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What's WRONG with
UNITY
School of Christianity?

by
Louis J. Talbot
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By

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“What’s Wrong With Anglo-Israelism?”
“What’s Wrong With Seventh-day Adventism?”
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Sixteen miles southeast of Kansas City, in Jackson County at Lee's Summit, Mo., on a magnificent 1,199-acre farm is the headquarters of one of the most fantastic religious cults in the world, called "Unity School of Christianity." This plant, once estimated at $2 million but now more likely worth $5 million, looks more like a well-to-do country club than a religious institution. It includes impressive air-conditioned buildings, recreational facilities including a swimming pool, a golf course, tennis and shuffleboard courts, a fine hotel, a natural outdoor amphitheater and a 22-acre artificial lake which supplies water for all departments. A 100,000-gallon water storage tank located in the 165-foot "Unity Tower" looms up above the building and is the first sight to meet the eye of the visitor.

There are numerous cottages accommodating 16 students each, attractive residences for the sons of the founders and other officials and workers, a huge printing plant and administration building, a vegetarian restaurant, a tea room, orchards, vineyards and various growing crops and an apartment building. The training school, originally located in Kansas City, moved to Lee's Summit in 1949.

There are 750 employees working and living on the grounds; eight magazines and hundreds of books and pamphlets are turned out by the printing press which
claims to produce 50 million pieces of literature annually. There are the following periodicals: *Unity, Daily Word, Weekly Unity, Good Business, You, Wee Wisdom* and a Unity Sunday School leaflet. Some publications are in Braille and there is a Spanish magazine. The present radio ministry consists of a 15-minute spot program called "Unity Viewpoint" which is released over more than 40 stations in the United States, Australia and Puerto Rico.

In a recent brochure from their headquarters this statement appeared: "The heart of the Unity work is the Silent Unity ministry . . . Day and night, faithful groups of Silent Unity workers pray unceasingly. The telephone room at Silent Unity is open 24 hours a day to receive the telegrams, cablegrams and telephone calls of those who seek help." Silent Unity is housed in a splendid building, and the light in the phone room burns all night depicting, as stated by Unity, "the constant service offered by Silent Unity to anyone who needs it."

In the March issue of *American Magazine*, Clarence Woodbury described the Unity establishment under the title of "Merchandisers of Faith" as follows:

"In its publishing plant, one of the largest in the Middle West, one million Unity tracts, periodicals and books are turned out monthly, which range from one-leaf handouts to a 706-page metaphysical Bible dictionary selling for $5.

"Even prayer has been put on a mass-production basis. More than 600,000 requests for prayers of all kinds pour in every year by mail and wire from all over the world . . . the name and request of every correspondent is placed on a prayer list and these lists are sent along to a prayer department which is officially known as Silent Unity . . ."

Here is a quotation from an attractive Unity brochure entitled, "Blessings from the Unity Household" (p. 10): "The mail is blessed before it is opened . . . as the mail goes through the Order Department, the Subscription Department, or the Letter Writing Department, an additional blessing is placed upon it . . . the outgoing mail receives a final blessing in the Mailing Department. The workers repeat a blessing such as this: 'The Christ-consciousness of peace, power and plenty is expressed in this outgoing mail.'"

The Unity Training School is in session four months of the year to train men and women for leadership in Unity activities such as healing, Sunday School work, etc. There is a Unity Correspondence School, and the "Silent-70" department, which is the missionary aspect of the work, which is thus described in the same folder mentioned above:

"The Silent-70 Department supervises the sending of Unity literature to more than 5,000 institutions in many parts of the world, including old folks' homes, Army and Navy hospitals, Y.M.C.A. and Y.W.C.A. groups, Red Cross organizations, penitentiaries and leper colonies. "Wee Wisdom" (the little children's magazine) is sent to orphanages, children's hospital wards, schools for underprivileged children and to the Navajo Indian reservation. In many cases it is the only magazine in the Indian homes" (p. 19).

"Unity publications are printed in Spanish, Dutch, French, Portuguese, German, Russian, Italian and other foreign languages . . . Unity also supplies free literature to persons in foreign countries who, because of monetary restrictions, cannot send payment" (p. 20). It is also stated that 10,000 letters, telegrams and telephone calls are received each week.

From this description, while it scarcely does justice to
edible establishment, it can clearly be seen that the Unity School of Christianity is provided with every facility for propagating its teachings throughout the world for years to come. It is sad, and a bit terrifying, that such means for dissemination of propaganda should be in the hands of those who do not believe or teach the true way of salvation as revealed in the Lord Jesus Christ. Back of the lovely Unity facade of "sweetness and light" with which all of their work is thoroughly saturated are some of the most soul-destroying and Scripture-denying doctrines ever foisted upon the world. This we will prove later on by quotations from their own writings. They themselves make no claim whatever to an orthodox interpretation of the Scriptures.

While Unity School of Christianity claims that it is not a church or a denomination, it maintains Unity Centers all over the United States, the first one having been organized in 1906. These centers keep in contact with the headquarters through their Field Department. In 1933 an official statement of faith was adopted at its annual conference. The hour of worship is the same as that of other churches. There is a definite ritual; Sunday Schools have been organized, and marriages and funerals are conducted. While they steadfastly maintain that you may continue to be a Methodist, Baptist, Presbyterian or a member of any other denomination, and still belong to them, the fact is that those who go into Unity very deeply abandon their orthodox churches, even as do the followers of Mrs. Eddy and other cults.

Before ordination, their ministers must take courses determined by the Unity School, and only Unity literature may be used in their centers.

ORIGIN

This sect, along with Christian Science, New Thought, Theosophy and other esoteric and eclectic systems, got its start just before the turn of the century when an interest in things metaphysical was sweeping the Eastern seaboard. At that time the Midwest was practically an untouched field, and the cults did not reach the Far West for another two decades. Now the Pacific Coast, and particularly California, is the breeding ground for every "ism" under the sun. Indeed it has been declared that all one needs to start a new cult is to secure a palm tree under which to sit and a turban to wrap about one's head!

Unity is often confused with Christian Science, and no wonder, for there are many similarities in their teachings. Much of the phraseology is the same; both are taken up with ontology, or the science of being. This is not to be wondered at when one realizes that the founders of Unity, Charles and Myrtle Fillmore, were once ardent Christian Scientists themselves. However, the systems are now complete and separate organizations. Both groups are eager to have this made plain for there has been bad blood between them in the past. They have nothing whatever to do with each other now.

Unity developed in the following manner: Charles Fillmore, a freight clerk without any higher education, married a schoolteacher who had attended Oberlin College. While she was a Methodist, he from a youth was interested only in spiritualism and other esoteric systems. They had two sons, and were expecting a third child, when disaster struck. Charles Fillmore, then in real estate, lost everything in a boom, and Mrs. Fillmore was suffering from tuberculosis. J. S. Thatcher had started
the Kansas City School of Christian Science in 1887 and a Eugene B. Weeks from Chicago had come to establish the work. The Fillmores attended Weeks’ first class, and Mrs. Fillmore later stated that this was responsible for the entire work of Unity. There she claimed that Truth (in these systems this word is always spelled with a capital) was revealed to her in this sentence: “I am a child of God, therefore I do not inherit sickness.” The third son, Royal, was born, and in two years Mrs. Fillmore’s tuberculosis was healed, she claimed, “miraculously.” As a result, Mrs. Fillmore became an enthusiastic Christian Scientist, and her husband followed her lead in 1890. He had suffered for years from an abscessed hip which he now claimed to be healed by Christian Science although he remained a cripple all his life.

The Fillmores became so enamored of Christian Science that they put out their shingle as “Healers and Teachers” and gathered a considerable group about them. They claimed they were now in touch with a limitless cosmic power which could overcome all human ills. They had a continuous rendezvous with the “universal Mind.” Soon the rumor went about that the Fillmores performed miracles “just by sitting in silence and thinking!” This was the beginning of their custom of “sitting in the silence” which is their particular form of “prayer” and of Silent Unity, of which we shall have more to say later on.

Actually they were taught their Christian Science by one of the many dissenters from Eddyism, Emma Curtis Hopkins, who established the Christian Science Seminary in Kansas City where Charles Fillmore was “ordained” in 1890.

The Fillmores put out a publication in 1889 called *Modern Thought* which was a hodge-podge of all the isms then prevalent: Rosicrucianism, Transcendentalism, New Thought, Spiritualism, Theosophy and of course, Christian Science. But it was not a success for the very reason that it had no definite creed and nothing concrete to propagate.

New Thought was a break away from Mrs. Eddy’s dictatorship. The Christian Science Meeting at the Columbian Exposition in Chicago did not acknowledge Mrs. Eddy as their leader. The Fillmores were not in favor with Mrs. Eddy because of statements they had made in their publication. In the June 1, 1889 issue Charles Fillmore ran an article which had great influence upon the metaphysical groups then struggling for power. It was entitled “Truth Bows at No Human Shrine,” and this clause was taken to be an answer to Mrs. Eddy: “No man or woman, nor angel or archangel, has a copyright on Truth.” This insubordination of the Fillmores had much to do with their final break with Christian Science.

