults.

Clarifying this third step, we should like to outline a concrete solution to this growing problem, a problem long ignored, half-heartedly considered, and thus today potentially the greatest threat to evangelical missionary efforts known.

We have proposed, therefore, that an inter-denominational Bureau of Information be formed, supported by all the major *evangelical* denominations and groups, or as many as agree upon its usefulness, with the purpose of supplying primary data on all cults and non-Christian missionary activities, both at home and on the mission fields. It will be the duty of this Bureau to index the major cults, supply resumés of their origin, history and doctrines with bibliographical material aimed at specifically refuting their respective teachings.

To Christian colleges and seminaries this Bureau will prove most valuable and also fill a great need. Strong cult curricula are offered in some colleges and seminaries, but not nearly enough proportionately, since confusion on what cultists believe, and a general inability to cope with them effectively in the pastorate, is unfortunately much in evidence. To refute cultism, the Christian public *must* know *what* cultists believe, and *why* they believe it. But more important, Christians must know *why they* believe in orthodox theology,

since it is mainly through the contrast of sound doctrine with heresy that error is exposed and refuted.

The Christian Church today must face up to the fact that unless unified action is taken against the tremendous upsurge of cultism in both the United States and numerous foreign mission fields, the Church shall, in the next decade, be fighting for its apologetic life against an enemy whose growth is directly proportional to the Church's failure to educate its members to the insidious doctrines of the cults. God grant that many will see this grave danger and rise up to the defense of the Eternal Word.

CONCLUSION

In the fourth and fifth chapters of the Book of Judges, a most interesting and oftentimes amazing narrative is given of the children of Israel's trials and tribulations under the iron heel of *Jabin, King of Canaan*, and his merciless Captain *Sisera*.

At the very ebb of Israel's fortunes, God raised up *Deborah* and *Barak*, two faithful judges whose task it was to free the Jews from their terrible bondage. In the course of their campaign to raise an army from amongst Israel and her friends with which to oppose the common enemy, many obstacles were encountered by *Deborah* and *Barak* which ought to bear close scrutiny by Christians today, who face an even greater enemy in the non-Christian cults and their followers.

From among the Jewish tribes, *Ephraim* and *Benjamin* eagerly sought to lift the sword for their brethren in response to the command of *Jehovah*. They were followed in rapid succession by *Machir* (the half tribe of *Manasseh* beyond *Jordan*), *Zebulun*, *Naphtali* and *Issachar*, mighty men of valor who loved the Law of the Lord and went up to do battle for Him. The Scriptures further tell us that even the river *Kishon* (5:21) aided the cause of these valiant men by sweeping those of *Jabin's* troops who fell into it to a watery grave. The outcome of the mighty battle that followed, all who read the Scriptures know, for *Deborah* and *Barak*

emerged triumphant over the hosts of Jabin, while *Sisera the ruthless was destroyed by Jael, who drove a sharp nail through his temple as he lay sleeping in a tent*. Israel was thereby freed from the bondage and tyranny of Canaan, as God once more delivered them from the hands of their enemies.

We might well close this scene here and be content with the knowledge that God wrought all things together for the good of His people, but unfortunately the victory song of Deborah and Barak, while it abounds in shouts of joy and elation, also carries with it a lesson and a warning concerning those who betrayed their brethren by *not* obeying God's command, and by not going up to do battle for Him. Let us look briefly at some of these traitors and the reasons they employed for not obeying God's command.

REUBEN

The tribe of Reuben declined to do battle for the Lord because it was *a divided people whose leaders fought among themselves for the prestige of serving the Lord in battle, but who secretly wanted, each one of them, the post of honor in leadership and, at once, the prerogative of shunning danger*. Reuben's tribe, therefore, was ineffective and divided, a group who looked upon their brethren with coolness and allowed the carnality of their earthly natures to overrule in their souls the import of God's command. *Reuben's tribe also offered the lame excuse that they could not leave their flocks to battle for God, but they forgot the very words of their own law, as it is written: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord"* (Deut. 8:3). Thus it was that Reuben "sat still" and went not up to the help of the Lord.

DAN

The tribe of Dan pleaded inability to serve God on the land since they were a seafaring people and had only ships, not armies. However, this also was a poor excuse, for Zebulun, too, was inclined toward the sea, yet they waxed valiant in battle on the land and helped overthrow Jabin, the Canaanite tyrant. Despite the pleas of Deborah and Barak, Dan also did not go up to the help of the Lord.

ASHER

In full sympathy with Dan, the tribe of Asher also "prayed to be excused," saying they must stay at home and repair the inroads which the sea had in some localities made upon their land. A very small excuse will serve a coward who would rather observe a battle than participate in it no matter how just the cause might be. The tribe of Asher elected to play that coward, and in the company of its fellow conspirators did not go up to battle for the Lord.

MEROZ

Finally, the Scriptures arrive at the city of Meroz, located very near to the site of the great conflict, a city where there was much sympathy for Israel and no doubt many Jews who could have obeyed God's command to help Him, but who saw fit not to.

Those who dwelt in Meroz were no doubt prosperous, and could have aided the cause of the Lord, but they in turn followed Reuben, Dan and Asher in refusing to listen to Deborah and Barak, and so by reason of their fear of Jabin's iron chariots they, too, turned a deaf ear to the divine command and slept peacefully throughout the din of battle.

