

# The DISCERNER

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

AN  
INTERDENOMINATIONAL  
HERESY-EXPOSING  
QUARTERLY

CONTENTS VOL. XIV, No. 9

Jan • Feb • Mar 1994

EDITORIAL .....	2
THE HINDUISTIC ROOTS OF THE NEW AGE.....	3
CHRISTIAN SCIENCE: A CULT IN TROUBLE .....	8
BOOK REVIEWS.....	13
BOOKS FOR CURRENT CONSIDERATION.....	14

# The DISCERNER

Published Quarterly.

Price \$3.00 for 4 issues.

For foreign subscriptions, add 40 cents a copy.

P.O. Box 22098

Robbinsdale, MN 55422-0098

Printed in the United States

1-612-535-8715 / 1-800-562-9153

## EDITORIAL COMMITTEE

Dr. William A. BeVier

---

## EDITORIAL

by *William A. BeVier*

In recent issues of The Discerner we have featured articles on three of what Anthony Hoekema termed "The Four Major Cults," i.e., Seventh-day Adventism, Mormonism, and Jehovah's Witnesses. In this issue is an article on the fourth cult, Christian Science. I hope you find it interesting.

Also in this issue we are featuring an article on the New Age Movement first presented as a research paper by Beth Yugovich, a senior student at Northwestern College, Roseville, Minnesota. Beth is from Woodland Park, Colorado.

If you appreciated the article in the last issue of The Discerner by Leslie E. Buege, one of our Board members, titled "Southern Baptists Vitalize Masonry," you are not alone. Permission has been requested and granted for the article to be reprinted in The Sword of the Lord.

One sad note for us to report is the homegoing of one of our Board members, Rev. Paul Waite. He has been in declining health for some time and had not been able to attend Board meetings. Another long-time friend of Religion Analysis Service has gone to be with the Lord, Rev. E. Loren Pugsley. Rev. Pugsley for some years was the Office Manager for R.A.S., until his retirement and move to

Wichita, Kansas. First Thess. 4:13-18.

We are pleased to announce an addition to our Board, that of Mr. Tim Buege, son of Board member Leslie Buege. Tim is a graduate of Northwestern College, Roseville, Minnesota and is employed in the main office of a major bank. For some time he has been helping R.A.S. with our computer programming and operation.

The physical relocation of the R.A.S. office from Brainerd to Robbinsdale, Minnesota has taken place. However, if you have ever moved your household or place of business, you can appreciate that we do not have everything in its proper place. We are attempting to answer all telephone calls and letters as soon as possible, as well as promptly fill all orders for literature. Our office currently is being staffed by volunteers with Board members also coming in to help when available. We could use more volunteer help, so if you are located in the Twin Cities area and want to help, please let us know. We are attempting to have someone in the office Monday-Thursday from 9:00 a.m. to 4:00 p.m., Central Standard Time, and also on some Saturdays. If no one is there, please leave a message on

our answering machine and we will respond.

As a matter of interest, Rev. Ewald Eisele, our former Office Manager, has accepted a call to be the pastor of the Evangelical Free Church in

Radisson, Wisconsin. We are grateful for the years he served R.A.S.

Please continue to pray for the Lord's blessings on R.A.S. We cannot carry on this ministry without His blessings and provisions.

---

## THE HINDUISTIC ROOTS OF THE NEW AGE

by Beth Yugovich

Student, Northwestern College

St. Paul, MN

The New Age cult is often presented as a new idea, one that has been taking shape for not so many years. Yet while the term "New Age" may have been coined recently, its belief system has been growing under other names for thousands of years. One of these aliases is Hinduism. This is not surprising. Martin has alerted us to this fact by pointing out to us that one of what he names as five ingredients for cultic growth is "...the importation and adoption of Eastern religious thought into our way of life" (25). Many New Age beliefs are taken straight out of Hindu philosophy; some are redefined or modified a bit, others remain close to identical. Three of the core beliefs taken from Hinduism and used to develop the New Age doctrine will be expanded upon here. They are the beliefs that oneself is God, the circular argument of reality vs. illusion (using morality as an example), and *karma* and re-incarnation.

### "Self Is God"

Probably the most crucial concept of the New Age is the idea of "self is God." This belief maintains that everyone is God, God is within oneself. Because the New Agers believe they are God, and God is everything,

they are also one with the universe and everything in it. This view is corroborated by James W. Sire when he mentions, in his book The Universe Next Door, that "...the New Age denies the existence of a transcendent god. There is no Lord of the Universe unless it be each of us" (165). Shirley MacLaine, one of the New Age's most popular spokespersons, explains this in one of her books. She claims to have been told by her Higher Self (H.S.) that "...there is no difference between H.S. and god and her" (Sire 195). In this same book MacLaine writes "...the Kingdom of Heaven is within you. Know thyself and that will set you free; to thine own self be true; to know self is to know all; know that you are God; know that you are the universe" (qtd. by Sire 199-200). And in yet another instance she writes "...the universe is made up of our own mental images. I and the universe were one" (qtd. by Mangalwadi 7). Ruth Tucker quotes Betty Galyean as saying "...once we begin to see that we are all God, that we have all the attributes of God, then I think the whole purpose of human life is to reown the Godlikeness within us..." (338). In his pamphlet "The New Age Movement," the Reverend Ewald Eisele states the New Age

belief "...that all things including man are divine or parts of God with no accountability to any other god outside of ourselves" (11). Texe Marrs adds that "...revelations of the New Age Messiah will be to the effect that God is within everything...[a concept] of Hindu origin" (92).

