UNIVERSALISM

PERILS OF THE AGE.—2.

CHRISTIAN SCIENCE.

SEVENTEENTH THOUSAND.

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result of the exaltation — by the name of Jesus. .. and gave unto Him that name which is above every name. Col. 3: 17. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, Perfecting our走上起網絡

Christian Science

The denials which Christian Science offers to all the vitals of the Christian Faith is a denial frank and unashamed. Christian Science denies that man is fallen: it denies that any judgment awaits mankind: it denies any power or advantage in prayer: it denies the existence of the Holy Spirit: it denies any efficacy in the atonement of Christ: it denies that Jesus was the Christ: it denies that our Lord was in any sense the Son of God in which another man is not: it denies that our Lord either died or rose again: and it denies that God is a personal Being at all. The soul that sincerely confounds such a system.

1. "Man is fallen": "The great truth that man was, is, and shall be perfect is incontrovertible" (Science and Health, pp. 472, 96).
2. "No final judgment awaits mortality": (p. 187).
3. "Prayer to a personal God is a hindrance": (p. 7).
4. "The Holy Ghost is divine science": (p. 579).
5. "One sacrifice, however great, is insufficient to pay the debt of sin": (p. 329).
6. "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence": (p. 229).
7. "Jesus was not God's Son in any other sense than every man is God's Son": (p. 229).
8. "His disciples believed Jesus dead while he was hidden in the sepulchre; whereas He was alive": (p. 317).
9. "God is mind. He is divine principal, not person": (p. 317).
with the Christian Faith is dwelling, alas, in an ignorance well-nigh desperate and irreclaimable.

But this tract is not concerned to disprove Christian Science, or to expose it as an error peculiarly daring and deadly; but rather to unmask it for what it actually is—a recrudescence of Gnosticism. For, in the words of Dr. Gray: "it is not a new religion, but an old one; as old, at least, as the apostolic era, where it raised its head as one of the phases of Gnosticism." "Christian Science," as Mr. J. H. Wiggin, one of the original editors of Science and Health, acknowledges, "on its theological side, is an ignorant revival of one form of ancient Gnosticism;" and its birthplace is under the shadow of Emerson, "whose subtle affinity with the old Gnosticism," says Mr. W. Hague, "is clearly apparent, and whose completed work presents him to the world as the first American writer whose speculative trend looks sympathetically to the Gnostic ideas." Amid much that is chaotic and unintelligible, three fundamentals, confessed as such by all Christian Scientists, reveal its deep blood-relationship with Gnostic inspiration—the unreality of matter, the unreality of sin, and the unreality of our Lord's Person. It is a disintegration of Christian truth by the demonic philosophies of the hoary East: it is a recrudescence of the most dreaded foe of the Christian Faith, Gnosticism.

1. Christian Science denies the reality of matter, and thus reduces the world to an illusion. "Nothing we can say or believe regarding matter is true, except that matter is unreal": Knowledge gained from matter, and through material senses, is only an illusion": Nothing is matter." This is one of the oldest of Gnostic deceits. It is at once overthrown by the Scriptures. Matter is no illusion, no mirage created by the senses; for God made the world before He made the senses which perceive it. Man appeared only after the world had been made, and been seen, by God as a concrete reality: "and God saw that it was good." And God said, let us make man" (Gen. i. 25). Moreover, matter will, one day, become as imperishable as our senses that perceive it. "And he that sitteth on the throne said, Behold, I make all things new." And I saw a new heaven and a new earth" (Rev. xxi. 5, 1): an earth as everlasting as redeemed sight and touch. "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 21). Christ never died for an illusory world.

2. Christian Science denies the reality of sin. "There is no sin. To put down the claim of sin you must . . . point out its illusion, and prove its unreality." Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost." All is
good; there is no evil." 1 To eradicate from the human heart, itself a smothered volcano of evil (Mark vii. 21-23, Rom. iii. 13, 14), the very conviction and consciousness of sin, is to open an appalling fountain of iniquity. Closely akin was the Gnostic doctrine that lust to the Illuminate was not lust: that matter being unreal, sin in action is equallory illusory: that men best mortify sense by indulging in every carnality. 2 Such receive the awful condemnation of the Holy Ghost. "Uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising liberty, while they themselves are bondservants of corruption." (2 Peter ii. 18) "The whole truth [about Christian Science]," says Mr. Peabody, "cannot be publicly told. It is not suitable for public discussion. It cannot be repeated in polite society." 3 Sin will always be committed with impunity where its very existence, and much more its guilt, are denied, until, as among the Ophite Gnostics, evil becomes deified and worshipped under the form of the Serpent; — having eyes full of adultery, and that cannot cease from sin; for whom the blackness of darkness hath been reserved." (2 Peter ii. 14). Sin being unreal, its consequences—disease and death—are unreal too, in this philosophy of illusion. So its healings are deeply antagonistic to God's truth. For the truth lies far deeper. "Sin entered into the world, and death through sin" (Rom. v. 12); and so death can be cured only by the cure of sin. A corpse is not an hallucination, but a sinner executed; and the reality of the execution is a supreme proof of the darkness of the sin. (Gen.ii. 17; Jas.i. 15.) Therefore Christ reaches down past the disease of the body to the disease of the soul; and ultimately heals the casket by first purifying the jewel. "The sting of death is sin: and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 56).

