

### 3.7.2 Nineteenth Century – Others

According to Ruth A. Tucker and speaking of nineteenth century America:

Many of the movements in England and on the Continent regarded as heretical . . . looked to America in the hope of finding religious freedom . . . One of the sectarian movements to emigrate from England . . . was the “United Society of Believers in Christ’s Second Appearing,” more commonly known as the Shakers. . . . were among those . . . movements that flourished in the burned-over district of Western New York state—a region periodically swept over by the flames of revival fires. . . . The Shakers founded and led by Ann Lee, emphasized communal living and celibacy . . . Many of her followers “*came to believe that in her the spirit of God had been incarnated in female form*” . . . The Shakers . . . *viewed on-going revelation from God as the supreme source of authority . . . This paved the way for a liberal theology that paid little heed to traditional orthodoxy* [emphasis added] . . . (Tucker 1989:40-43).

The *Christadelphians* were founded by John Thomas (1805-1871), a medical doctor from England. He immigrated to America in 1832 and became associated with the Disciples of Christ. In 1848, Thomas started his own movement which he believed mirrored primitive Christianity (and which he believed was the only true form of Christianity). In 1861, they officially took on the name Christadelphians (brothers of Christ). *Christadelphians reject the Trinity because they believe that Jesus was the son, whose existence started with his birth and the deity dwelling in him, was the Father* (Doctrines to be Rejected,” Christadelphian website, <http://www.christadelphian.org>; Tennant 1986:75; *The Christadelphian Messenger* 46:3). *They believe that the Holy Spirit is not a person, is not God and is the invisible power of God. They also believe in salvation by works (particularly baptism by immersion) and the mortality of the soul* [emphasis added] (Tucker 1989:47-8; Rhodes 2005:47-50).

According to Tucker, Steven Tsoukalas, Walter Martin, and Ron Rhodes, these short-lived cultic movements of the early nineteenth century gave way to the lasting cultic movements, which ultimately became churches in the mid-to-latter part of the century: Seventh-day Adventism (Tucker 1989); the Church of Jesus Christ of Latter-day Saints (Mormons); Christian

Science; the Watchtower Bible and Tract Society (Jehovah's Witnesses); Baha'i; and Unity (Tucker 1989; Tsoukalas 1999; Martin 2003; Rhodes 2005). Coincidentally, the first two of these religious cults were birthed from the "burned over" district in upstate New York and two of them were founded based on perverted eschatological beliefs. Next, each of these cults will be examined in a little more detail and compared to the central core beliefs of Christian orthodoxy.

Mormonism (officially known as the Church of Jesus Christ of Latter-day Saints) was founded by Joseph Smith, Jr., in Palmyra, New York, in 1830. Joseph was born to a family in 1805 that was opposed to the organized religious denominations of the day, formed from the many revivals in their area. Instead, they believed in a superstitious, yet supernatural, personalized religion. Joseph's "paternal grandfather, Asael . . . rejected with a passion the institutionalized church and its creeds" (Tucker 1989:50). Joseph's "maternal grandfather, Solomon Mack wrote an autobiographical pamphlet in 1811" (Solomon Mack, "A Narrative of Solomon," Online:<http://olivercowdery.com/texts/1811Mack.htm/>). In this pamphlet, he stated that the only Bible knowledge he had consisted of parts that he memorized in order to use "for the purpose of ridiculing religious institutions and characters." And, according to Michael H. Marquardt and Wesley P. Walters (1998:48), in the winter of 1811, while bedridden from sickness, Mack was contemplating his sinful life one day when he said a light appeared, "bright as fire" and "I thought by this that I had a few moments to live." On two separate occasions, the light returned and "he thought he heard the Lord call him by name" (Morgan 2006:5-6).

According to Donna Hill (1977:44), Joseph Smith Jr.'s parents, Joseph Smith Sr., and Lucy Mack Smith, continued this same superstitious belief of their parents. Lucy testified that her husband had seven visions and that the first of these "confirmed her husband's belief that the preachers of their day knew no more than anyone else about the kingdom of God, thereby

echoing the conviction of his father, Asael” (Tucker 1989:50). And, “by the time Joseph was born his father had rejected all other religious institutions excluding deism and what he believed was an old order established by Jesus and his disciples that had been discontinued and was no longer being practiced . . . One of the professions that both Joseph Sr. and Joseph Jr. shared was that of treasure hunting and money digging by way of divination and other supernatural means . . . ‘During Joseph’s teen years, he began to follow his father into occult practices, taking up the use of the divining rod, then seer stones, as aids in his money-digging projects’” (Anderson 1999:40). This then, was the superstitious, religious culture from which Mormonism was to be born (Morgan 2006:7, 9).