Meanwhile the Fillmores wavered for some years in their loyalty to the New Thought Movement. They withdrew in 1906; returned; then in 1915 they made a public statement that they were not a part of either New Thought or Christian Science. Concessions were made to them, for already they had a following, and they returned to the New Thought fold until 1922, when their relation was severed permanently. The reason that was given for the break was that New Thought did not accept “the Jesus Christ standard” which was defined as “the process of body refinement . . . by realization of Oneness with the Absolute, plus the renunciation of such sinful habits as the lust for meat, tobacco, sex, dancing and all the pleasures that exalt sense above the soul.”
The fact of the matter was that the Fillmores were strong-minded individuals who would wear no man's collar, or woman's either. They saw the great opportunity of reaching the virgin territory of the Middle West with their creed. They had stated as far back as 1897 in their disagreement with the New Thought group: "We find that concentration is necessary to success."

In 1903 a group of these so-called Truth students incorporated under the name of Unity School of Practical Christianity, independent of all other metaphysical groups. They began to apply modern business methods to the propagation of their particular views.

The name originated in 1891 when Fillmore was meeting with a group "in the silence." Suddenly he startled everyone with the spoken exclamation: "Unity! That's the name of our work!" He claimed afterward that it was a revelation to him. It does not refer to the unity of the Godhead or the unity of believers as some have thought.

With this background, one can readily understand how so much of the Christian Science terminology got into Unity. Terms such as Mind, Intelligence, Spirit, Love and Life are used in an identical way in both cults. There is little difference in their conception of God, Christ the atonement, and all the cardinal teachings of the Word of God. They disagree to some extent on the origin of man and the material universe. Unity does not go along with "malicious animal magnetism" by which Christian Science explains the evil in the world. They even point out the inconsistency of Christian Science in denying the reality of the human body while at the same time treating it successfully!

Dr. Van Baalen says that New Thought, Christian Science and Unity are "as alike as the Dionne quintuplets." He is right, for they spiritualize every truth in the Word of God, making it utterly meaningless; and every person and place in the Scriptures becomes an allegory. They are alike—completely and violently anti-Christian.

As we continue with this study, it will become evident that Unity is like Christian Science in its denial of Christ and His atoning work on Calvary. While Christian Science claims that there is no sin, Unity says one can rise above it by recognizing his oneness with God. In other words, you are your own saviour. They are alike in claiming that the whole matter of sin can be taken care of by thinking, that the intellect is supreme. They are equally wrong, equally unscriptural, equally deceptive, equally dangerous. To choose between them is like the choice the ancient sailors had to make between being dashed to pieces on the rock Scylla on the Italian coast, or being drawn into the whirlpool Charybdis on the Sicilian shore. Both will lead one to darkness and destruction.

One more word will suffice in regard to the founders before we go into the analysis of the teaching of Unity. When the Fillmores' son, Royal, died in 1923, very little was said of his death but when Mrs. Fillmore passed to the invisible side of life (as they expressed it) in 1931, it was publicly stated that she herself had "willed to go." The inference is that if she had not, she might be living still! Charles Fillmore married their secretary in 1933 when she, Cora Dedrick, was 57, and he 79. She edited and elaborated on his many writings and added some of her own. Her name as well as that of his first wife, Myrtle, appears on numerous Unity publications. Charles Fillmore himself died in July, 1948 at the age of 94, hav-
ing spent 60 years of his life establishing and perfecting Unity. To the very last he claimed that the cells of his body were being renewed and apparently he did not consider the possibility of death for himself. But he, like Mrs. Eddy, and the thousands that have followed in their train, sleep in their narrow graves, in spite of all their statements that they could not be conquered by death.

Woodbury defined Unity quite well in one paragraph in the article I have previously referred to, and from which I quote again: “What the sect has done, speaking generally, is to combine Christian beliefs with the tenets of several Eastern religions, wrap them all up in a new package, and put a label on the package which guarantees hope to everybody everywhere.”

Unity does indeed promise peace, hope, prosperity, every good thing—freedom from want and worry—but it is all false, because Unity is not built upon the foundation of the written Word of God, the Bible, or the living Word of God, the Lord Jesus Christ, the only Saviour. Nowhere in all of its teachings is the sin question dealt with. Nowhere is man given any real hope of eternal life through the shed blood of the Son of God. At its heart Unity is cruel and corrupt and a deadly foe to the gospel.

UNITY AND THE BIBLE

It is very difficult to find a definite statement in Unity about any subject. This is particularly true of its estimate of the Scriptures. For instance, you read this in “What Unity Teaches” by one of their writers, Elizabeth Sand Turner: “Unity seeks to interpret the Bible. All its teachings are based on it. Some of its teachings are in accord with orthodoxy [these I have been unable to discover]; some are quite unlike it. Unity does not claim that its interpretation of Biblical statements is infallible or that it is final. It holds that as man's spiritual consciousness expands he will receive ever-increasing revelations of Truth.”

Two things at least are clear from this: It will not be found to be an orthodox interpretation of the Bible; nor does Unity believe that with the Book of Revelation the canon of God's Word to man was ended. Like Mrs. Eddy, who added her “revelation” to the Scriptures; like Jehovah's Witnesses, who depend upon “the light now due” from Russell and Rutherford; like the Mormons, whose Book of Mormon and writings of Joseph Smith replace the Bible; like Seventh-day Adventists, whose prophetess, Ellen G. White, taught that her “Testimonies” were inspired; so the Fillmores and other Unity authorities claim that the “Truth” they have received goes beyond the Word of God.

This is characteristic of every false religion that I have studied and is one of the ways in which you can tell that they are heretical. Each false religion comes with its book, either to “interpret,” add to, or take the place of, the Bible. But the Lord said: “If they speak not according to this Word, it is because there is no light in them.”

Unity's interpretation is wholly allegorical, metaphysical, “spiritual.” Their *Metaphysical Bible Dictionary* takes the names of persons, events and places and tells us their “inner meaning.” It is very absurd and makes a travesty of God's Word. If other literature were dealt with in this way, we would have no history, no biography, no law, no medicine—nothing but allegory.
For instance, in interpreting the Christmas lesson, we find the following explanation given in their publication, Weekly Unity, of Dec. 20, 1953; this eight-page magazine carries a weekly comment on the Sunday School lesson, based upon the Scriptures selected and copyrighted by the International Council of Religious Education. The method used is that of questions and answers and here is a wide field in which one can orient himself in the Unity teaching and thought.

“What is the ‘great light’ seen by those who ‘walked in darkness’?”

“It is the understanding that life is eternal and that death is not a part of the divine law. This ‘light’ removes the shadow of fear of death from the race mind. Death is not the end of life. Illumined by Christ, we see that life does not end, but is continuous.

“How is the birth of the Christ made manifest in the mind of man?

“As a faint conception on his part of his possibilities as a child of God. In the beginning he does not see how he can make practical use of it. The idea is immature, like a ‘babe wrapped in swaddling clothes.’

“What do the shepherds symbolize?

“They symbolize the watchful, protective, guarding thoughts of those who are trying to learn Truth.

“What does the angel represent, and why was ‘a multitude of the heavenly host’ with it?

“Angels represent thoughts and this ‘angel of the Lord’ is a thought of great power, divine goodness, and love.”

Nothing means what it seems to mean to the Unity “interpreter.” The wonderful occurrences in connection with the Virgin Birth of the Son of God have been distorted into a caricature of metaphysical imaginings.

Charles Fillmore wrote a book entitled Mysteries of Genesis in which he taught his kind of “Bible interpretation.” The book is a grotesque parody on the first book of the Bible.

His estimate of Genesis is stated on Page 13: “The whole Genesis record is an allegory explaining just what takes place in the mind of each individual in his unfolding from the idea to the manifest. God, the great universal mind, brought forth an idea, a man, perfect like Himself, and that perfect man is essentially in every individual, working himself into manifestation in compliance with law.”

He elsewhere calls Genesis, “interesting, if not accurate,” and states that Biblical words have an “inner” and an “outer” meaning. He of course gives the “inner.” For instance in his allegorical method, “day” in Genesis becomes “a state of mind in which intelligence dominates”; “firmament” is “faith.”

He goes on “Jehovah (I am) in the Hebrew is written Yahweh. Yah is the masculine and weh is the feminine. The word is made up of masculine and feminine elements and represents the joining together of wisdom and love as a procreating nucleus” (Mysteries of Genesis, Fillmore, p. 32).

This goes beyond allegory. It is a complete falsification of the word, Yahweh, the archaic word for the name of God, from the imperfect of the verb hajah, to be or become. So literally it can be translated “He who in the absolute sense exists and who manifests his existence and his character” (Ex. 3:13, 15). This translation is as close as our English can come; the gender has no connection
with it. Fillmore had no higher education but he could have checked this with a Hebrew concordance in the interest of accuracy.

In his *Twelve Powers of Man*, Fillmore reaches the heights of absurdity (p. 16). The 12 disciples become parts of the body: Peter is faith or center of the brain; Andrew, the loins or strength; James, the son of Zebedee, pit of the stomach or discrimination or judgment; John, back of the heart, love; Philip, root of tongue, power; Bartholomew, between the eyes, imagination; Thomas, front brain, understanding; Matthew, center front brain, will; James, son of Alphaeus, navel, order; Simon, the Canaanite, back head, medulla, zeal; Thaddeus, abdominal region, renunciation or elimination; Judas, generative functions, life conservor.

You do not find many outright denials that the Bible is the Word of God in Unity. You find something far more subtle and deadly. The “metaphysical interpretation” can make any verse mean whatever the teacher desires without reference to semantics whatsoever. What utter arrogance to take the plain words of Scripture and thus “interpret” them!