Comparing this New Age belief that oneself is God with age-old Hinduism, it becomes clear that they are very similar. "The tenet of Eastern thought is that all is God and God is all. Thus the individual in some mystical and ultimate sense is God. This is in direct harmony with [what]...we discussed above, and it can easily be seen that the two are closely related" (Martin 30). Expanding on this, the Hindu teaching "...centers around the concept of *Brahman* (that which is ultimately real or 'Absolute Being') and *atman* (self). They search for the relationship or identity of *Brahman* and *atman* and man's realization or knowledge of his true self" (Anderson 138). Many stories of fathers teaching their sons the reality of *Atman* is *Brahman* can be found. Anderson records one of these, the last few sentences read "...O my son, you cannot see the spirit. But in truth he is there. An invisible and subtle essence is the Spirit of the whole universe. That is Reality. That is Truth. THOU ART THAT" (141). Earl Schipper clarifies this by using the examples of an ocean. We will call this ocean *Brahman*. *Brahman* is the "Absolute Being." From this ocean come many separate drops of water, which we will refer to as *Atman*, or "self." These separated drops are souls within living things. "Although technically this is not a soul, and individual *atman* is the essential core of life, a part of World Soul which is temporarily separated" (35-36). Yet

they are still on and the same: *Atman* is *Brahman*, self is God. Sire put it this way: "...*Atman* is *Brahman*; that is, the soul of each and every human being is the Soul of the cosmos...God is all that exists; nothing exists that is not God. If anything that is not God appears to exist, it is *maya*, illusion, and does not truly exist" (140).

This brings us to the second Hinduistic belief that supports the New Age way of thinking: reality vs. illusion.

### *Reality Vs. Illusion*

What is reality to those who belong to the Hindu way of life? This is difficult to express because, as Sire puts it, for Hindus "...reality is one; language requires duality, several dualities in fact (speaker and listener; subject and predicate); ergo, language cannot convey the truth about reality" (147). Anderson explains that "...the search for *Brahman*, Eternal Being or Reality, is the preoccupation of the Hindu mind" and "...all reality... including self (*atman*), is an aspect of *Brahman*. The physical world with its apparent diversity is neither real nor unreal; it is mere illusion (*maya*)" (140-141). In his book, Cults, World Religions, and You, Kenneth Boa expands this idea by saying "...this world with its pleasures and pains, its rights and wrongs, is all deceptive. It is all *maya* or illusion, because all things are really one" (15). "Everything that is real is *Brahman*. If something isn't *Brahman*, it doesn't exist. What we think we experience as reality is similar to what we think we experience in a dream; on waking we discover that our experience was an illusion" (Schipper 34-35).

Do we see such a philosophy in the New Age? Sire explains that in the New Age "...seeing (or perceiving) is being; anything that the self sees,

perceives, conceives, imagines, or believes, exists. It exists because the self is in charge of everything that is: 'I believe, therefore it is!' (176). Also, on page 189 he notes that "...believing was being. No vision of reality is more real than another." Lest we begin to focus too much on Shirley MacLaine and begin to develop the false impression that she is the only one supporting these views, let us be attentive to other voices, namely a woman named Marianna Williamson. Marianna Williamson is in no sense of the words an ordained minister (Martin points out that we often "...find that the leaders or officials of new cults are not professional clergymen" (19)), except that she preaches from behind a Hollywood pulpit every Saturday morning. Her words of wisdom on heaven and hell fall very nicely into our category of oneself being God. She says "...love in your mind produces love in your life. This is the meaning of heaven. Fear in your mind produces fear in your life. This is the meaning of hell" (qtd. by Smilgis 60). So basically she's saying that you can do what you want with your life, you can create your own heaven or hell, because what you believe is what you create.

Because these ideas of reality, what is and what isn't, can be so confusing to Westerners, it may be better to discuss reality as it pertains to a particular issue. In this case we will use the issue of morality, good vs. evil. One way to explain the reality/illusion of morality is: "...in ordinary consciousness some actions appear good; others less good; others bad; still others downright evil. And, of course, we assume they actually are as we perceive them" (Sire 177). In other words, things are evil only if we perceive that they are. Marrs recounts Swami Vivekananda, who is "...a

Hindu guru widely thought of in America" who teaches that "...all is one, and all is cyclical, God is both good and evil: who can say that God does not manifest Himself as Evil as well as Good. But only the Hindu dares to worship him in the evil...How few have dared to worship death, or *Kali!* Let us worship death!" (qtd. by Marrs 87).