This cult religion was founded based on a vision received by Joseph Smith Jr. in 1820, of a pillar of light bursting through the darkness in a “quiet grove of trees” that contained two personages (one apparently being God the Father and the other being Jesus Christ his Son). In response to Smith’s question regarding which of the Christian sects or denominations was right, and therefore the one that he should join, the personages replied (counseled him), “that he must join none of them, for they were all wrong . . . and . . . that all their creeds were an abomination in his sight . . . that those professors were all corrupt . . . that they draw near to me with their lips, but their hearts are far from me” (Pratt 1949:2:19). In 1823, Joseph Smith, Jr. received four visits from the angel “Moroni,” who instructed him on the location of a book written on “plates of gold that told of an ancient people that once lived in northeastern America” and that “the fullness of the everlasting gospel was contained in it as delivered by the Savior to the ancient inhabitants” (Hinckley 1979:78). Moroni also told “of great judgments which were coming upon the earth, with great desolation by famine, sword and pestilence; and that those grievous judgments would come on the earth in this generation” and that “Satan would try to tempt” him (Smith 1973:46).

These “plates of gold” (apparently written in “Reformed Egyptian,” a language which was never proven, nor confirmed) were then translated by Smith himself into the “Book of Mormon,” with the help of his wife Emma and friend Oliver Cowdery as scribes (Tucker 1989:49, 51-3; Morgan 2006:2-4, 12-15). Smith’s “divine revelations” were collected and published in 1831 as the *Book of Commandments*, which later became known as *Doctrines and Covenants* (Tucker 1989:59-60).

In 1831, Smith moved his entire fledgling church to Kirkland, Ohio, where the first Mormon temple was completed in 1836. They moved to Missouri (the “Land of Zion”) in 1838, and then to Nauvoo, Illinois, shortly thereafter. It was in Nauvoo that Smith “delineated the thirteen articles of faith, which have become the standard creed of the church” (Tucker 1989:59, 61, 64). Smith and his brother Hyrum were killed by an angry mob in the nearby Carthage, Illinois, jail in 1844 because of their publicized position on polygamy. Brigham Young, the president of the governing body “The Quorum of Twelve” assumed the leadership of the Mormons. In 1846, Young then started the “migration of the Mormons” west to Utah. Emma Smith, widow of Joseph Smith, opposed this move and led another group to Independence, Missouri. This group later became known as the Reorganized Church of Jesus Christ of Latter-day Saints (Tucker 1989:68-9).

Mormons also believe the following about the “Word of God”: that *Doctrines and Covenants*, the *Book of Mormon* and the *Pearl of Great Price* are all the “Word of God” and *are on the same level with the Bible; that God “restored” New Testament Christianity in the latter days through the prophet Joseph Smith, and that the canon of Scripture is still open to the interpretation of the “living prophet” of their church* [emphasis added] (Blomberg and Robinson 1997:15-7, 74-6). This conflicts with Christian orthodoxy, in that the Canon of Scripture is

viewed as closed. A brief description of some of the major Mormon doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Plurality of gods (polytheism). The God of this world is Elohim. The greatest of His offspring was Jesus, who was conceived physically through sexual intercourse between Elohim and his wife. God has a physical body . . . “summed up in the Mormon eternal law of progression: ‘As man is, God once was; as God is, man may become’ ” (Tucker 1989:81-2). *This conflicts with the orthodox view of the Trinitarian/Triune God of the Bible and the Deity of Jesus Christ* [emphasis added].
- Preexistent spirit life. According to Joseph Fielding Smith (*Man: His Origin and Destiny*:351, 55), “. . . all human beings preexisted as spirits prior to their birth in physical bodies . . . The preexistent spirits were the ‘offspring of celestial parentage’ ” (Tucker 1989:82-3). *This conflicts with orthodoxy, which teaches that the Triune God created all humanity and only God is preexistent* [emphasis added].
- Eschatology based on the revelation given to Joseph Smith in 1832. According to *Doctrines and Covenants*, 29:9; 76:33-4, 44-5, 62, 77, 87, 92, and 99, “. . . Mormon eschatology speaks of four levels of final destiny: At the top—the Celestial Kingdom, reserved for Mormons who have been married in their temple; Next—the Terrestrial Kingdom, reserved for those Mormons not “faithful enough to attain the Celestial kingdom and non-Mormons who lived righteous lives;” Next—the Telestial Kingdom, reserved for the unrighteous; and finally—Hell, reserved for “a relative few—the sons of perdition—the devil and his angels as well as those individuals who are hopelessly unrepentant” (Tucker 1989:83). *This amounts to Universalism and negates the atoning work of Christ/salvation by grace through faith* [emphasis added].
- Baptism by proxy. These baptisms, conducted only in their temples, can obtain salvation for the dead. *Again, this is another belief that supports Universalism and negates the atonement/ salvation by grace through faith* [emphasis added].
- The Christian Church is “apostate” and “still separated from God.” Therefore, the Mormon Church is the only “true Church.” *This conflicts with orthodoxy, in that all who are “born-again” by grace through faith in the Lord Jesus Christ and His atoning death and sacrifice are part of the “true Church” or “Body of Christ”* [emphasis added] (John 3:3-7, 16; Eph 2:8-9; 2 Cor 5:17) - (Tucker 1989:80-4; Tsoukalas 1999:4-6, 35-7, 163-6; Martin 2003:233-259; Rhodes 2005:65-70).