“What is it to be ‘born of water’ and ‘born of . . . the Spirit’?

“To be ‘born of water’ is to be cleansed of moral impurity, sin and materiality, through denial. To be ‘born of the Spirit’ is to come into the consciousness of the divine law of Being, lifting up the whole man into a new life of harmony and order by affirmative prayer” (*Weekly Unity*, Feb. 13, 1955). One feels when reading these passages that the person who wrote them must have had a box full of words printed on slips of paper; that he closed his eyes, and reached into the box, and whatever words he pulled out, he strung them together, without any attempt to make sense. In spite of their utter inconsistency, however, Satan uses them to confuse the minds of those who get entangled in such systems. We read in 2 Thessalonians, second chapter, that in the last days men shall “believe a lie” because they “received not the love of the truth.” Anything can happen to the souls who tamper with this deadly poison. It sounds too foolish to be believed by rational men but when Christ is rejected, people become “vain in their imaginations” and their hearts are “darkened.”

Here is another example of Unity teaching:

“Why is God ‘no respecter of persons’? Because God is impersonal Spirit, the Spirit of perfection, and with this supreme excellence the petty attitude of personality has nothing to do. Absolute impartiality and utter impersonality are attributes of the Deity. In this Spirit all become one and indivisible” (*Weekly Unity*, Dec. 13, 1953).

In order to really understand the answer to this question, one needs only to turn to the passage in Acts 10:34, 35 and read it: “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.” Its self-evident meaning is clear to anyone of average intelligence. Unity distorts the Word of God, destroys its meaning and leads its followers into such an intellectual and spiritual maze that only the power of God can ever extricate them. We read in the Psalms “Every day they wrest my words: all their thoughts are against me for evil” (Ps.
56:5). There is a terrible denunciation of such false prophets in 2 Pet. 2:1-3: “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

UNITY AND GOD

Having endeavored to show to some extent what Unity School of Christianity has done with the Word of God, we now look into the writings of their founders and leaders to discover how they have dealt with the God of the Word.

First of all, we note its similarity of terms with that of Christian Science, and we have explained how that came to be since Unity developed from Christian Science. Incorporating much of Christian Science and New Thought in its creed, it finally made a complete break with those organizations and founded its own work in Kansas City (the work has since been moved in toto to Lee's Summit, Mo.).

Woodbury* states: “In essence, Unity presents God as Spirit, Principle and the Fount of all things good. Man reflects and inherits these qualities, it is held, and through positive affirmations of belief can manifest his oneness with his Creator. Then when this oneness is attained, good health, prosperity, and happiness are sure to follow.”

It is clear that Unity does not believe any more than Mrs. Eddy did that God is a Person, with the intelligence, will, emotion and ability to think and act which denote personality.

Charles Fillmore stated it bluntly: “God is not loving . . . God does not love anybody or anything. God is the love in everybody and everything. God is love.” (Jesus Christ Heals, p. 13).

This is a direct denial of John 3:16 and multiplied numbers of Christ's own words in regard to the personal love of a personal God for actual individuals.

But he goes on: “From the teaching that the Deity is a person we have come to believe that God is changeable; that He gets angry with His people and condemns them; that some are chosen and favored above others; that in His sight good and evil are verities and that He defends the one and deplores the other. We must relieve our mind of these ideas of a personal God ruling over us in an arbitrary manner” (p. 23).

Our Bible is full of references that prove that our God does exhibit all the attributes of personality. In Psalm 7:11 we read: “. . . God is angry with the wicked every day.” We could fill this article with verses that show Him feeling every emotion that He Himself has put into the heart and mind of man, and yet without sin. As He is perfect, His very anger, His judgment, and of course, His love, are flawless.

Dr. Fleener, who made a very thorough study of Unity, stated that at the source of all of Unity's teachings about God is that He is inexorable Principle. What a

horrible conception—how cold, how dead, how unfeeling, how unlovable. Thank God, that is not the God of the Scriptures. That Principle is nothing at all, just a myth invented by godless minds.

In Lessons in Truth by Cady, one of the textbooks of Unity, we read: "He is principle, impersonal; as expressed in each individual, He becomes personal to that one" (p. 11). On page 10 of the same volume it is stated: "Child-like, untrained minds say God is a personal being . . . Broader and more learned minds are always cramped by the thought of God as a person, for personality limits to place and time."

Jesus said of the Father: "... I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John 16:26, 27). And when He was nearing the cross: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee' ' (John 17:1). And then followed His high priestly prayer. There is a holy intimacy expressed here between the Father and Son that proves the personality of the Godhead. The Lord Jesus did not lift His eyes or His heart to a remote Principle.

There is more in Unity writings to deny the actuality of God: "Drop from your minds," wrote Charles Fillmore in Jesus Christ Heals, "the belief that God is in any way separated from you, that He occupies form or space outside of you" (pp. 27, 28).

The Scriptures reply to this: "... God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

“For thus saith the high and lofty One that inhabitheth

eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit..." (Isa. 57:15).

Unity teaches that actually we are God. "We all have direct access through the Father in us—the central 'I' of our being—to the great whole of life, wisdom, power, which is God. What we now want to know is how to receive more from the fountainhead and to make more and more of God (who is but another name for All-good) manifest in our daily life” (Lessons in Truth, Cady, p. 11).

The Bible says that the only way we have access to God is through Christ. "... no man cometh unto the Father, but my me" (John 14:6). "Having... boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh” (Heb. 10:19, 20). He made the way to God for us through His sacrifice on the cross, and no one can find Him within himself, or by any other route except God's.

Fillmore declared "The Father within you . . . is not far away in a place called heaven" (Christian Healing, p. 8): "God lives in you and you depend upon Him for every breath you draw" (Jesus Christ Heals, p. 56): "We believe that we live, move, and have our being in God-Mind; also that God-Mind lives, moves and has his being in us, to the extent of our consciousness" (Unity's Statement of Faith, p. 3).

To make it plainer that God is really you, it was stated in Talks on Truth: "God is your highest self and is in constant waiting upon you... Never be formal with God... You cannot use God too often... He will do you a
favor as quickly if you ask Him in a jolly, laughing way as He would if you made your request in a long, melancholy prayer. God is natural, and He loves the freedom of the little child” (pp. 11-13).

If you had only that statement, you would wonder if they might not believe in a personal God. How can a principle be interested in a “jolly manner” any more than in a “melancholy prayer”? Evidently these are some kinds of figures of speech they use, for here the creed is emphasized:

“God is not a being or a person having life, intelligence, love, power. God is that invisible, intangible, but very real, something we call life. God is perfect love and infinite power. God is the total of these, the total of all good, whether manifested or unexpressed” (Lessons in Truth, p. 6).

It is contradictory statements like these that make it so difficult for one to comprehend the philosophy of Unity. Their use of terms like Father, Mother and the personal pronouns could mislead one into thinking that they believed God had some personality. For instance, Unity, like Christian Science, teaches that God is both masculine and feminine: “We believe that creative Mind, God, is masculine and feminine, and that these attributes of Being are fundamental in both natural and spiritual man” (Unity’s Statement of Faith, p. 3).

On the other hand, Unity teaches an unqualified pantheism: “God, then, is the substance (from sub, under and stare, to stand), or the real thing standing under every visible form of life, love, intelligence or power. Each rock, tree, animal, everything visible, is a manifestation of the one Spirit—God—differing only in degree of manifestation; and each of the numberless manifestations, or individualities, however insignificant, contains the whole . . . Each is God come forth, shall I say? in different quantity or degree” (Lessons in Truth, Cady, pp. 8, 9).

In other words, God is in nature, in inanimate things, in animals, in you—all in different degree but all are a part of His substance. This is Hinduism; this is Christian Science; this is pure pantheism; this is heathenism of the most degraded type.

They go even farther: “I believe the Hottentot, or the truest heathen that ever lived, he who worships the golden calf as his highest conception of God, worships God” (Lessons in Truth, p. 126).

You can get no further from the God of the Bible than that. “. . . So that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Rom. 1:21-23).

To sum up briefly, Unity’s conception of God is that He is not personal, and therefore cannot be known as a personal God and Saviour; that He is really yourself; that He is in everything; that He is Mind; that He is an abstract something—but certainly not the God of the Old and New Testaments.
UNITY AND THE LORD JESUS CHRIST

We have seen what Unity has done with the Word of God and the God of the Word, and now we will examine their writings to determine how they have dealt with the Saviour, the Lord Jesus Christ. What any religion does with His blood, His incarnation, His atonement, His resurrection, determines the soundness of that system.

One might be misled by this declaration in their Statement of Faith:

"We believe in Christ Jesus the Son of God made manifest in Jesus of Nazareth who overcame death, and who is now with us in His perfect body as the Way-Shower in regeneration for all men" (p. 1).

The term Way-Shower is taken outright from Christian Science. Christ is never presented as a Saviour by either cult.

In this same Statement of Faith occurs this startling statement: "We believe that Jesus Christ, the Son of God, is alive and in the world today" (p. 3). When we have a clearer understanding of what they consider Christ to be, this will not be so surprising.

Unity is full of contradictory statements, but in none of their teachings are there so many as in relation to the Lord Jesus Christ.