3. Christian Science also denies the reality of our Lord's person. For it separates sharply between Jesus and the Christ. "Jesus was born of Mary, Christ was born of God . . . This dual personality continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while His invisible Self, or Christ, continued to exist." This is

1 Ibid. p. 147.
2 Dean Mansel's Gnostic Heresies, p. 135
3 Exposition of Eddyism, p. 3. As Dr. A. J. Gordon says:— "If the body is only a phantom and the flesh only a shadow, it is logically certain that by and by some very practical sinners will take refuge under the system, and insist that the sins of the body and the transgressions of the flesh are harmless, since they are now only the phantom of a phantom, and the shadow of a shadow."
undiluted Gnosticism; and is that against which the Holy Spirit levelled the profound words, "This is He that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (1 John v. 6). Before His baptism, during crucifixion, and after His ascension, Jesus was the Christ. Cerinthus, the Gnostic, said: "After His baptism the Christ descended into Jesus: at the end of His suffering, the Christ flew up from Him;" and against Cerinthus John probably wrote. But the Holy Person was, from first to last, one and indivisible—Stephen "saw the glory of God, and Jesus standing on the right hand of God" (Acts vii. 55). An atonement—it has been said—which is not an atonement, based on sufferings which were not sufferings, wrought in a Body which was not a body, as an expiation for sin which was not sin,—this is a Christian Science which is neither Christianity nor Science.

Thus in root principles Christian Science is Gnosticism. It also bears further curious and remarkable features identical with Satan's ancient and deadly deceit. For (1) tentative approaches are made to the prohibition of marriage. "Until it is learned that generation rests on no sexual basis, let marriage continue. . . . The time cometh when man shall be as the angels;" not, however, in resurrection; for all resurrection, even our Lord's, is totally denied. "His disciples believed Jesus dead while He was hidden in the sepulchre; whereas He was alive." It is a first feeler towards that bold prohibition of marriage in latter-day Gnosticism, which is to be one of the basic principles (1 Tim. iv. 1-3) of the great Apostasy. "Marriage is spiritual unity. Proportionately as human generation ceases, harmonious being will be spiritually discerned." It is deeply instructive to observe that these utterances have been expunged from later additions of "Science and Health," as the time has not been felt to be fully ripe. (2) An antagonistic cleavage is made between Elohim and Jehovah. "Idolatry is found among the Israelites also. They called the Supreme Being by the name of Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes a man of war, a tribal God." Jehovah thus becomes closely akin to the Deumirage of the Gnostics; a blind creator of the world, whom to worship is idolatry. (3) Christian Science is allied, as was
Gnosticism, to various forms of magic and occult art. The fascination is obviously due to a powerful inspiration behind it, an inspiration which Mrs. Eddy claims to be Divine. "I should blush," she said, "to write of Science and Health as I have, were it of human origin, and I, apart from God, its author:" the bylaws in her Church Manual, she says, "were impelled by a power not one's own." But Mrs. Eddy was once a Spiritualistic Medium, gaining a precocious living by public seances in Boston until she abandoned—in 1907 she possessed a million dollars worth of taxable property—Spiritualism for Christian Science. Mr. Quimby also, from whom Mrs. Eddy drew her first inspirations, was a travelling Mesmerist who distinguished, in his teaching, between Jesus and the Christ. Mrs. Eddy, like Madame Blavatsky and Mrs. Besant, is one of the mighty Sorceresses of the modern world. "At times her attacks resembled convulsions. She fell headlong to the floor, writhing and screaming in apparent agony. Again she dropped as if lifeless, and lay limp and motionless, until restored. At other times she became rigid like a cataleptic." For with Simon the Magician, the reputed founder of Gnosticism—"thou wilt become," says the apostle, "a root of bitterness"—Mrs. Eddy affords a curious parallel. Both once members in the Church of God, both apostatized: so long as there is faith in a personal God, in the 