Some theologians believe Seventh-day Adventism to be cultic in nature, primarily because of William Miller’s false prediction that Christ would return in 1844, and subsequent

“inspired” prophecies made by Ellen G. White. Other theologians say that, aside from these eschatological problems, most of the Seventh-day Adventists believe in the main orthodox Christian doctrines of faith. However, it only takes ten percent heresy to spoil the ninety percent truth involved in any belief or doctrine. This subtle approach relates back to Satan’s initial plan of blended truth and lies (half-truths) that was started in the Garden of Eden with Adam and Eve. The historical beginnings and doctrinal beliefs of this faith will now be explored and a conclusion drawn afterwards.

William Miller (b. 1782) was a simple man with little formal education and no seminary education, who converted to Christianity in his mid-thirties at the beginning of the 1800’s. From that point in time, he began his own personal Bible study and believed that the crux of the Bible’s message was about the End Times and the Return of Christ. He became convinced after studying the End Times prophetic scriptures that Christ would return to earth around 1843. In 1833, he became a licensed Baptist minister and began to preach his new found revelatory word. The dates set for the end of the era were 1843, then March 21, 1844, and finally October 22, 1844. After none of these predictions came to pass, they became known as “The Great Disappointment.” The “Millerites” were dealt a severe blow to their movement and began to fade from the limelight (Tucker 1989:94-7).

Hiram Edson’s contribution to Seventh-day Adventism was the reinterpretation of Miller’s prediction; that Jesus came out of the heavenly sanctuary into the heavenly Holy of Holies with work to perform before coming to earth (versus coming out of the heavenly sanctuary straight to earth on October 22, 1844). According to Anthony A. Hoekma, “This interpretative effort to reconcile The Great Disappointment with the Bible was further developed and eventually became the doctrine of the “Investigative Judgment” (Hoekma 1972:13-4).

Joseph Bates' contribution to Seventh-day Adventism was Sabbath worship on Saturday. He wrote "A forty-eight page treatise, defending the regulation" in 1846 (Tucker 1989:97-8). Ellen G. White's contribution to Seventh-day Adventism was through the "spirit of prophecy"; dreams and visions regarding health and dietary issues, holy Christian living, sexual decorum, and the role of women in the church. This took place from 1846 to 1855. Then, from 1855 to 1863 came the organization of the Seventh-day Adventist Church (Tucker 1989:101-104). A brief description of some of the major Seventh-day Adventist doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Investigative Judgment. This is the belief that Jesus, since 1844, looks at all the good and bad deeds of believers from Creation and determines those in the Lamb's Book of Life or not (based on whether they have lived a holy, moral life or not). *This belief seems to undermine the finished work of Christ's atonement and salvation at His First Advent* [emphasis added].
- Sabbath-keeping. This concept comes from the original creation week of God (patterned by God, followed by God's chosen people, the Jews, in the Mosaic Covenant—the Fourth of the Ten Commandments—Exod 20:8). By extension, followers of God in Jesus should also follow the moral law and maintain the same practice. . . . In addition to their strong belief in Sabbath-keeping, the Seventh-day Adventists believe that everyone (Christians included) who does not worship on Saturday has taken the "mark of the beast," and is not part of the Body of Christ that Jesus is returning to Rapture from the Tribulation. *This belief rejects the completed atonement of Christ and salvation by grace through faith as being the only entrance into the Body of Christ* [emphasis added] - (Tucker 1989:93-116; Martin 2003:550-8).

The Seventh-day Adventists' beliefs above speak of excluding and separating those who do not agree with their beliefs, having a special knowledge (like the Gnostics), maintaining a "works righteousness" mentality (like the Judaizers), and holding to a form of Universalism. When taken in total and compared to the central core doctrines of orthodoxy, these beliefs move them outside the realm of orthodoxy and into the realm of heresy. Therefore, it is not unreasonable to consider Seventh-day Adventism to be a cult.

Mary Baker Eddy (1821-1910) was the founder of Christian Science. After her healing in 1866, she said that she *received a direct revelation from God to start the movement*, which at its core believes in religious healing. In 1875, she officially named the movement Christian Science, completed her first edition of *Science and Health with Key to the Scriptures* (which became the movement's "Bible") and bought a piece of property in Lynn, Massachusetts. In 1879, she established the Church of Christ (Scientist) in Boston and turned it into her headquarters.