For instance, they teach that He was not real, only an allegory: "Jesus Christ was himself a parable, and his life an allegory of the experiences that man passes through in development from natural to spiritual consciousness" (Christian Healing, Fillmore, p. 68).

They also believe that He evolved: "The evolution of Jesus was a combination of mind and body unfoldment . . . We must conclude that the body of Jesus was an unfoldment from sense to Spirit" (Teach Us to Pray, Chas. and Cora Fillmore, p. 66).

"He was more than man . . . because there came into His manhood a factor to which most men are strangers . . . the Christ-consciousness. The unfoldment of this consciousness by Jesus made Him God incarnate, because Christ is the mind of God individualized, and whoever so loses his personality as to be swallowed up in God becomes Christ Jesus, or God-man" (Talks on Truth, p. 169). The logical conclusion of this is that anyone may eventually become a little Christ.

Unity teaches that Christ went through many incarnations: "This world and everything in it was brought forth by Him in many earthly incarnations" (Unity, Dec. 1, 1936, p. 6). These incarnations of Jesus took the forms of Moses, Elisha, David and others: "These were His days at school, and he arrived at a state of consciousness, while manifesting as Jesus of Nazareth, where he remembered his past lives" (Unity, Vol. 14, 1901, p. 149).

But the Word of God states that "... now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26-28).

Unity does not acknowledge that man needs a Saviour or that he is seeking salvation, but rather "The recognition of this higher consciousness and the reorganization of our place in Being that we are seeking . . . we want to know the shortest way to it. That way is the Jesus Christ way” (Talks on Truth, p. 164).

Not the forgiveness of sin but the “higher conscious-
ness" is the goal. Jesus Christ is never represented as the One Who gave His life to save us from our sins.

Why then did Jesus come? This is the way they answer this: "He made a connection between our state of consciousness and the more intense one of the Father. He united them—made them a unit—one—hence, the at-one-ment, or atonement through Him" (Talks on Truth, p. 166).

This term at-one-ment is Mrs. Eddy’s own. It is a play upon the word, not the correct meaning which according to Webster is: “Satisfactory reparation for an offence or injury.” The Word of God teaches us that the Lord Jesus Christ made just such reparation on the cross. "... God, who hath reconciled us to himself by Jesus Christ... God was in Christ, reconciling the world unto himself... For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:18-21).

The cross of Christ, the substitutionary death of Christ, is made of none effect by Unity. Here is their statement of the purpose of the cross: “What died on the cross was the consciousness of all mortal beliefs that hold us in bondage—such as sin, evil, fleshly lusts—death—which He overcame” (Talks on Truth, p. 164).

“What died on the cross”—what a terrible expression! The One, the Person, Who died on the cross was the only begotten Son of God, God’s Lamb, who taketh away the sin of the world.

The cross is called by Unity “the demonstration.” And the exact antithesis of what the Bible teaches in regard to sin and the purpose of Christ’s atonement is stated in Talks on Truth: “The whole secret of the demonstration of Christ is that we shall come to realize our original sinlessness” (pp. 154, 155).

Now here is the very heart of Unity teaching: Man is not a sinner, therefore there is no need of a Saviour. “Our original sinlessness” is a complete denial of the Scriptures. The exact opposite is true: “... through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many... the judgment was by one to condemnation, but the free gift is of many offences unto justification... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:15-19). It was our original sinfulness, not our sinlessness, which took Him to the cross.

After reading this, can anyone believe that Unity is Christian? They simply use the name of Jesus Christ and a Christian vocabulary to hide their ruthless denial of the Saviourhood of Christ.

His incarnation is denied: “To say that Jesus Christ was a man as we are men is not true, because He had dropped the personal consciousness by which we separate ourselves into men and women. He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being. He was that Being, to all intents and purposes” (Talks on Truth, p. 169).

In Christian Healing Fillmore wrote: “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 Christ, the spiritual identity of Jesus, whom he acknowledged in all his ways, and brought forth into his outer state, 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 him 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” (p. 217).

Let us analyze this statement. As in almost all false religions, Jesus and Christ are divided. Note that His body is said to have been spiritualized. This is the kind of salvation Unity teaches, as we shall see in more detail later on: a bodily perfection on earth. Observe that what they claim happened to Him, they believe can also happen to us. He is man's true self, according to Unity, and man may be as perfect as God Himself. This teaching originated with the devil who claimed equality with God and sought to do violence to His throne.

Here are some questions and answers from Unity Sunday School comments on the subject of the incarnation, atonement and deity of the Lord Jesus Christ: "What is the blood of Jesus Christ? Spiritual life, the quickening element in creation."

"In what sense does the doctrine that the blood of Jesus Christ is shed for the remission of the world's sins become understandable? The blood of Jesus Christ (the pure Christ life) takes away thirst for sin, and the world is saved through the absence of a desire for sin” (Weekly Unity, Feb. 20, 1955).

"How did the Word become flesh in Jesus? Jesus held to the perfect image of the divine man, so that the Christ or Word entered consciously into every atom of His being, and transformed His body into pure, immortal Spirit substance and life. Thus the Word became flesh” (Weekly Unity, Jan. 3, 1954).

"Give the meaning of the 14th verse (of John 3): 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.' The serpent represents life as perceived and understood by the sense consciousness."

"'For God so loved the world.' What is implied in these words? That man, though dwelling in sense consciousness, is divine in nature, and responds to the quickening Spirit, the Christ, the only-begotten Son of God, through whom he realizes eternal life” (Weekly Unity, Jan. 17, 1954).

"Why is Jesus 'the light of the world'? Jesus is the I AM or Christ in activity in our consciousness. He is the light of the world because He is the source of spiritual light and understanding” (Weekly Unity, Feb. 14, 1954).

"Why is Jesus described as 'made a little lower than the angels'? ... Jesus who became the perfect manifestation of Christ, entered into physical embodiment for a time in order to demonstrate the truth that man is the perfect image and likeness of God, his Creator and can attain oneness with Him” (Weekly Unity, Jan. 30, 1955).

"What is the virgin birth? The virgin birth is the awakening of the mind of man to the conception of the Christ Spirit as the only reality.”

"What is the Christ? The Christ is the perfect-idea man, whom God created, the real self of all men. Jesus
Christ is the Christ self brought into perfect expression and manifestation. Christ is the Saviour of mankind, the free, divine gift of God to us" (Weekly Unity, Dec. 19, 1954).

It will certainly be clear from these metaphysical interpretations that Christ is denied as a Person, a Saviour, Very God of Very God. He is brought down to the level of sinful man—the real self of men! While the word Saviour is employed, it is obvious that they do not mean what the Scriptures do by the word.

Many people are deceived by Unity with a statement like this about the atonement: "Atonement means reconciliation between God and man through Christ." But one must read on to comprehend what Unity means by atonement: "It means a reuniting of our consciousness with the God consciousness. Jesus Christ became the way by which all who accept Him may 'pass over' to the higher consciousness ... We all have the power to detach ourselves from the realm of worldly thoughts and lift ourselves into God-mind consciousness" (Unity, April 1954, Vol. 120, No. 4, p. 4).

Why Unity has no need of a Saviour is obvious. They believe themselves to be their own saviour. What are they looking forward to for salvation? A complete and perfect union with this "inexorable Principle" which is their god. It is the same thing as the Nirvana of the Buddhist, Brahm of the Hindu—an imaginary God-Mind, God-consciousness, into which all will finally be absorbed. The deadly pantheism of Unity shows through every statement their leaders have made.

Further comment on the atonement as conceived by Unity is scarcely necessary. Charles Fillmore, founder and leader, wrote volumes on the subject. From his article entitled "Atonement" in Unity of April 1954, Vol. 120, No. 4 we quote some excerpts which will answer any doubt that anyone may have as to Unity's repudiation of the atoning sacrifice of the Saviour, the Lord Jesus Christ; my comments appear in brackets:

"The subject of atonement is outstanding in Christian theology. Popular teaching in the church is that Jesus was the only begotten Son of God and that His death on the Cross moved God to forgive the sins of the world. 'For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have 'everlasting life.' This has been described as the most important verse in the New Testament. Interpreters of the teachings of Jesus disagree; there is some confusion on this point of just how the death of Jesus atoned for the sins of all men. Church authorities accept as a matter of course the belief that God is a personal being and can be dealt with as an earthly ruler. They believe that when His people transgress His laws, they must make sacrifice to appease the anger of their Monarch. [This is of course not the Christian conception; one sacrifice for all was made by Christ to reconcile us to God.] ... The New Testament presents no detailed theory of atonement. [This is not true.] In the early church the relation of Jesus' suffering for the reconciliation of man received little attention." [This is another lie, for the preaching of the cross and Christ's resurrection was the only theme of the early church.]

"That Jesus paid a ransom for man was a common thought. But to whom it was paid and how it resulted in the salvation of man were questions answered crudely or
not at all. [Fillmore by-passed the entire New Testament and much of the Old to come to this conclusion.] Some, including Irenaeus, Origen, and Augustine, conceived that the ransom was given to Satan. [This is not true.] Man, by sin, fell into the power of Satan. God who is just to everyone made a bargain with Satan by which Satan consented to receive Jesus as the ransom for man. But Hades could not keep the Holy One of God, and so Satan lost both Jesus and humanity. This mythological tale of trickery had a strong appeal and was used with increasing dramatic effect in popular explanations of Christianity. [But not by anyone who believed God’s Word.]