In the New Age, "...moral values are relative and are dependent on the will of man, not the nature of God" (Amano 119). Amano quotes quite a few people on their beliefs supporting this. MacLaine is quoted as saying "...until mankind realizes there is, in truth, no good and there is, in truth, no evil -- there will be no peace" (qtd. in 119). Spangler is quoted that "...man holds the ultimate responsibility for the redemption of what we have come to call 'evil energies,' which are simply energies that have been used out of timing or out of place, or not suited to the needs of evolution" (qtd. in 120). Another MacLaine quotation relays that "...there is no such thing as evil. Evil is fear and uncertainty. Evil is what you think it is." (qtd. in 120). And last but not least, on page 120, Amano transcribes the following: "...evil is nothing but energy flowing backward rather than forward. Spell your live backward and you have evil."

In the book Ancient Empires of the New Age, Paul deParrie discusses in length some of "...the *real* teachings of Hinduism -- every one of which is now accepted as New Age doctrine" (92). The following, then, applies not only to the New Age, but its Hinduistic counterpart as well. When speaking on violence, or probably the act of doing any good or evil, he notes "...the doctrine that any suffering you inflict on your fellow man is his fault -- he

asked for it. If he suffers, that is the result of bad *karma*, his penalty for wrongdoing in a previous life. In any case, his suffering is merely an illusion that should not touch your conscience" (95). This statement sums up their idea of reality/illusion.

"The idea of 'salvation through sin' [has also become] a convenient means of justifying evil...one might 'need' to kill...in order to learn some valuable spiritual lesson" (deParrie 94). Sire shares with his readers the fact that "...when mediums perform...they assume the following...that all evil is mere appearance" (188).

Along the same lines, in the Hindu way of life "...there is no recognition of sin and moral guilt. Sin is an illusion. In an ultimate sense, man is God. He is therefore not separated from God by his sin" (Boa 17). Put another way, "...the soul does not act, and so is not the agent of sin...The body, or the empirical self of mind, consciousness and physical body, is, on the other hand, temporal and perishable. It is neither real nor unreal, but exists only in the world 'created' by *maya* (illusion)" (Anderson 144). As in the New Age: "each of us as humans is the center of our own reality and, so it follows, the center of all reality -- if not its creator, then the arbiter of what will be real for us" (Sire 201).

Returning to a previous paragraph, it was mentioned, when discussing good and evil, that when bad things happen to people it is a result of bad *karma*. This doctrine of *karma* and reincarnation is another New Age belief that stems from Hinduism.

### *Karma and Reincarnation*

The Hindus hold a belief in what is called *samasara*, which teaches that "...all life goes through an endless suc-

cession of rebirths" (Boa 13). This process is better known as reincarnation, which is a result of *karma*. *Karma* operates as an inexorable law of retributive justice. It is an internal law of nature, independent of the decrees of God or the gods (Martin 82). Marrs explains "...the law of *karma* demands that individuals suffer and pay in this life, or in a subsequent reincarnated life, for one's shortcomings" (191-192). Here we are reminded, again, of *atman*. Though bodies die, *atman* lives on and, being reincarnated, becomes a new person (Sire 150). "*Karma* is 'action' or 'doing' and is a moral interpretation of the natural law of causation...as a man sows, so shall he reap" (Anderson 142). "Hinduism is a works system. Forgiveness of sin does not fit into the picture of *karma* (the law of cause and effect). Each person has many lives in which to achieve salvation. There is a slow, evolving process toward the highest" (Boa 17). "The aim of all Hindus is to escape from the wheel of *samasara* and from *karma* itself... Unless the chain of cause and effect is broken, the bondage of the soul to the process of birth, death, and rebirth continues. The Hindu longs for release from life that never ends" (Anderson 144). In other words, being reincarnated into a better life is not enough, but rather the goal is to become one with *Brahman*, which means "...becoming part of the void (nothingness)" (deParrie 92). Defined by Martin, "...as the flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form, goes to the divine person who is beyond all" (32). This happens when "...one realize[s] his individual soul (the *Atman*) was identical with the universal soul (*Brahman*)" (Boa 13). And voila! We

have come full circle; back to the doctrine that the self is God.

New Agers hold these exact beliefs, as best revealed by MacLaine. She "...speculates that the reason she may have this position [at the forefront of the Movement] is that she abused her powers in an early incarnation" (cited by Sire 191). And influenced by David, a friend, she concludes that "...since energy cannot be destroyed but only transformed, the soul must exist beyond its current incarnation. David concludes: 'Hence what we call reincarnation. Hence life after death. Hence life before birth'" (qtd. by Sire 193). MacLaine has also told us that "reincarnation is like show business. You just keep doing it until you get it right" (qtd. by Amano 121). Amano quotes Heindel as well, saying "...the...last of the basic postulates of The Secret Doctrine is...the obligatory pilgrimage of every soul through a cycle of incarnation" (122).