P. P. Quimby was a mental healer, in Portland, Maine, who had a huge impact on Mary Baker Eddy's weak physical condition by apparently healing her and teaching her about mental healing. She became his disciple. Quimby died in January 1866. Shortly thereafter, on February 1, 1866, Mary Baker Eddy slipped and fell on the ice. She refused the doctor's treatment and began a three day period alone with God and her Bible. On the third day, which was a Sunday, she sent all others out of her room and read the account of Jesus healing the man with palsy. She then emerged from her room fully dressed, completely healed and with the conviction that she was to take this new revelation to the world. A brief description of the major Christian Science doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Christian Science believes God is impersonal and indescribable in human terms. Therefore, the Trinity is Life, Truth and Love. God is also described as Father-Mother God. Jesus was the divine ideal of manhood yet was not God (just a man who demonstrated the Christ ideal). The Holy Spirit was Divine Science or Christian Science itself. *This directly contradicts the personal, Triune God of the Bible and the Deity of Jesus Christ [emphasis added].*
- According to Christian Science salvation is the new birth, however, not of just one moment but of many moments of surrender to God; for "progress is the law of infinity." *This belief conveys a works-righteousness, secular-humanist mentality and conflicts with the orthodox view of the grace of atonement and salvation [emphasis added].*
- Christian Science believes sin was destroyed by God, and now sin and evil are unrealities destroyed by spiritual understanding. *Orthodoxy believes sin is real, disobedience to God. It entered the world through the Fall (Original Sin) and must be*



*dealt with on an individual basis through Jesus' atoning death as the substitutionary sacrifice for it [emphasis added] - (Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13).*

- Christian Science believes Jesus' atonement was nothing more than an example of God's love, the "way-shower" to all humanity of how to be in unity with God. Orthodoxy teaches that Jesus' atonement is the only way to be restored back (overcoming sin and its effects on humanity) to right relationship with God, and that it must be personally and individually accepted by faith [emphasis added] - (Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13).
- Christian Science believes Jesus' death and resurrection was the way to uplift faith to a place of understanding eternal life, which is the allness of Soul and Spirit and the nothingness of matter. Orthodoxy believes Jesus' death and resurrection were the complete atonement for all humanity and must be received on a personal, individual basis (John 3: 3-7, 16; Eph 2:8-9; 2 Cor 5:17; Rom 3:9-12, 23; 5:6-12; 6:23; 10:9-13). And, this belief rejects the orthodox doctrine of bodily resurrection [emphasis added]

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(Tucker 1989:153-6, 158-60, 171-4; Tsoukalas 1999:6-8, 37-40, 166-9; Martin 2003:162-5; Rhodes 2005:57-60).

The official name for Jehovah's Witnesses is the Watchtower Bible and Tract Society.

The major difference between the Jehovah's Witnesses and other millenarian movements is that the Jehovah's Witnesses did not moderate their views as they matured. Charles Taze Russell was born in Pittsburgh in 1852 to a strict Presbyterian family. He was impacted by the Seventh-day Adventists and Nelson Barbour, who taught him the idea of the "second presence" of Christ beginning in 1874; Jesus returning invisibly to earth. In 1879, he started his own publication *Zion's Watch Tower and Herald of Christ's Presence*, and then in 1884, he established the Zion's Watch Tower and Tract Society. He wrote a six-volume series entitled *Studies in Scripture*, claiming he knew the only true way to interpret the Bible. He was also known for his date-setting eschatology—Christ to visibly return in 1914—and his belief that the Great Pyramid remains as a sign of prophecy.

In 1916, Joseph Franklin Rutherford became Russell's successor of the Watch Tower organization. He was jailed for his anti-war, anti-patriotic stance during WWI. He developed a

“theocratic government,” which was really a controlling, autocratic type of leadership of the organization. He changed the eschatological date set by Russell to 1925 (as the completion of all things), identified the 144,000 (the remnant class) as the only ones sure to go to heaven, and in 1931, *renamed the organization Jehovah’s Witnesses*.