“These theories of the sin-offering of Jesus are conceived with the personal-God idea. They carry out the pagan concept of a big god who becomes very angry with his disobedient children and can be mollified only with a human sacrifice. [What happened to John 3:16?] A correct understanding by man of God as the supreme creative Mind creating under laws that must be observed by both Creator and creation, reveals how broken law may be mended by one who is willing to make certain sacrifices” (Teach Us to Pray by Chas. and Cora Fillmore).

[Now here comes the Unity-man-made salvation—so much better, they think, than the substitutionary death of Christ on the cross for poor lost sinners. All the cults use terms like this to catch the unwary; what do they care for “the precious blood”? They trample this blood beneath their feet, and every day “crucify to themselves the Son of God afresh, and put Him to an open shame.”] “Through His suffering there Jesus lowered His conscious-ness to the consciousness of the race, thereby administering to the whole race of blood transfusion, imparting to both the soul and body of men the properties of Being that will restore man to his divine estate. [In other words, making them gods too.] With their blood transfusions the medical men of today are copying this grand transfusion of life. We are on the way to fulfillment and the Jesus Christ way!

“Jesus Christ broadcast the electrons of His blood into the race thought atmosphere, and they may be apprehended by all who believe in Him. These electrons become centers of energy and life in those who appropriate them, and thus men gradually transform and regenerate their blood and their body. This is the real spiritual meaning of being saved by Christ.” [This is Unity salvation: it is for the body.]

“The blood is the life. [But only the physical, not the spiritual life.] Jesus really came to bring to the whole human family a larger consciousness of life. He said, ‘I am come that ye may have life, and may have it more abundantly.’ ” [This passage, John 10:10, appears in connection with Christ’s announcement that He, as the Good Shepherd, would lay down His life for the sheep; only after sin is atoned for and forgiven can one have an “abundant life.”]

“Life is a universal energy that moves even the corpuscles of the blood. Therefore life is more powerful than the blood. Consequently we believe that it was through the ‘shedding,’ the getting rid of, [This is the wrong translation in this case of shed which has two meanings, to pour out, which is the one here; and to drop off or get rid of] the idea of flesh and blood that Jesus accomplished His great works. [This is another lie; the
human nature with which Jesus was born was holy, called 'that holy thing' and of course as God, He was sinless too. He tapped the reservoir of divine life and raised His consciousness of life to that of the Father. Through Him we all have access to this perpetual life stream. We must really eat of His substance, as He taught us; that is, we must appropriate it as spiritually ours. We must drink of His blood; let His life stream flow through our mind and body, healing, cleansing, and purifying us in every way. This is the grand at-one-ment of man's life with the life of God through Jesus Christ" (pp. 64, 65).

Unity's view of the atonement is very confusing and can really only be understood when one makes a study of the kind of salvation for which its followers are making preparation. It is quite clear that their paradise is attained only when the true spiritual body replaces the physical body and man becomes like Jesus Christ, and this is to be accomplished here on earth.

UNITY AND SALVATION

What kind of salvation does Unity teach if it does not believe in the salvation from sin revealed in the Word of God?

In one word, it is eternal life in the body. Christ-consciousness for which they strive is a means of acquiring health, prosperity and happiness here and now. Sickness and poverty are not to be the experience of Christians. Since the day Mrs. Fillmore heard the old metaphysician Weeks declare: "I am a child of God, therefore I do not inherit sickness," freedom from all ills of the body and all limitations of this life have been the goal of Unity.

"We must be perfect as Jesus Christ was perfect. There is no other way . . . If I am in any degree a sinner, I have in that degree a corruptible dead body . . . I must get rid of carnality; that is all. The quicker I do that, the quicker I shall become alive" (Talks on Truth, p. 155).

"Salvation is finally attained when the cycle of rebirth is broken and 'man comes to birth no more.' The true spiritual body is to replace the physical body and the man becomes like Christ. This is to be done here on earth . . . Eternal life means conscious existence in the body" (Talks on Truth, pp. 150-51).

How is this change taking place? "These life germs of Jesus' body form the nucleus of a new race organism for all people. All persons everywhere may partake of (eat) the radiant body (bread) of Jesus by exercising faith in Him as the great source of pure Spirit substance, sown as soul seed for the saving of humanity from sense consciousness" (Teach Us to Pray, pp. 68, 69).

God's Word completely refutes any such teachings. "For all have sinned, and come short of the glory of God" (Rom. 3:23); "If we say that we have no sin, we deceive ourselves, and the truth is not in us . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8, 10); "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18); "But we are all as an unclean thing, and all our righteousnesses are as filthy rags . . . and our iniquities, like the wind, have taken us away" (Isa. 64:6).

We have no righteousness, innate or otherwise. We have no Christ-consciousness which we can develop. We come to Christ as lost men and women, crying for mercy. We have nothing in which to glory except the cross of Christ by which we are crucified unto the world and the
world unto us. All that we have, or ever shall have, of spiritual blessing, victory or peace, must come from and through our Saviour, the Lord Jesus Christ, Who is “... made unto us wisdom, and righteousness, and sanctification, and redemption ... He that glorieth, let him glory in the Lord” (1 Cor. 1:30, 31).

The Unity type of salvation is self-righteousness, like Mrs. Eddy’s “self-immolation,” and has no reality. It can only be a sham because there is no genuine righteousness apart from the cleansing through the blood of Christ. This blood they have spiritualized away, and “... without shedding of blood is no remission” (Heb. 9:22).

Here is another definition of the Unity way of salvation: “When like Jesus we have developed love for all things, even for our enemies, then the body and all of its elements become plastic to thought and we have all power in heaven and in earth. The energy of light, through which Creative Mind rules Heaven and earth, is amenable to man when his mind of love synchronizes with Creative Mind and he can say, ‘I and my Father are one’ ... When man understands that he is always right in the presence of a supermind force that is perpetually pushing him into higher states of consciousness and finer physical radiations, he cannot help co-operating with it in the divine urge toward higher things” (Teach Us to Pray, pp. 69, 109).

It was Satan who said to Eve in the Garden of Eden: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen. 3:5). Unity members believe the lie of Satan that they may be gods by recognizing their own inner divinity, thus “making themselves equal with God.”

Unity teaches a universal salvation; that every man has within him this God-mind. “God says ... every person is His child” (Lessons in Truth, p. 37). Nothing could be further from the truth. God said just the opposite. Of those who rejected His Son as their Saviour, it is written: “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him” (John 8:44). “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (1 John 3:10).

Unity declares: “It is not only a privilege, but an absolute necessity to bring forth that perfection of character and form which was originally imaged in our soul by God-mind” (Teach Us to Pray, p. 72). David cried when his sinful heart was revealed to him: “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5).

Unity rejects the new birth. ‘Being ‘born-again’ or ‘born from above’ is not a miraculous change that takes place in man; it is the establishment of that which has always existed as the perfect-man idea of Divine Mind” (Christian Healing, p. 24).

Unity believes that through perfection of the body, its followers will become the equals of God Himself: “In man a wonderful being is in process of creation. This being is spiritual man, who will be equal with God, when he overcomes or handles with wisdom and power the faculties of the body” (Twelve Powers of Man, p. 163).

This blasphemous teaching that man can attain deity is a result of the Unity conception of man—for this is what they believe: “If you fully recognize the fact that the God that dwells in you dwells in all men, you know that each
one's own Lord, the Christ within each one, will make no mistake" (Lessons in Truth, pp. 127, 128). "Your Lord is not my Lord nor is my Lord your Lord. Your Lord is the Christ within your own being. My Lord is the Christ within my soul" (Lessons in Truth, p. 108).

We have already pointed out the claim of Unity that men are actually little Christs. "Man is the anointed son of God called Christ" (Teach Us to Pray, p. 79). "Unity holds that the higher self of man, which is his true self, is divine. It is the same self that in Genesis is spoken of as the image and likeness of God. In the New Testament this self is represented by the Christ, the only begotten Son of God. Man in his true self, therefore, is a son of God" (What Unity Teaches, pp. 6, 7). In his book on Genesis, Fillmore makes this even plainer: "The man that God created in His own image and likeness and pronounced good and very good is spiritual man. This man is the direct offspring of Divine Mind, God's idea of perfect man. This man is the only begotten Son of God, the Christ, the Lord God, the Jehovah, the I AM. In the second chapter this Jehovah, or divine idea of perfect man, forms the manifest man and calls his name Adam" (Mysteries of Genesis, p. 12).

Sometimes they claim to be Christ, then they make a distinction like this: "The difference between Him and us is not one of inherent spiritual capacity but a difference in demonstration of it. Jesus was potentially perfect, and He expressed that perfection; we are potentially perfect, but we have not expressed it" (What Unity Teaches, Elizabeth S. Turner, p. 8).

This same book contains these two statements: "Spirit is the Christ within, the true, immaculate, pure self that is our inheritance from God" (p. 9) and "The Christ in man never changes; it [note the neuter gender] always has been and always will be the perfection that God created" (p. 11).

There are variations in these interpretations as the various writers try to give the viewpoint of Unity, but Fillmore plainly stated: "I am the Christ of God. Of a truth, I am the son of God. I and my Father are one" (Christian Healing, p. 27). In Unity, Vol. 48, No. 2, p. 128, it is stated: "In his true state, man is the Christ, the head of the body."

Since Unity is its own saviour, what is its teaching in regard to sin? Do they deny its existence as does Christian Science?