Proving this doctrine does stem from Hinduism, Ruth Tucker, in her book Another Gospel, points out that "...until recently it was uncommon to hear anyone in Western culture speak seriously of reincarnation. The belief that individuals transmigrate from one life to another -- their souls never dying -- has been viewed largely as a part of the Hindu caste system..." (331). Another supporting quotation comes from Irving Hexham's Understanding Cults and New Religions. On page 75 he says:

...in the West, Madame Blavatsky was the first to extend the idea of karma from the realm of personal fortune to that of global events. In The Key to Theosophy she writes, "...we must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here

we come upon the wider track of karmic law. Do you not perceive that the aggregate of individual karma becomes that of the nation to which individuals belong, and further, that the sum total of National Karma is that of the World?"

### Conclusion

These three New Age beliefs, that the self is God, "imagined reality," and *karma* and reincarnation, have been shown to have their roots in Hinduism. This is not surprising, as Martin has noted that "...the last ten years have witnessed the explosive growth of new age cults with their roots in Hinduism" (79). We have therefore seen that this "new" New Age idea is really an old one. Eisele sums up all this content well, by stating that "...the New Age religion is the old ancient pantheistic-mystical monism, that is, the belief that all-is-one and all-is-god, with no distinction between good and evil, no biblical concept of sin and salvation, and no accountability for one's actions to anyone but oneself" (13).

### Works Cited

- Amano, J. Yutaka, and Norman Geisler. The Infiltration of the New Age. Wheaton: Tyndale House Publishers, Inc., 1973.
- Anderson, James Norman. The World's Religions. Grand Rapids: William B. Eerdmans Publishing Co., 1977.
- Boa, Kenneth. Cults, World Religions, and You. Wheaton: Victor Books, 1973.
- deParrie, Paul and Mary Pride. Ancient Empires of the New Age. Westchester: Crossway Books, 1989.

Eisele, Ewald. The New Age Movement. Brainerd: Religion Analysis Service Inc., 1990.

Hexham, Irving and Karla Poewe. Understanding Cults and New Religions. Grand Rapids: Eerdmans Publishing Company, 1986.

Mangalwadi, Vishal. When the New Age Gets Old. Downers Grove: InterVarsity Press, 1992.

Marrs, Texe. Dark Secrets of the New Age. Westchester: Crossway Books, 1987.

Martin, Walter. The New Cults. Santa Ana: Vision House, 1980.

Schipper, Earl. Religions of the World. Grand Rapids: Baker Book House, 1982.

Sire, James W. The Universe Next Door. Downers Grove: InterVarsity Press, 1988.

Smilgis, Martha. "Mother Teresa for the 90's." Time July 29, 1991: 60.

Tucker Ruth A. Another Gospel. Grand Rapids: Zondervan Publishing House, 1989.

---

## CHRISTIAN SCIENCE: A CULT IN TROUBLE

*by William A. BeVier*

Christian Science has long been considered one of the four major cults started in the United States. It dates from about the last half of the nineteenth century. Its founder was Mary Baker Eddy.

Mary Ann Morse Baker Glover Patterson Eddy (she was married three times) dates were 1821-1910. Because she was such a public figure during many of her adult years comparably much is known about her, including her personal life. Contemporary public sources, including her own family, provide information about the founder of this cult.

Mary Ann Morse Baker (her maiden name) was born into a strict Calvinistic Congregational family. She remained a member of congregational churches even after she "discovered" Christian Science. As a young person she rejected Calvinism, especially eternal punishment and unconditional election, then held by the Congregationalists, including her father.

As a child Mary Ann was frequently ill and given to fits of hysteria. Her sisters later reported that when she didn't get what she wanted she would fall on the floor screaming and kicking. Her mother, generally involved with her household tasks and the other children, tended to ignore Mary Ann, but her father would respond and indulge her. Even after she returned home as a widow, her father gave her special attention. Because she had trouble sleeping, he made her an adult-size cradle and used to rock her to sleep.

Her first marriage was to George Washington Glover, a New England businessman interested in medicine. Soon after their marriage Glover took his bride and went to Charleston, South Carolina to help people during a yellow fever epidemic. He contracted the disease and died six months after he and Mary Ann had married. Mrs. Glover was then pregnant. She went into hysteria and was treated for some time by medical doctors. She returned to her parents'



home in Boston where she gave birth to a son. Her emotional condition was so bad, she never cared for her child. The boy was first taken care of by Mr. and Mrs. Baker, then given to one of Mary Ann's sisters to raise. It is a fact that "Mother Eddy" (as she liked to be called later) never even raised her own son. Later the son made public statements about this.