Upon Rutherford’s death in 1942, Nathan Homer Knorr succeeded him as president of the Watch Tower Society. He established the Bible School of Gilead to train missionaries, imposed a strict moral code on the membership, supervised a period of unprecedented growth and predicted the end of the world in 1975. When Knorr died in 1975, Frederick W. Franz succeeded Knorr as president of the Watch Tower Society. He instituted “disfellowshipping” of those who were considered “apostates” and the policies against blood transfusions and saluting the flag. He also consolidated the power of the organization at the Bethel headquarters in Brooklyn, New York. Women make up the backbone of the workforce of the Jehovah’s Witnesses. However, woman is believed to be “a lowly creature whom God created for man as man’s helper.” Jehovah’s Witnesses describe themselves as “the religion, the only pure religion.” A brief description of some of the major Jehovah’s Witnesses doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Jesus was “a god,” a perfect man, but not God incarnate. The Holy Spirit is a force of God, but Not God. The only true God is Jehovah God. Orthodoxy teaches the Triune God of the Bible, existing in three persons—the Father, the Son (fully man/fully God) and the Holy Spirit—all coequal, coeternal and maintaining unity as the Godhead [emphasis added].
- Salvation is granted by the will of Jehovah to the 144,000 (remnant). However, the “other sheep” must work their way into heaven by being “witnesses” here on earth. Orthodoxy teaches no such distinction of salvation. All are “saved by grace through faith” and “not as a result of works, that no one should boast” (Eph 2:8-9) [emphasis added] – (Tucker 1989:118-9, 122-32, 138-43; Tsoukalas 1999:2-4, 34, 160-2; Martin 2003:69-81; Rhodes 2005:98-104).

Additionally, there were two other cult religions established in the nineteenth century—Baha’i in Iran and New Thought and Unity in America. Baha’i was an updated, more moderate variation of Islam (teaching non-violence, unity and peace), and with an eschatological focus. New Thought and Unity emerged from Christian Science, but with a much more individual freedom of worship and a belief in tolerance of other religious beliefs. Both of these cult religions then formed a basis for the New Age Movement in the twentieth century. Next, each of these two cult religions will be examined individually, starting with Baha’i.

Baha’is do not believe that Muhammad was the last of the true prophets. They believe that two others followed him—*Mirza Ali Muhammad, or the “Bab,”* in 1844, and *Mirza Husayn Ali, or Baha’u’llah, who declared himself to be Messiah* in 1863 [emphasis added]. Therefore, they “believe that the Bab and Baha’u’llah were Co-Founders of their Faith.” This tradition developed from the Shi’ite sect of Islam, who believed that “the twelfth Imam” would return “at the time of the end to usher in a period of world peace and justice” (Esslemont 1980:14-5, 20).

In 1892, after Baha’u’llah died, “he left behind writings which made it plain that he himself was a Divine Manifestation of God . . . vastly different from Zoroaster . . . unlike Moses . . . Jesus . . . and even Muhammad . . . who declared that there would be a period of strife or oppression before the period of peace. . . . *But Baha’u’llah alone announces that he is the Promised One of all these Prophets—the Divine Manifestation in Whose era the reign of peace will actually be established*” [emphasis added] (Esslemont 1980:46-7). At that time, “*his son Abdu’l-Baha was named ‘the sole authoritative interpreter of his teachings and the source of authority in all affairs of the faith.’*” And, “*under his reign as leader the Baha’i faith spread worldwide*” [emphasis added]. The cause was helped in America by two prominent women—

Louisa Getsinger, “who traveled and lectured, and Phoebe Hearst, a millionaire philanthropist who was one of Getsinger’s converts.”

According to William S. Hatcher and J. Douglas Martin (1984:52-4), “in 1908, more than a decade before he died, Abdu’l-Baha formulated *Will and Testament* which set forth his plan for institutionalized authority and a successor.” The *Universal House of Justice* was set up to serve as a governing body, administering the affairs of the movement. And, “Abdu’l-Baha’s grandson was named as his successor—the interpreter and Guardian of the faith, who would be assisted by an elite corps of individuals known as the ‘Hands of the Cause of God’” (Tucker 1989:285-290). A brief description of some of the major Baha’i doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- They believe that God is “far beyond any human comprehension.” *This is in direct opposition to orthodoxy, which claims that the Bible teaches a personal, Triune God, Who desires to be known by, and in relationship with, humanity through the atoning work of Jesus Christ and by salvation by grace through faith [emphasis added].*
- They believe in “Manifestations of God” or prophets of God who taught “progressive revelations” of God—Adam, Noah, Abraham, Moses, Jesus, Zoroaster, Buddha, Confucius, Krishna, Mohammed and of course the final two, Bab and Baha’u’llah. *This is in opposition to orthodoxy, which claims that Jesus, God’s Son and Second Person of the Trinity, is the final revelation of God to humanity [emphasis added] (Tucker 1989:290-98; Tsoukalas 1999:9-10, 42-3, 183-4; Martin 2003:321-31; Rhodes 2005:41-5).*