UNITY AND SIN

Christian Science says that you are to divest yourself of the idea of the reality of sin. Close your eyes and it will go away. Unity mixes some of this idea with a little psychology and adds some of its own novelties to explain sin. As in all Unity's other teachings, it is a confused jumble, hard to classify or define in any way. There are many contradictions and inconsistencies. Unity denies the fall of man. "We are prone to think of the 'fall of man' as something that happened long ago, in the infancy of the race, told, as indeed it is, in allegorical form. Instead, we should realize that the scene depicted in the Garden of Eden is being reenacted in our lives every day. Whenever we accept a restricting condition as having reality of finality, it proves that we have eaten of the 'forbidden fruit' and our eyes are open to evil. "Unity believes that evil is the result of man's disobedience to divine law. It does not exist as an entity in and of itself . . . We all know why Adam disobeyed the
Lord God; the arguments of Eve (the feeling nature) were too strong for him! Metaphysically interpreted, this signifies that every man's human inclination is to yield to the temptation of the sense consciousness by the feeling nature" (What Unity Teaches, Turner).

One cannot get a clear picture of the Unity view of sin: "Good is all; evil is that which might be if man forsook his guiding light. In the serene mind of God there is no duality, no good-and-bad, no understanding-and-ignorance. The brilliancy of all-knowing Mind dissolves all shadows, all negations" (Christian Healing, Fillmore).

Fillmore advises his followers in Unity, January 1936: "Stick to it ... and say, 'I am not a sinner. I never did sin. I cannot sin. I am from above.' "

At their headquarters in Lee's Summit, the Unity workers abstain from tobacco, liquor, meat and presumably sex expression for other than procreation. Fillmore wrote of this matter: "So long as your eyes see sex and the indulgence thereof on any of its planes, you are not pure. You must become mentally so translucent that you see men and women as sexless beings—which falls short of the divine standard (glory of God)."

There is no acknowledgment of man's responsibility to God for his acts.

UNITY, AFFIRMATIONS AND DENIALS

Unity followers are furnished with denials and affirmations for every phase and experience of life. "Practice these denials and affirmations silently on the street, in the cars, when you are wakeful during the night, anywhere, everywhere, and they will give you a new, and to you, a strange mastery over external things and over yourself . . . So always this principle will work in the solution of all life's problems—I care not what the form of details is—to free us, God's children, from all undesirable conditions, and to bring good into our lives, if we will take up the simple rules and use them faithfully, until they lead us into such realization of our Godhood that we need no longer depend upon them" (Lessons in Truth, p. 48).

[The italics in this quotation are mine.]

These denials and affirmations are not only to enable one to get everything he wants, but to overcome any kind of evil desire or sin. This is the very essence of Unity's self-salvation.

"Remember this: Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already, and whatever you want you can have for the asking" (Lessons in Truth, p. 57).

The Word of God says that all desire is not right by any means: "... ye ask amiss, that ye may consume it upon your lusts" (James 4:3); "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 19).

Here is the way they work this out: "Suppose I desire my neighbor's wife, or his property; is that desire born of God? And can it be fulfilled by affirming that it is mine? Answer: You do not, and cannot, by any possibility desire that which belongs to another. You do not desire your neighbor's wife. You desire the love which seems to you to be represented by your neighbor's wife, something to fill your heart's craving for love. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire to possess your neighbor's wife will suddenly disappear" (Lessons in Truth, Cady, p. 59).
There is nothing in this account about temptation and the possibility of calling upon God to help one to overcome temptation and to give right desires. Unity leaves the soul to fight these battles without God’s help—and his “victory” (if he has any) comes through a sort of hypnosis into which he forces himself through the constant repetition of the affirmations and denials.

In *Lessons in Truth* by Cady, on pages 44, 45, we find the following: “These then are the four comprehensive affirmations: First, God is life, love, intelligence, substance, omnipotence, omnipresence, omniscience. Second, I am the child or manifestation of God: and His life, love, wisdom, power, flow into and through me every moment. I am one with God, and am governed by His law. Third: I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. I manifest my real self now. Fourth: God works in me to will and do whatsoever He wishes me to do, hence I cannot fail.” Much of this phraseology is taken from Christian Science, for it also has a *Statement of Being* which they use as sort of a charm to protect them from harm.

These chants are heathenish and remind one of the continuous chant of the pagans in lands where the gospel has not gone. But this is Christian America! One’s heart goes out in pity to men and women so deceived as to think they can change their sinful hearts and lives just by such senseless repetitions.

For instance, “When you are tempted to lose your temper say, ‘I have a good temper.’ Affirm your truthfulness under all circumstances” (*Teach Us to Pray*, p. 110).

The scriptural way would be to acknowledge to God your bad temper and ask Him to give you control over it and to help you to exercise it only for right, and in this way to bring glory, not shame, to His name. Thousands of Christians can testify to this kind of overcoming. “But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

Here are the denials to be repeated silently several times a day “not with a strained anxiety to get something out of them, but trying calmly to realize the meaning of the words spoken: ‘There is no evil (or devil). There is no reality or life or intelligence apart from Spirit. Pain, sickness, poverty, old age and death are not real, and they have no power over me. There is nothing in all the universe for me to fear’ ” (*Lessons in Truth*, p. 35).

This denial of reality is almost indistinguishable from Christian Science although Unity steadfastly insists (in spite of the above) that they do not deny reality of sin, sickness, etc.

Fillmore elaborated on these denials in *Christian Healing*, pp. 150, 250, 251: “1. I deny that I have inherited disease, sickness, ignorance or any mental limitation whatsoever. 2. I deny that I am a child of the flesh. I deny all belief in evil, for God made all that really is and pronounced it good. 3. Therefore no such deception as a belief in evil can darken my clear understanding of Truth. 4. I deny that the sins and omissions of my ancestors can reflect upon me in any way. Selfishness, envy, malice, jealousy, pride, avarice, arrogance, cruelty, hypocrisy, obstinacy and revenge are no part of my present understanding and I deny all such beliefs.”
UNITY AND HEALING

Unity got its start just as Christian Science did with its emphasis upon healing. Its Silent Unity concentrated upon the physical ills of men and women. Affirmations are provided to cover this field. For instance, in his book, Christian Healing, Charles Fillmore gives instructions on "How Mental Healing is Done" (pp. 244-252). On page 246, he tells you what to do for a common affliction: "Colds, grippe, and influenzas. Affirm: Spirit is not subject to heat or cold. I am Spirit. I am the positive force of Being and put out of my consciousness all negative thoughts. I do not believe in that thing called 'a cold' nor do I admit for a moment that it has any power over me. I am Spirit, free-flowing life, and my circulation is equalized in God." Such directions go on through all kinds of ailments and of course this is Christian Science pure and simple.

Under a heading "Six Days' Treatment" is this statement: "It is found that the mind establishes permanent consciousness through six steps or degrees, called in Genesis 'days'" (p. 248). He continues on page 249: "Make your denials as if you were gently sweeping away cobwebs, and your affirmations with strong, bold, vehement, positive mind."

Unity also teaches that sickness is the result of sinful thinking. "Our ills are the result of our sins or our failure to adjust ourselves to the Divine Mind" (Jesus Christ Heals, p. 5).

Unity also declares that man has two sets of cells, the living and the dead. At the center of the live cells is supposed to be a little electric light, while the dead cells are dark. When man is well, the light predominates; when sick, the dark. "Metaphysicians have discovered that they can light up the body cells by affirming life and intelligence for them. Such an affirmation might be: 'I am alive with the life of Christ. I am intelligent with the intelligence of Christ'" (Talks on Truth, p. 152). No investigation is ever made of the purported healings effected by Unity. The Unity headquarters accepts all testimonies as bona fide and while outsiders have often desired to "check up" it is a closed corporation on that subject.

Naturally, with people given to worry and nervous disorders, some of these happy little affirmations may cheer them and make them feel better. There is some truth in this statement, speaking from a psychological standpoint: "Affirm the infinite love as your love and you will find that there will be generated in your mind and body an entirely new element" (Talks on Truth, pp. 152, 153). A cheerful Spirit gives renewed physical vigor where no actual physical illness exists. This fact of course, is a great help to Unity, Christian Science and all metaphysical healing cults, which appeal particularly to neurotics. About 90 per cent of the Unity constituency is women. Frustrated women are a great field for these systems. However, to create a religion out of a few psychological facts and to lead men into a Christ-denying system, is to invite the certain judgment of a just God. Unity's "science" reaches the limits of nonsense. It claims that all ailments have a mental cause: crossed eyes are the result of "crossing your thoughts"; selfishness brings about deafness; arteries harden because of an unforgiving spirit; a goiter comes from greed; worry brings about Bright's disease; cataracts develop on the eyes because one has gazed too intently at the material world!

"Thoughts of health will produce microbes to build
up healthy organisms. Fears, the doubts, the poverty, the sin, the sickness, the thousand erroneous states of consciousness, all have their microbes" (Talks on Truth, p. 21).

Here is a question from Weekly Unity, Jan. 31, 1954: “Can everyone who needs spiritual healing receive it? Yes, if he keeps his thought on health and has active faith. Some fix their thought on disease, others fail to put their faith in the thought of health.”

UNITY AND PROSPERITY

Although beginning as a healing ministry, Unity switched its emphasis to prosperity during the last two decades. With their luxurious establishment at Lee's Summit, they set quite an example of the possibility and desirability of making material things the goal.