Over objections of her father, who knew well his daughter's physical and emotional condition, Dr. Patterson, a dentist, married the Widow Glover in 1853. The marriage ended in divorce twenty years after Patterson deserted her. He declared it was impossible to live with her.

At age 56 in 1877 she married Mr. Eddy, a sewing machine salesman and one of her first converts to her "Divine Science." Mrs. Eddy gave her age on her marriage license as 40, but all acquainted with her knew that wasn't true.

In 1882 Eddy died of what Mrs. Eddy publicly declared to be "arsenic poisoning mentally administered" by her enemies. The attending physician stated Mr. Eddy died of a heart attack, but Mrs. Eddy had an autopsy performed by "Dr." C. J. Eastman. He reported the death as "arsenic mentally administered." The report caused an investigation of him and he spent ten years in prison for practicing medicine without a license. However, Mrs. Eddy always held to her first diagnosis.

In 1862 P. P. Quimby entered Mrs. Eddy's life. Quimby was a follower of Dr. Mesmer, an Austrian who pioneered studies in mental healing (Mesmerism is named after him). Mesmer also studied hypnosis. Mrs. Eddy heard of Quimby and moved to Maine, living in his house as a patient

from 1862-1864. Quimby had written a manuscript (never published) titled Science of Health. Mrs. Eddy read this manuscript. Quimby died in 1866. Mrs. Eddy published her first edition of Science and Health with Key to the Scriptures in 1875 (long after Quimby could have complained of plagiarism).

Many consider that Mrs. Eddy also took from another unpublished manuscript, Francis Lieber's The Metaphysical Religion of Hegel, which is now in the Princeton Theological Seminary Library. Mrs. Eddy was living in the house of a friend when the manuscript was sent there to be read. Walter Martin in his 1985 edition of The Kingdom of the Cults (pp. 130-133) minimizes this influence on Mary Baker Eddy's Science and Health but he does make the point she plagiarized Murray's Reader, 4th ed., 1823 (Martin, p. 130).

It is a matter of record and personal testimony that Rev. J. H. Wiggin, a retired Unitarian minister, helped Mrs. Eddy prepare her first edition of Science and Health for publication in 1875. Mrs. Eddy had very little formal education (she was ill too much as a child to regularly attend school), so she needed help in this area.

All of the plagiarizing and help of others might not be considered a problem, except that Mrs. Eddy claimed she received the content of Science and Health from God. She wrote: "It was God, not mere mortal who wrote."

The first edition of Science and Health (1875) contained eight chapters and had 450 pages. Current editions have 14 chapters and 700 pages. Both editions are considered to be from God ("The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving,

and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence," Science and Health, p. 587). Mrs. Eddy stated that after her "passing" (Christian Scientists don't die) no changes were to be made in the beliefs of Christian Science.

In 1990 The Christian Science Publishing Society, Boston, published a new volume titled Christian Science, A Sourcebook of Contemporary Material which claims to update Christian Science views, without changing earlier beliefs. The new volume is not a basic change in CS doctrines, but does display a renewed emphasis on prayer and healing, plus an apologetic of Mrs. Eddy.

Briefly to summarize some of Christian Science's doctrines: God is infinite, but not personal; "Life, Truth, and Love are the triune Principle called God"; "All is God and God is all" (Pantheism); "...Jesus Christ is not God..." (Science and Health, p. 361); the Holy Spirit: "This Comforter I understand to be Divine Science" (S & H, p. 55); "Man is never sick, for Mind is not sick and matter cannot be" (S & H, p. 393); "Heaven is not a locality but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal" (S & H, p. 290); "Evil has no reality" (S & H, p. 237); "...man is incapable of sin" (S & H, p. 475); "Man is not matter,...made up of brain, blood, bones and other material elements...man is spiritual and perfect, and because of this, he must be so understood to Christian Science..." (S & H, p. 475 -- remarkable words from a woman married three times).

Mary Baker Eddy's interpretation of the virgin birth of Jesus is one of her most unusual doctrines: The Virgin

Mary conceived the spiritual idea of God and named it Jesus (S & H, p. 332).

Christian Science still is defending its founder and origin. The facts are too well known to those studying the movement. Mary Baker Eddy was a public figure after 1875; research was done into her past while she was yet alive. She claimed that after a fall on the ice she was dying, but after reading a portion of the New Testament about Jesus' healing, she arose from her bed completely healed. The attending physician in this case, when quarried, testified Mrs. Eddy was never at risk of dying from the fall. It is also a fact of recorded history that for many years after she was proclaiming the truth of physical and mental healing through Christian Science, she herself was regularly receiving prescriptions from a doctor for morphine to relieve pain.

The key to Christian Science's seeming success is that present civilization is working havoc with mental stability and Christian Science promises a health of mind and body in a religious framework. P. P. Quimby was not religious, Mary Baker Eddy was.

During the past ten or so years Christian Science has undergone a series of difficulties which have been reported in the mass media and have had serious adverse affects on the membership.