The following is provided according to Tucker regarding the birth of New Thought and Unity, “For many people the concepts of mental healing that had been propounded by Quimby were too innovative and resourceful to be confined to the tight system that Mary Baker Eddy had developed as Christian Science. . . . In the 1880s, at the very time that Christian Science was in its developmental stages, Julius Dresser and Warren Evans, both former patients of Quimby, organized a movement known as the Church of Divine Unity.” This movement “was highly individualistic and expressed a wide variety of doctrine within its ranks . . . It soon fragmented

and became a loose association of groups known as New Thought” (Quebedeaux 1982:41). In 1915, “the International New Thought Alliance was formed to bring together in a loose federation the various New Thought groups.” This group published a list of “Affirmations” which reflect the basic tenets of their philosophy. Included in these “Affirmations” are the following:

*The essence of the New Thought is Truth, and each individual must be loyal to the Truth as he sees it. . . .*

*We affirm the Good. . . . Man is made in the image of the Good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.*

*We affirm health. . . .*

*We affirm the divine supply. . . . Within us are unused resources of energy and power. . . .*

*We affirm the teaching of Christ that the Kingdom of heaven is within us, that we are one with the Father, that we should judge not, that we should love one another. . . .*

*We affirm the new thought of God as Universal Love, Life, Truth and Joy [emphasis added] (Dresser 1919:211).*

New Thought followers also “emphasized *the unity of all religions.*” One of the New Thought organizations that developed in the late nineteenth century; The Unity School of Christianity, later outgrew “and overshadowed the former to the point that the former is hardly known today” (McConnell 1988:184-5). The following describes Unity in greater detail, according to James Dillet Freeman (1978:14):

Unity, perhaps more than almost any other of the variant religious groups that sprang up on American soil was cofounded by a husband-wife team. “Charles and Myrtle Fillmore worked together to build Unity,” writes James Freeman. It was Myrtle Fillmore who first accepted the idea of divine healing; it was Charles Fillmore who edited the first magazine. It was Myrtle Fillmore who first led Silent Unity; it was Charles Fillmore who named the work Unity and developed it into the worldwide organization it is today. It was Myrtle Fillmore who led the people in meditation and prayer; it was Charles Fillmore who made speeches and wrote books. . . . She supplied the original impetus, while he supplied the greater part of the energy that carried it forward (Tucker 1989:177-9).

*Unity was founded based on a dream received by Charles with a “supernatural presence,” telling him he “had a work to do” in Kansas City and that this presence would “aid*

*you in the appointed work.*” As a youth, Charles had “dabbled in spiritualism with a friend,” and in early adulthood “began studying Hinduism, Buddhism, Rosicrucianism, and Theosophy” [emphasis added]. Unity was also founded based on Myrtle’s experience in 1886, while attending lectures by Dr. Weeks on “New Thought ideology.” There she received the revelation from a phrase she heard: “I am a child of God and therefore I do not inherit sickness” (Freeman 1978:44-5). The Unity School of Christianity, “which developed out of Myrtle Fillmore’s search for healing, unfolded naturally as an answer to her own personal problems and as the logical interpretation of Charles Fillmore’s dream.” In 1889, “Charles began publishing a magazine initially titled *Modern Thought*, then retitled *Christian Science Truth*, and finally became known as *Unity*.” In 1892, the “Fillmores signed a covenant that reflected their philosophy of a covenant religion—one that held God, the ‘Spirit of Truth,’ was responsible for their welfare.” In 1903, “the Unity Society of Practical Christianity was incorporated in Kansas City, and in 1914, the Unity School of Christianity was formed in Lee’s Summit Missouri” (Freeman 1978:70) - (Tucker 1989:180-2).

A brief description of some of the major Unity doctrines and beliefs follows, with an annotation of the conflict with orthodoxy included:

- Unity’s view of God is mostly pantheistic and animistic: “We believe that creative Mind, God, is masculine and feminine, and that these attributes of Being are fundamental in both natural and spiritual man . . . We believe that we live, move and have our being in God-Mind; also that God-Mind lives and moves, and has being in us to the extent of our consciousness” (*Unity’s Statement of Faith*, pts. 1, 16, and 17). According to Emilie H. Cady (1962:8-9), “Man is part of God as a drop of water is part of the sea . . . Indeed everything is part of Divine essence. Each rock, tree, animal, everything visible, is a manifestation of the one spirit—god—differing only in degree of manifestation.” *This conflicts with the view of the orthodox Trinitarian/Triune God of the Bible* [emphasis added].
- In deifying man, Fillmore at the same time humanized God in such a way as to use God to do his bidding. *This is the primary basis for Secular Humanism and rejects*

*the need for salvation/atonement provided to humanity by Jesus Christ [emphasis added].*