Woodbury describes this prosperity angle almost humorously: “The best-selling item in the Unity’s metaphysical package, however, is the sect’s theory about affirmative prayer. Unity disciples maintain you can have anything you want if you only ask God for it in the right way. They have thousands of success stories at their finger tips to convince you of this, and these stories are constantly broadcast to the public by means of Unity radio programs and literature. . . . In 1908 after trying other stratagems such as selling souvenir china plates and prosperity emblems, the magazine Unity printed an announcement that a crisp new dollar bill would be sent to anyone who would use it as a magnet for gathering prosperity thoughts. Experimenters were asked to join with Silent Unity for a month in a daily affirmation of prosperity and then return the dollar, together with any increase. The scheme paid off beautifully. Two thousand dollar bills were sent out, and 5,000 returned. That gave the Fillmores another inspiration and the so-called Prosperity Bank was born. These little banks . . . have been mailed out to thousands of Unity adherents, and the idea is that you drop a dime in the bank at regular intervals, as you make your affirmations, and then return it to Unity. These banks have brought millions of dimes jingling into Unity’s coffers . . . In Unity literature, on Unity broadcasts, and as the plate is passed at Unity services, one is always encountering these or similar words: ‘I bless and give thanks to God for the privilege of giving my gift, which makes possible my greater receiving.’”

According to Unity, one need suffer no lack financially. “It is perfectly logical,” wrote Fillmore, “to assume that a wise and competent Creator would provide for the needs of His creatures . . . the supply would be given as required and as the necessary effort for its appropriation was made by the creature . . . What we need to realize is that God has provided for the most minute needs of our daily life and that if we lack anything it is because we have not used our minds in making the right contact with the supermind and the cosmic ray that flows from it” (Prosperity, p. 6).

Naturally, this kind of assurance has a terrific appeal. It would be interesting to have a check up on the financial affairs of Unity followers who were, or are, poor. The ones that are seen going into the centers seem to be mostly well-dressed women who appear to have no monetary lack. There may be many poor among them, as among the Jehovah’s Witnesses, but there is no way to find out.

Not only are there prosperity affirmations but there are denials as well. “If you are fearful that you will not be

provided with the necessities of life for tomorrow . . . or for your old age, or that your children will be left in want, deny the thought. Do not allow yourself for one moment to think of something that must be outside the realm of all-careful, all-providing good" (Prosperity, pp. 92, 93).

“Do not say that money is scarce; the very statement will scare money away from you. Do not say that times are hard with you; the very words will tighten your purse strings until Omnipotence itself cannot slip a dime into it. Begin now to talk plenty, think plenty, and give thanks for plenty” (Prosperity, pp. 103, 104).

The Prosperity Banks were inscribed with statements on front and back such as, "Thou, O God, art my mighty resource"; "The Spirit of the Lord goes before me, and my prosperity, success and happiness are assured." You are supposed to say when you insert a coin: "God is in charge of my affairs, and abundant good is manifested for me daily," and at the end of seven weeks the contents are forwarded to Unity headquarters.

Unity has this version of the 23rd Psalm printed on page 69 of Prosperity:

"The Lord is my banker; my credit is good
He maketh me to lie down in the consciousness of omnipresent abundance;
He giveth me the key to His strong-box
He restor eth 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 prepar est 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."

This is good evidence that the paradise Unity is building is a glittering material one for the body to enjoy, in spite of all its claim that all is “Spirit.”

There are innumerable “metaphysical gadgets” besides the Prosperity Banks. Cards for enclosure may be secured and affirmations for all occasions are available. For instance, if one goes to answer the doorbell, he may affirm: “I go to meet my good”; if a noise distresses him, he can affirm: “Peace”; if one is told he is not looking well, he may affirm: “Spirit cannot be sick”; if riding in a car, he can affirm: “This is God’s car, and His hand is at the wheel.”

To quote again from Woodbury:* “The prayers never beseech God for blessings, but always affirm that blessings are being showered upon us. Even the old hymns have been rewritten in such a way as to replace gloom with gladness. During the service the congregation chants certain affirmations in unison, such as, ‘God speaks to me from within and assures me of prosperity.’ Then after the sermon, everybody rises and sings a new version of the old Doxology. It goes like this:

’Praise God, from whom all blessings flow,
Praise Wealth, which helps me here below;
Praise Truth, the highest virtue known;
Praise Health, which everyone may own.’"

Actually, in the matter of prosperity as in every phase that we have considered, Unity is unscriptural. Nowhere in the Word of God are we instructed to seek prosperity or wealth in this world. Just the opposite is true; we are warned against this very thing because of the danger of

wealth to the soul. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10). God has promised in His Word to supply our needs. The only thing Christians can be assured of are spiritual riches—eternal security, not earthly ease. The greatest leaders the church has ever known have suffered every kind of want, persecution, trial; and we have only to read Hebrews 11 to discover what God calls upon His own to endure. Very few of us will ever know financial prosperity. One thing we know: His grace is sufficient for us; and He will see us through anything.

UNITY AND PRAYER

What kind of prayer do Unity adherents practice? Certainly not the form or kind of prayer taught in the Bible. Jesus, in answer to the request of His disciples, gave them the Lord's Prayer (so-called) as a typical prayer which would be acceptable to Him, including adoration, worship and petition; then He gave us through the Apostle John the means of making sure that our prayers would reach the throne of God: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). We may only come to God through His Son. Our prayers must be offered in His name—not just the words, of course, but with worship and love and faith in Him as our Lord and Saviour. The posture, the form of words or the place have no bearing on true prayer. We are acceptable to God only in the Beloved, His Son, and if we have no faith in Him, God will not hear us.

I have read every book Unity leaders and authors have written, and I have looked in vain for any reference to the Lord Jesus Christ as the One in Whose name one may come to God.

It is not surprising that their kind of prayer would be contrary to the teaching of the Word of God. Their conception of God as the "inexorable Principle" and of Christ as One like themselves does not lead one into a spirit of humble, believing prayer.

Unity's peculiar "praying" is called "entering the silence." This is how they define it: "We first withdraw ourselves bodily and mentally from the outside world ... Then be still, absolutely still. Relax every part of your being, and believe that it is being done ... If you find your mind wandering, bring it right back by saying again: It is being done; Thou art working in me; I am receiving that which I desire ... Speak words of thanksgiving to this innermost Presence ... Continue giving thanks that while you waited you did receive, and that what you receive is now manifest" (Lessons in Truth, p. 103).

Here are further statements in regard to the Unity form of prayer: "In prayer attention is the concentration of the mind upon a statement of Truth. Attention is focalizing the I am or inner entity upon a word of prayer, until the inner meaning is realized, and the soul is aware of a definite spiritual uplift" (Teach Us to Pray, p. 31).

"In the silence when his mind is fixed steadily on God and is functioning in the consciousness of infinite love, the activities of man's brain cells synchronize with those of the very brain cells of the Master" (Teach Us to Pray, p. 59).
This is not prayer to God. It is a form of mental telepathy.

Their Silent Unity is thus described in their magazine Unity, January 1954, p. 79: “The Society of Silent Unity, founded more than 50 years ago, is the healing department of Unity School, ministering without seeing them, to those who need help... Our Silent Unity group numbers some 100 consecrated workers who are devoting their lives to God’s work for humanity. They are proving daily that physical, financial, mental and spiritual difficulties can be overcome by righteous prayer.”

With all of this profession of helping people by prayer, I find this naive statement in Lessons in Truth, p. 108: “Of course, prayer does not change God’s attitude.”

I have no doubt but that hundreds who write in to Silent Unity for prayer have no idea of the anti-Christian nature of Unity’s teachings. If they themselves believe in Jesus as the Saviour and the way to God, their own prayers will be heard. Certainly they will have no help from the throne of God through Unity, Silent or otherwise. God pity those who are ensnared and bewitched by the Christian appearance of this heresy!

UNITY AND DEATH

Woodbury writes of Unity: “When babies are baptized, they are neither sprinkled nor immersed, but are showered with rose petals. When a marriage is solemnized, there is no mention of possible ‘sickness’ or of ‘until death do us part,’ and at funerals the departed is never said to have died, but to have undergone ‘transition’ or ‘crossed to the invisible side of life.’ The whole tone is so cheerful, indeed, that a Jewish businessman who attended a Unity funeral recently requested that he might be buried with a similar ceremony. ‘These Unity folks,’ he said, ‘make you glad you’re dead.’ Actually, Unity optimism doesn’t stop at death, because the sect embraces a belief in reincarnation. We have all lived on earth many times before, Unity teachers say, and shall be born again and given new opportunities to achieve oneness with the Almighty. God is too kind to limit us to only one chance at life, as they see it, and we shall be granted many opportunities to improve ourselves, until at last we all achieve Christlike perfection and thus create a heaven on earth.”

Their Statement of Faith on page 4 includes this declaration in regard to death: “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.”

Many persons are shocked to learn that Unity unequivocally teaches the Hindu doctrine of reincarnation. There is no reason why this should not be generally known since they will send their Statement of Faith to anyone who writes in for it. So far as I can determine, there is no concealment of any of their teachings as in some cults. Requests for literature are promptly complied with and courteous letters written from their headquarters, including invitations to visit the plant. If people would only realize that they do not mean by Christian terms what we who take the Scriptures literally believe them to mean, so many would not become enamored of their system.