In March 1985 it was reported that three students at the Christian Science Principia College in Illinois died of measles and several others were sick. The media clearly pointed out this happened because the students, following Christian Science teaching, refused to have standard medical treatment. Most people in this country who follow traditional

medical practices were shocked that college-age young people should die from a disease so easily prevented and/or treated today. But this was only one of a number of examples of Christian Science teaching on physical health being different from the concepts of most Americans on the subject.

To cite another case that has had a major impact on the Christian Science Church is that of Ian Lundman. Ian was an 11-year-old Independence, Minnesota boy who died in May 1989 after lapsing into a diabetic coma in his home.

His mother and stepfather are practicing Christian Scientists. The county prosecuting attorney brought charges against the couple and against Mario Victor, a Christian Scientist practitioner who was engaged to pray for the boy. One of the charges was: "...second-degree manslaughter for withholding medical treatment because of their religious beliefs." The county medical examiner had ruled the death a homicide. At the time, about a half-dozen similar cases were before the courts in this country (Minneapolis Star-Tribune, 13 Oct. 89). In the Minnesota case the couple was eventually found not guilty of the criminal charges. However, the father of the boy then brought a civil suit against the mother, who was his former wife, the stepfather and the Christian Science Church, among others. Not until August 1993 was a decision rendered. A jury of six women awarded the father \$24.5 million to be paid by the mother/stepfather, and others, including the Christian Science Mother Church in Boston. The defendants immediately appealed and that is where the case rests at this time. It is believed the U.S. Supreme Court will

eventually be called upon to decide this case, which will impact on the similar cases.

The Christian Science Church is having other financial problems than this civil decision against it. The March 23, 1992 issue of Newsweek magazine carried an article titled "A Church That Needs Healing, Money and property split Christian Science" (p. 60). On June 6, 1992 the Saint Paul Pioneer Press carried an article, complete with a photograph of Mary Baker Eddy, from the Los Angeles Times titled: "Sick with money worries, church needs to heal.

Forbes, The Christian Century, and Christianity Today, as well as other media, have featured items about the Christian Science in 1991-93, none of them being favorable.

To summarize the issues: In 1988 the Christian Science Monitor, Christian Science's highly respected daily newspaper, was losing money. The five-member board that controls the group, including the assets of Mary Baker Eddy's estate, made the decision to expand into other media. A cable TV station, a Boston TV station, a short-wave radio station operation, and a monthly magazine on international affairs were either purchased or set in operation. National Public Radio in April 1992 reported the Christian Science Church had invested over \$72 million in the Boston TV station in 1990. In 1992 that station was put up for sale as a "bad venture." By April 1992 the TV operations had lost \$235 million (purchase prices and operations) (Forbes, June 8, 1992, p. 14). Over \$44 million had been transferred from the group's general account, including its pension fund, to cover costs of closing the cable TV operation. The general fund had gone from \$140

million to \$25 million in one year. Between April 1991 and April 1992 the Church reportedly spent \$140 million and took in \$65 million in revenue. A Christian Science historian, Stephen Gottschalk, was quoted by Forbes to say: "The people who made the mess shouldn't be in charge of cleaning up the mess." Apparently dissension was becoming widespread among the members after these financial disclosures. Gottschalk had worked for 13 years as an editor and consultant for the Church of Christ, Scientist (as The Christian Century calls it, Nov. 6, 1991, pp. 1028-1031).

One of the issues causing dissension, and related to the financial situation of the Christian Science Church, was publication of the book The Destiny of the Mother Church, a biography of Mary Baker Eddy by the Christian Scientist Bliss Knapp. The book had been rejected by the Christian Science leadership in 1948, soon after it was written. Among other things, Knapp asserts in the book that Mary Baker Eddy was more than human, she was "...a counterpart to and equivalent of Jesus Christ." Why should the Christian Science leadership be reconsidering endorsing the book now? Money seems to be the reason. Knapp left an estate estimated at being between 92-98 million dollars. His will stipulated at the death of his wife (who recently died) his estate goes to the Christian Science Mother Church, if they publish and officially authorize his book. If not, the estate is to go the Stanford University and the Los Angeles County Art Museum. The deadline for a decision was 1993.

The secular media has moved to cover this issue. It has been suggested that for \$98 million the present five-member board of the Christian Science Church is willing to rescind

the 1948 board's decision. Stephen Gottschalk, remember he is a Christian Scientist, has written several articles and been quoted a number of times on this issue. Among other things he has said is that the C/S leadership is "...drastically subordinating the spiritual nurturing of members to secular modes of outreach and use of marketing techniques." (The Christian Century, Nov. 6, 1991, p. 1030).

In February 1992 eight editors of religious publications in the Boston headquarters of C/S resigned. The following month, Harvey W. Wood, chairman of the five-member ruling board of directors, resigned, being replaced by Virginia S. Harris. The issue was reportedly controversy over finances (The Christian Century, Apr. 1, 1992, p. 330). The Boston Globe reported the Board had borrowed \$41.5 million from the employee pension fund, \$20 million from a restricted endowment fund, and \$5 million from the estate left by Mary Baker Eddy.