- Jesus, according to Unity terminology, is an “inner Christ,” who resides in every individual. The difference between Him and us is not one of inherent spiritual capacity but a difference in demonstration of it. . . . Jesus attained a divine awareness and unfoldment without parallel in this period of the world’s history” (Turner n.d.:8-9). The resurrection of Jesus, according to Fillmore, “was not a unique event that would be above the power of any individual who through years of training learned to control the energy forces around and within.” *Orthodoxy states that Jesus is the Second Person of the Trinity, fully God and fully man, coequal and coeternal with God, the Father and God, the Holy Spirit [emphasis added].*
- “Reincarnation was viewed by Charles Fillmore as a positive answer to the negative notion of death.” The Unity Statement of Faith sets forth this conviction: “We believe that 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” (*Unity’s Statement of Faith*, pt. 22). *Orthodoxy teaches that “it is appointed for men to die once and after this comes judgment” (Heb 9:27) and the bodily resurrection [emphasis added].*
- “At the core of Unity teaching is that the mind has power over the body—particularly in regard to maintaining health and vigor. . . . Charles Fillmore was convinced that he would triumph over old age and death. . . . In his emphasis on health, Fillmore took a controversial position on sex and its effect on an individual’s constitution . . . Through the sins of the sex-life the body is robbed of its essential fluids and disintegrates . . . the result is called death, which is the last great enemy to be overcome by man” (Charles Fillmore, *Twelve Powers of Man*, quoted in Van Baalen, *The Chaos of Cults*, 136-7) [emphasis added] (Tucker 1989:184-189; Tsoukalas 1999:39-40, 170-3; Rhodes 2005:133-6, 222-5). *This conflicts with orthodoxy, which states that Jesus alone overcame death (1 Cor 15:25-6).*

Just like the other periods, when Satan flooded the world with revived Babylonian Mysteries cult religious heresy, God raised the standard of the Eschatological Gospel again. Consider Section 2.5 above and the following from the author’s research on premillennialism in opposition to Satan’s plan for the nineteenth century. After Darby and the dispensationalists split from the historicists (about 1840); there arose a division between Darby and Newton based on the secret Rapture occurring pretribulationally or in conjunction with the Second Coming

(posttribulation). On the rest of the futurist dispensational premillennial doctrine, they remained in agreement (Sandeem 1970:64-9). During this period of transition from Historicism to Futurism in Britain, Horatius Bonar started the *Quarterly Journal of Prophecy* in Scotland in 1849, which ran for twenty-five years. He penned articles that chronicled the struggles in ideology between futurists and historicists until the mid-1860s, when futurism completely overtook historicism as the predominant view. In 1867, during a three day Public Prophetic Conference, which was held in London, Darby's doctrine was considered "orthodox," while the historic perspective was relegated to a position of nearly "heretical" (Sandeem 1970:82-9).

During this same period of time in America, a similar pattern was unfolding. David Nevins Lord, his brother Eleazar and Joel Jones began publishing the *Theological and Literary Journal* in 1848, which ran till 1861. The purpose of this publication was to try and bring some order to the interpretation of prophecy in America after the collapse of the Millerites. David Lord admitted to being a historicist, but he was critical of every historicist of his time. He thereby opened the door in America for Darby's futurism to be taught (Sandeem 1970:90-1). This led to debates on premillennial versus postmillennial thought in the *Christian Intelligencer*, the weekly newspaper of the Dutch Reformed Church in the 1860's. This coincided with the outbreak of the Civil War and a time when America had just about forgotten the Millerite Movement. The pre-versus post- debate continued with John Terhune Demarest and Rev. W. R. Gordon defending premillennialism and Rev. William Fulton attacking their position as being overly literal in exegesis (while admitting that the Gospel lacked the power to convert the world to Christianity). This debate went on from 1863 – 1865 (Sandeem 1970:90-3).

From 1862 – 1875, Darby traveled extensively in Canada and the U. S. and drew many Baptists and Presbyterians toward his futurist beliefs. He strongly impacted Dwight L. Moody in



Chicago, Adoniram Judson Gordon in Boston and James Hall Brookes in St. Louis (Sandeen 1970:71-3). This influx of premillennial thought generated other prophetic periodicals in America: *Prophetic Times* (1863-1874, 1875-8, 1879-81), published by the cross-denominational group of Rev. Seiss (Lutheran), Rev Newton (Episcopal) and Rev Duffield (Presbyterian); and *Waymarks in the Wilderness*, (1864-1872), published by James Inglis, David Inglis, and Charles Campbell (Sandeen 1970:93-102). About this same timeframe, the Princeton Reformed Theological Seminary (est. 1811) began to align itself with the biblical literalism and a strong belief in the inerrancy and infallibility of Scripture being taught by the millenarians. This alignment helped bring Protestantism through the late nineteenth century in America (Sandeen 1970:110-111, 130).