Fillmore taught that the body was being transformed into that permanent “spiritual” form day by day: “In the process of developing out of the natural into the spiritual not only the mind but the body also is affected. The energy locked up in the cells of the physical is released and the body of flesh is transformed into a radiant body of light. This is a day-by-day transformation of the cells until the whole body is ‘electrified’ and passes over into the fourth dimension or kingdom of the heavens. Jesus accomplished this transformation of His body and it became an electrical dynamo broadcasting life germs throughout our race consciousness. We are to follow Him in this transformation” (Teach Us to Pray, Charles and Cora Fillmore, pp. 68, 69).

It was this transformation that Charles Fillmore was looking for when he died. He had written in Christian Healing: “Your body will be so transformed within and even without that it will never go through the change called death. It will be a resurrected body, becoming more and more refined as you catch sight of the free truths of Being, until it will literally disappear from the sight of those who see it with the eye of sense” (p. 224-).

Unity has the same difficulty in explaining death that Mrs. Eddy did. Some of the explanations they have come up with are: “Death is caused by a specific microbe that can be recognized and bred just as the microbes of various diseases” (Talks on Truth, p. 21).

“The body is shocked to death by the violent thought voltage of the unwise mind” (Talks on Truth, p. 152).

They said this of the resurrection of Christ: “What did Jesus’ resurrection prove? Jesus’ resurrection proved that through the Christ in him man is master over the physical body, that under divine law he can take the body up or he can lay it down. Jesus was put to the test of overcoming death, and His triumph is an example to all men” (Weekly Unity, April 18, 1954).

Apparently Unity followers are expected to “triumph over death” but there are as many deaths among them as in other groups, in spite of a declaration like this: “Christianity shows you how to come right back into life, and that is the only salvation for me. If you believe faithfully in the Christ Life you will never die” (Talks on Truth, p. 150).

UNITY AND REINCARNATION

Resurrection of the body at the coming of Christ, as taught in the Scriptures when spirit and body will be reunited, is not the hope of the Unity followers; their hope is rather the heathen belief that the souls of the dead successively return to earth in new forms or bodies.

Charles and Cora Fillmore wrote in Teach Us to Pray: “The early Christians taught that those who had passed away were asleep. This is not true of all persons, but those who have lived a long, strenuous life and are weary, want rest and fall asleep . . . Others who have lost their body early in life are ready for immediate action in reincarnation and do not find sleep necessary. Eventually all souls reincarnate on the earth as babes and in due time take up their problems where they left off at death. But before they do reincarnate they sometimes try to communicate with their loved ones here on earth. This is never satisfactory and leads to nowhere” (pp. 50, 51).

You will remember that Charles Fillmore was interested in spiritualism from a youth. Apparently he gave that up for the New Thought teaching of reincarnation which was incorporated into Unity beliefs. Not believing
in the Word of God, Fillmore had to have some kind of hope to hold out to his followers. He makes it sound very cheerful: "We fall asleep without any sense of apprehensions and for a little while the soul leaves the body. If we have a good conscience we rest peacefully and acquire strength for the new day's work. If worried, anxious, or guilty, we are troubled by dreams that distress us... The soul leaves the body to mortal dissolution, yet it does not fail to return in due time to take up a body—as long as it believes in the limitations of sense... If his life has been according to the Golden Rule... his soul basks in the sunshine of a world Elysian and his hope of heaven is for a season fulfilled" (Talks on Truth, pp. 47, 48).

Of course, this is all fiction. There is not one word of truth in it. The Word of God makes very clear what happens to a believer at death. Paul wrote: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23); "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens... whilst we are at home in the body, we are absent from the Lord... absent from the body... present with the Lord" (2 Cor. 5:1, 6, 8).

For the Christian, death means that his spirit goes to be with Christ and his body is laid in the grave until the resurrection when spirit and body will be reunited. This is the only body we shall ever have. As for the resurrection of the body, it will not be raised until that great day when they "... that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

The gay little picture Fillmore painted of the spirit flitting about from body to body is somewhat obliterated by these horrible conceptions: "Material selfishness starves the soul and devitalizes the physical body... when death overtakes such a one, the inner, as well as the outer, life changes environment. The material avenues are lost to the outer, and the soul finds itself in a hell of desires without the flesh sensations with which to express itself... the body consciousness, the peace of union for all the attributes of man, has been removed, producing in the life consciousness a great gulf or chasm that cannot be crossed, except by incarnation in another body" (Talks on Truth, pp. 156, 157).

This reveals to what lengths the imagination not under the control of God's Spirit can go. Fillmore even declared he could remember his previous incarnations!

Have We Lived Before? by Ernest C. Wilson is the Unity textbook on reincarnation.

He explained why the doctrine of "rebirth" was not discussed in the Scriptures as follows: "It was a very generally accepted doctrine (and still is) in most Oriental countries. We who so generally accept the Bible in this country forget that its origin was in the Orient. To Bible writers there was no point in emphasizing a doctrine that was already familiar" (p. 40).

This is such a sickly argument that his case would have been strengthened by its omission. Suppose we applied that theory to salvation, redemption, atonement, creation and all the other "generally accepted doctrines" in the Bible!

He claimed that Christ was reincarnated: "Jesus demands of the Pharisees, 'What think ye of Christ? whose son is he?' They answered, not as one might ordinarily expect, 'the son of Joseph,' but 'the son of David.' In other words, He was the reincarnation of David" (p. 41).

What ignorance of the Scriptures this betrays! Jesus
Christ is called "the son of David" throughout Holy Writ; that He was a descendant of David was proof of His kingship.

Evidently the goal of Unity is the same as that of the Hindu, the extinction of the flame of life, final emancipation, reunion with Brahma, cessation of being. "With each degree of dawning spiritual consciousness we are coming closer to that great ultimate, the incarnation of Christ. We should not be content with less than that . . . Our human incarnations are steps along the way to the great incarnation" (p. 61). The only difference between this and the Hindu and Buddhist teaching is just in names; they use Christ whereas the East Indian religions use "Nirvana" and "Brahm."

A few more excerpts will serve to show how completely Unity has embraced this repulsive and blasphemous conception: "Reincarnation is the gospel of the second chance . . . Reincarnation is God's loving answer to that universal cry of the human heart distressed by its missing of the shining mark . . . Imagine some circumstance taking a person into the beyond in the midst of a busy life of youthful activity . . . Is he not likely to seize the first favorable opportunity of re-entering the portals of birth, choosing, if he has earned a choice, such a parentage and such environment as will help him to have the experiences and the opportunities that his soul needs and desires . . . You will continue your progress from the point where you left off, and you will rear a new body, perhaps a finer one . . . Eventually we believe you will have purified your mind . . . and your body . . . to such a degree that you do not need to relinquish it to corruption but will be able to quicken it to spiritual expression as did Jesus the Christ" (pp. 65-99, portions).

This then is the way Unity attains eternal life, the purifying process going on after death through reincarnations. If more people were aware of this logical and ultimate conclusion of their teaching that immortality of the body can be attained on earth, surely they would turn away in horror from this imported heresy.

HEAVEN, HELL AND SATAN

Naturally Unity has no need of heaven: "The place that Jesus went to prepare is here . . . in the mind" (What Practical Christianity Stands For, p. 11). "It is popularly taught that Elijah is a saint in heaven, but this cannot be true because . . . he appeared again in the earth as John the Baptist. Neither did John get into heaven" (Teach Us to Pray, p. 72).

And of hell, Charles Fillmore said: "Hell is a figure of speech which represents a corrective state of mind. When error has reached its limit, the retroactive law asserts itself, and judgment . . . brings the penalty upon the transgressor . . . This purifying process is the penalty taught by Jesus—the judgment passed upon sinners—the fire of hell. When it is received in the right spirit this fire burns up the dross in character and purifies mind and body" (Christian Healing, pp. 112, 113).

This is wholly false. The Lord Jesus spoke of hell as a literal place of torture: "... hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44).

But Fillmore stated: "There is no warrant for the belief that God sends men to everlasting punishment" (Christian Healing, p. 114).

No wonder he embraced such terrible lies of Satan as
reincarnation and salvation by one's own works when he so definitely rejected the clear teaching of Christ!

As for Satan, Unity states: "There is no evil or devil" (Lessons in Truth, p. 38). These very words appear in Science and Health with Key to the Scriptures by Mrs. Eddy.

THE TRINITY AND THE HOLY SPIRIT

Fillmore made this statement in regard to the Trinity: "The first chapter [of Genesis] shows two parts of the Trinity: mind and idea in mind. In the second chapter we have the third part, manifestation. In this illustration all theological mystery about the Trinity is cleared away, for we see that it is simply mind, idea in mind, and manifestation of idea" (p. 12).

Nothing could make clearer Unity's utter rejection of a personal God. This statement reduces God to nothing at all. Unity has no God, no Saviour, no heaven—but there is a hell waiting for those who reject the Lamb of God, Who taketh away the sin of the world.

The Holy Spirit is defined as "The very spirit of truth lying latent within us, each and every one" (Lessons in Truth, p. 8).

But Jesus said of the Holy Spirit: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged" (John 16:8-11).

As I close this study with an aching heart, it is my prayer that He may use every word to enlighten and deliver those who are captives of the Satanic cult of Unity.

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