In the spring of 1992 the cable TV station was closed down and placed for sale. At the annual meeting in June 1992 the leadership admitted publicly they had spent \$325 million on TV since 1984. Over \$900 million had been spent on other media ventures, such as the radio program carried by National Public Radio, NPR (Christianity Today, Apr. 26, 1993, p. 54).

It also was reported that the worldwide membership of Christian Science is now 150,000 to 175,000 down from the estimated 400,000 in 1980 ("estimated" because Mary Baker Eddy had decreed Christian Science was never to publish its membership number).

The financial disclosures and the disputes about The Destiny of the Mother Church have taken their toll.

The Massachusetts attorney general ordered the Christian Science officials to repay the money borrowed from the endowment fund. This reportedly was done by borrowing more from the pension fund. The United States Postal Service also began an investigation of the Church for possible violations of its nonprofit mailing rates. Then Stanford University and the Los Angeles County Art Museum obtained a court restraining order forbidding settlement of the Knapp estate, charging the Church had not lived up to all aspects of Knapp's will (Christianity Today, Apr. 26, 1993, p. 54).

The August 1993 civil damages suit in Hennepin County, Minnesota over the

death of Ian Lundman in which the Christian Science Church is to pay over \$9.5 million of the \$24.5 million ordered, is the first time in U.S. history a religious group is to pay damages in a civil suit for a wrongful death. Several religious-liberties organizations have reacted strongly against such a punitive-damage award, fearing where such court decisions can lead (Christianity Today, Oct. 4, 1993, p. 53).

Many people are closely watching the Christian Science Church for future developments. Whatever their financial and personnel problems are, the group still is a cult by Biblical standards. Religion Analysis Service stocks a number of pieces of literature for anyone caring to become better informed about the history and doctrines of this cult.

---

## BOOK REVIEWS

by Paul Buege

Prophets Of Psychoheresy I, Martin and Deidre Bobgan. Santa Barbara, CA: EastGate Publishers, 1989. 360 pp., Paper, \$10.95.

Prophets Of Psychoheresy II, Martin and Deidre Bobgan. Santa Barbara, CA: EastGate Publishers, 1990. 310 pp., Paper, \$10.95.

In these two books, Martin and Deidre Bobgan critique the teachings of popular Christian psychologists and show, using extensive research and the Scriptures, how much of what they are teaching is not only unscientific, but contrary to what the Scriptures teach. The authors' purpose is "to call the church back to relying on the Word of God and the work of the Holy Spirit, rather than on the psychological opinions of men"

(Prophets of Psychoheresy II, back cover).

Part One of Prophets of Psychoheresy I is mostly a critique of Dr. Gary Collins. Included is a discussion of whether or not psychology is a science, as Collins claims. There is a good amount written here about the roots of the current self-esteem movement and how it is based on humanistic thought.

Part Two, which is co-authored by Richard Palizay, mainly discusses the teachings of Dr. Lawrence Crabb, Jr., including his Freudian concept of the unconscious and how it motivates our behavior. Other teachings of Crabb's that are discussed are his "four-circle model of personality" and his need psychology.

The teachings of Dr. Paul Meier and Dr. Frank Minirith are critiqued in Part Three of Prophets of Psychoheresy I. Discussed here is their belief in the unconscious, including Meier's belief that man can sin unconsciously. Meier and Minirith's view that it is better to express your anger than to repress it is also mentioned as well as the following topics: personality disorders and types, defense mechanisms, child care, insight therapy and personality formation.

Prophets of Psychoheresy II includes a critique of the teachings of Dr. James C. Dobson and some of the people and groups that he has recommended. The main point of Dobson's teachings that they argue against is his promotion of self-esteem.

In this book, the Bobgan's give a good history of the recent self-esteem movement, including such proponents as William James, Sigmund Freud, Alfred Adler, Erich Fromm, Abraham Maslow, Carl Rogers and Stanley Coopersmith.

The Bobgan's give very strong Scriptural arguments against self-

esteem. Most people do not dislike themselves, the authors point out, rather they dislike their circumstances. They point out that the Bible teaches that we are to be content in our circumstances.

Some other topics covered on Dobson's teaching are his emphasis on pragmatism (does it work?) and his emotional appeal through story-telling.

There are five chapters that deal with the teachings of persons and groups that Dobson endorses. The people and topics covered are Dr. Gary Collins, Gary Smalley and Dr. John Trent regarding right-brain/left-brain theories, Dr. Kevin Leman and Randy Carlson on childhood memories and birth order, Dr. Paul Meier and Dr. Frank Minirith, and Adult Children of Alcoholics and Alcoholics Anonymous.

I highly recommend these books to all Christians, for we need to be aware of the false teachings that are being accepted by the church under the heading "Christian psychology."