Now to apply this Old Testament account to the modern-day attitudes of many Christians toward the mounting battle

against false cults, is one of the simplest of tasks, for it is perfectly analogous to the present situation many apologists are confronted with in cult warfare.

The orthodox Christian Church today has its share of *Reubens* who vie with one another for the privilege of resisting error, but who seemingly never get around to giving any systematic help of either vocal or monetary import because they are too concerned with position and not concerned enough with the dangers threatening from the cultist wolf. These well-meaning people think in effect that cults are just another "bogey man" erected by over-zealous Christians to tap their already pinched pocketbooks; hence the loud noises about support, but the conspicuous absence of it to all practical intents and purposes.

The *Reubens* of today concern themselves with what Council they belong to, or which Bible teacher they follow, but they seem totally unaware of the fact that in their zeal to guard the sheep they have overlooked the variety of wolves that exist, and cultism is indeed a thriving specie.

The Dans and Ashers of today also fit perfectly the mold of their predecessors and would rather engage Satan on their own terms than invade his domain as God commanded and meet him on God's terms. The modern *Dans* will not fight on "land" because they are seafaring, that is, they will not endanger themselves to fight in a medium of which they are unsure. The *Danites* of today are not prepared "to give to every man that asks of you, a reason for the hope that is in us." They halt after preaching the Word; they are almost totally incapable of "contending for the faith." To such depths has the once proud science of personal apologetics descended, where now both layman and pastor find themselves hard put to refute the ever-swelling billows of insidious cultism.

In company with the Reubens, Dans and Ashers, we come to the most inexcusable of all varieties of subversives, which is grouped under the title of the ancient Meroz (Judg. 5:23).

It should be remembered that of the four groups mentioned in the fifth chapter of Judges, the inhabitants of Meroz alone were placed under a curse as it is recorded:

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The reason for this damning thunderbolt of divine judgment is a shameful one indeed, for of all those who could have helped the cause of the Jews, Meroz was the closest to the battle and probably the most singularly powerful, yet it did nothing "to help the Lord." There is a conceivable excuse, though weak at best, for the Reubens, Ashers and Dans of the ancient type, for they could plead ignorance of the menace that threatened and the obviously existing distances which separated them from the camp of Israel; but for Meroz, which was close at hand and knew the danger, yet slumbered, God speaks only one verdict: a curse! There is nothing more terrible than the judgments of the Lord, and "it is a fearful thing to fall into the hands of the living God."

As the result of this curse, Meroz, thriving metropolis though it was, shriveled in a short time to a shadow of its former self and at length even the shadow disappeared from the face of the earth. Such was the reward of those who knew the command of God and, though strong and able "to help the Lord," chose instead the ignominious fate of desolation under the righteous judgment of God.

Unfortunately, today there are not a few Christians who court the fate of Meroz, and invite the judgment of God in their own lives because, knowing the commandment of God to "earnestly contend for the faith" (Jude 3) and to "reprove,

rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2) the teachings of demons, they sit by in idleness and thereby *strengthen* the enemies' position. The Lord Jesus Christ once said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30); and it was no less a teacher than the Apostle Paul who also energetically instructed us to "contend for the faith," and to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11).

There are many persons today who feel that "preaching the word" is a "positive" message, and that "contending for the faith" is a "negative" approach, but such is not the teaching of the Scriptures.

The Apostle Paul, who wrote a great part of the New Testament, devoted a vast amount of space to "sound doctrine," always comparing it with the false teachings of others whom he termed "beasts" and against whom he frequently "wrestled." The Pauline epistles abound in attacks upon false philosophies (see Romans vs. Pharisees, Galatians vs. Judaizers, Ephesians vs. General Error, and Philippians and Colossians vs. Gnosticism, etc.).

The Apostle Peter never ceased to warn of those "who privily shall bring in damnable heresies, even denying the Lord that bought them" (II Pet. 2:1), and Jude describes them as "raging waves of the sea, frothing out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13).

Far from being a "negative approach," the task of apologetics is a vitally positive ministry, and one that was actively followed by the prophets, Christ, Paul, Peter, John, Jude and many others. The Christian today who does not recognize this fact, or worse, refuses to engage in apologetics when he realizes its import, is in direct disobedience to the

revealed will of God and cannot forever escape judgment of a severe nature.

To those unfortunate followers of Reuben, Dan and Asher we speak only the command of God, which is "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). We speak to you as in the vision of old, "Come over and help us" (Acts 16:9); for all Christians are brothers in the great struggle against the erroneous doctrines of the major cults. There can be no wavering because one is unsure of the ground, and there can be no excuse that God will accept; for the command is plain: God wants courageous men to stand in the gap. "He that has ears to hear, let him hear" (Matt. 11:15).

Let us therefore cease the petty squabbles that split the camp of true Israel today; rather let us join our forces to resist the onslaught of corrupt doctrines so evident in cultism. And as we lift our hearts in faith, and our lives by obedience to the divine command, we shall become aware that the "sleeping giant" no longer slumbers, but that he has at last grasped "the sword of the Spirit" and is even now coming "to the help of the Lord against the mighty" (Judg. 5:23).

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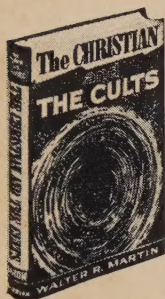
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