The next phase of the American movement was started by the men responsible for the publishing of *Waymarks in the Wilderness*; James Inglis, David Inglis, Charles Campbell, George S. Bishop, George O. Banes, Benjamin Douglas, L.C. Baker and George C. Needham. They got together and held an informal conference in New York City in 1868. Needham, a recent immigrant from Ireland, based the idea on the Powerscourt Conferences held there. Over the next few years, they held conferences in Philadelphia, St. Louis, and Galt, Ontario. They took a brief respite after some of the older members died and younger members took their place. They restarted again in 1875 in Chicago and then moved to Niagara on the Lake, Ontario from 1883 – 1897. It was from that location that the Conference was to derive its name—the Niagara Conference. The founding father and controlling person of the newly founded Niagara Conference was Rev. James H. Brookes. Brookes was the principle speaker at the conference and started his own periodical *Truth* in 1875, which ran until 1897. Needham was also another principle speaker, drawing from his upbringing among the Plymouth Brethren in Ireland. The

conference was run like a summer camp with periods of personal bible reading and reflection and then speakers conducting “Bible Readings,” which were teaching and preaching in an expository style on a certain passage of prophetic scripture. Through the Niagara Conferences, Darbyism was translated and transferred to America (Sandeen 1970:133-7).

Back in Britain, the Plymouth Brethren held a public conference in 1867, at which time Darbyism was proclaimed as the “orthodox” belief. Then, starting in 1878, they held the Mildmay Park Conferences (1879 and 1886 also). This conference was convened by William Freemantle, president of the “Prophecy Investigation Society,” Horatius Bonar, editor of the *Quarterly Journal of Prophecy*, and Plymouth Brethren preacher Joseph Denham Smith. This new idea of a public conference in Britain was again a pattern for the same thing happening in America. The first American Bible and Prophetic Conference was held at New York’s Holy Trinity Episcopal Church on October 30, 1878. The conference was convened by the Rector Stephen H. Tyng, Jr., author of *He Will Come* (1877). The intent of the conference was to publicize the Millenarian Movement to both believers and unbelievers alike. The conference was well attended by a cross-denominational group and was well publicized and well covered by the Press. The conference’s agenda was to acknowledge the contributions of British millenarians and scholars, to encourage multi-denominational contributions and participation, to denounce the Millerite doctrine, and to support Darbyism. The second conference was held in November 1886 in Chicago. It was not covered as well by the Press as was New York. It was almost entirely dispensational in nature and focused on teaching those beliefs to the new converts. The third conference was held in Allegheny, Pennsylvania in December 1895 and had evolved into a “School of the Prophets” (Sandeen 1970:152-9).

Baptist millenarians, under the leadership of A. J. Gordon, organized the *Baptist Society of Bible Study* in 1890. They only had two meetings in 1890 and 1900, but designated the *Watchword* as their official periodical and voice. The Baptists received their primary support of millenarianism from the following: James M. Stifler, Professor of New Testament at Crozier Seminary (1882-1902); Edgar Y. Mullins, President of Southern Baptist Seminary (1899-1928) and James R. Graves, Editor of *Tennessee Baptist*. These men and their associated publications became imperative to the Baptist cause, especially after A. J. Gordon died in 1895.

By the end of the nineteenth century, all other denominational support had faded away for Darbyism, except from the Baptists and Presbyterians (Sandeem 1970:164-6). The Presbyterians were in better shape, since most of the original Niagara “prophets” were trained and supported by their denominational seminaries (Princeton and Xenia). Thus, this alignment between millenarianism, Princeton and conservative theology continued through Niagara and also through the Northfield (Massachusetts), Conferences convened by Dwight L. Moody in 1880. His goal was to expand millenarianism and holiness within Protestantism. At the first conference, A. J. Gordon, George C. Needham and George F. Pentecost (a friend of A. J. Gordon’s in Boston whom Moody had convinced to get into full time evangelism) spoke. Over the years, Moody also used the Northfield Conferences to introduce British clergy, including Keswick Holiness and Sanctification preachers, to America (Sandeem 1970:173-6). A second significant area that Moody contributed to the Millenarian Movement was the founding of Bible Institutes for training nondenominational laymen for ministry. A third contribution was the start of the Student Volunteer Movement (SVM) in 1886 (from one hundred student volunteers of the YMCA). From the SVM, grew other independent “Faith” Missions (e.g., China Inland Missions

and Africa Inland Missions) – (Sandeem 1970:180-3, 186). The last Niagara Conference was held in 1900 (Hebert 2004b:11-16).

To round out the nineteenth century and to put the entire Eschatological Gospel into perspective for that period, A. B. Simpson formed the Christian and Missionary Alliance in 1897. This newly formed church was based on the Fourfold Gospel of Jesus as Savior, Sanctifier, Healer, and Coming King as addressed in Section 2.6.1 above. Then, these cultic churches and false religions, established in the nineteenth century, led to the continued and increased intensity of the promulgation of cultic religions and heresies in the twentieth century. Specifically, the Baha'i and Unity faiths of the nineteenth century laid the foundation (and led the way) for the New Age Movement in the twentieth century.