Religion Analysis Service carries both books. Order by name.

---

## BOOKS FOR CURRENT CONSIDERATION

Handbook Of Today's Religions by Josh McDowell and Don Steward. c. 1983. 567 pp. \$19.99.

This book is written by two of the most communicative writers today. This particular book presents what is a cult, understanding some of the basic cults, a section on the occult, and a major section on the world's leading non-Christian religions. Sections also are included on "secular religions," e.g., secular humanism, and a concluding section on how Christians should approach non-

Christians in our witnessing to them. The volume includes a useful annotated glossary.

The Theology of the Major Cults by John H. Gerstner. c. 1960. 206 pp. \$6.95.

Dr. Gerstner was one of the leading evangelical writers on the cults a generation ago. In this volume he includes the Seventh-day Adventists, Jehovah's Witnesses, Mormons, Faith Healing, as well as several others. He compares traditional Christian

doctrines with those of major cults and sects. This volume is now difficult to obtain.

Why We Believe in Creation Not in Evolution by Fred John Meldau. c. 1959 (rev. 1974). 349 pp. \$3.50.

This is an older book, but the evidence for creation is still as true as the day Meldau wrote this book. For a single volume this book is full of information Christians need to deal with and to confront the evolutionists which not only we but our children face almost daily.

Reasoning from the Scriptures with the Jehovah's Witnesses by Ron Rhodes. c. 1993. 437 pp. \$10.99.

This is a recent volume written by Dr. Ron Rhodes (ThD, Dallas Theological Seminary). The author is involved with the Christian Research Institute.

The volume compares the JW's New World Translation with the Bible at key places, points out the favorite arguments and tactics of the JW's and how to biblically respond to them, and how to ask questions which challenge JW's to examine their own beliefs in light of the Bible and their own history.

Christianity in Crisis by Hank Hanegraaff. c. 1993. 447 pp. \$16.99.

The author is the successor to Dr. Walter Martin as President of the Christian Research Institute. This volume has been recommended by Dr. Norman Geisler, a member of our R.A.S. Board of Reference, who checked the theology of the volume while it was being written.

This book includes information on the background of the "Faith teachers"

today, such as Kenneth Hagin, Kenneth Copeland, Benny Hinn, Robert Tilton, Marilyn Hickey and such.

This book is well-documented, has an extensive bibliography, and subject index. This book is informative and will be useful for time to come.

The False Prophet by Ken Klein. c. 1992. 224 pp. \$10.95.

The subtitle for this volume is: "Evil Architect of the New World Order." The author was once a participant in the New Age Movement and wrote his first book of his experiences there.

He reportedly has been studying the prophetic portions of the Bible for seven years, and this new book is the result of his study.

In his introduction Klein relates the association of President Clinton with Dr. Carrol Quigley, who Clinton has praised in some of his speeches.

There is not much on Klein's book that is new to mature students of the Bible, but it is material each new generation of believers need to know about the world in which we live and what's going to happen when a one-world government and religion comes.

The Prosperity Gospel by Charles E. Hummel. c. 1991. 32 pp. \$1.00.

This booklet is one in a series published by InterVarsity Press. The author outlines what he calls the "Faith Movement," or the "Health and Wealth Gospel." He traces its roots back to such as A. J. Gordon and A. B. Simpson, before bringing it down to the modern perversions through E. W. Kenyon to such as Kathryn Kuhlman and Kenneth Hagin.

**RELIGION ANALYSIS SERVICE, INC.**

P.O. Box 22098

Robbinsdale, MN 55422-0098

Address Correction Requested

Non Profit Org.  
Permit No. 795  
U.S. Postage  
PAID  
Minneapolis, MN

---

Ashamed of Joseph, Mormon Foundations Crumble by Charles Crane and Steven Crane. c. 1993. 269 pp. \$10.00.

The primary author is currently President of Boise Bible College. His collaborator is his son. Charles Crane is the author of several books on Mormonism.

The author is amazed how any group with such an immoral founder can survive in today's world. The facts about Joseph Smith, Jr. (repeated in this book) are readily available to anyone interested in knowing them.

The book also provides an update on what's going on in Mormonism.

The Bible, The Christian, and Latter-Day Saints by Gordon R. Lewis. c. 1966. 42 pp. \$1.25.

Dr. Lewis has long been a Professor of Theology at the Conservative Baptist Theological Seminary in Denver, Colorado. This booklet is one of a series he has written.

As expected for the work of a seminary professor, the booklet is endnoted, has suggested questions to be used as a study guide, and has a limited bibliography.

One reason we call attention to this booklet at this time is that the price has gone up considerably, while we have several copies in stock at the former price of \$1.25.

**NEEDED:** Office Manager for Religion Analysis Service. Office located in the Twin Cities area. Desire is for a person who is a retired Christian worker interested in serving with a cults ministry. Telephone 1-800-562-9153 for more information.