creeds, and in prayer, said Mrs. Eddy, no progress can be made. 1 Simon presented himself, and was accepted, as "that power of God which is called Great" (Acts viii. 10): "I am Wisdom," said Mrs. Eddy, "and this revelation is mine": "unless we hear Her voice," said the Christian Science Association in 1882, "we do not hear His voice." Simon "amazed [or bewitched] them with his sorceries" (Acts viii. 11): so Mrs. Eddy, a clairvoyant and trance medium, was able, in the classroom or on the platform, to create in others an emotional exaltation so powerful—according to those under its spell—as to resemble a new birth. 3 For Mrs. Eddy's "malicious animal magnetism," like Simon's, was pure Sorcery. Threats of death, the efficacy of which was not doubted, and which have abounded in Christian Science, drove Mrs. Eddy nearly mad with fear, and produced law-suits founded on charges of murder by witchcraft. "In coming years," she says, "the person or mind that hates his neighbour will have no need to traverse his fields to destroy his flocks and herds"; "in warfare with error we attack with intent to kill, as the wounded or cornered beast turns on its assailant"; "they should have fear for their own lives in their attempts to kill us." 4 Mr. G. W. Louttit, a former First
Reader of First Church of Christ Scientist, says: "These persons [members who dare not leave the Society] know that the hatred of a Christian Scientist, if he understands the system, is more venomous and far-reaching than the hatred of any other person: it is a hatred that pursues and bites with mesmeric power, and in many instances has brought rivals and victims to an unhappy end."

"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of knowledge [Antitheses of the Gnosis] which is falsely so called; which some professing have ered concerning the truth. Grace be with you." (I Tim. vi. 20).

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1 All Gnosticism abounded in 'antitheses,' or studied contrasts. In a Satanic travesty of dispensational divisions, it sharply severed between Jesus and Christ, between Jehovah and the God and Father of our Lord, between religion exoteric and esoteric,—until, in its extreme form, it reversed good and evil, canonized Cain, Korah, and Judas, and worshipped the Serpent.
learning to obey St. Paul's admonition to 'pray without ceasing.' Every case of healing, moral, physical, and mental, which takes place in Christian Science is the result of prayer to God.

3.—Rejoinder:—"Prayer to a corporeal [sic] God affects the sick like a drug, having no efficacy of its own, borrowing its power from human faith and belief. This common custom, of praying for the recovery of the sick, finds help in blind belief; whereas help should come from enlightened understanding." (Science and Health, p. 317).

IV. 1.—Statement:—"It denies the existence of the Holy Spirit.

2.—Reply:—"It is strange you should make such a statement, for in the Christian Science text-book, Science and Health (page 359), Mrs. Eddy says, 'I have healed infidels whose only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while they, the patients, did not.'

1. It is the Gnostic habit of Christian Science, and the most hostile of all spiritual perils, to extract the gold from sacred words, and then to re-issue the debased coinage for circulation. Prayer, to a Christian Scientist, never means prayer to a personal God; "prayer to a personal God is a hindrance" (Science and Health, p. 7), as there is no personal God, whatever the Christian Scientist means by "prayer" is not prayer. Apart from a travesty of the Lord's Prayer, in which every petition is caricatured and turned into a statement, so as to cancel it as prayer, no prayer is ever offered in Christian Science worship.
3.—Rejoinder:—But what does Mrs. Eddy herself say that she means by the “Holy Ghost”? Her Glossary says: “Holy Ghost: Divine Science, understood and acknowledged” (Science and Health, p. 573). “The Holy Ghost, or Spirit, is expressed in Divine Science, or the Holy Comforter.”

V. 1.—Statement:—“It denies any efficacy in the Atonement of Christ.”

2.—Reply:—“This also is not true. In the Christian Science text-book there is a chapter on the atonement, which is the clearest exposition of the subject that has ever been given to the world. In that Mrs. Eddy says, ‘The atonement of Christ reconciles man to God’ (page 18).”

3.—Rejoinder:—“The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the ‘accursed tree,’ than when it was flowing in His veins” (Science and Health, p. 330). “Does erudite theology regard the crucifixion of Jesus as chiefly providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Then we must differ. The efficacy of the crucifixion lies in the practical affection and goodness it demonstrates for mankind” (Ib., p. 329). “One sacrifice, however great, is insufficient to pay the debt of sin” (Ib., p. 328).

VI. 1.—Statement:—“It denies that Jesus was the Christ.”

2.—Reply:—“Christian Science teaches that Christ is the spiritual selfhood of Jesus. When Jesus declared ‘Before Abraham was, I am,’ he was referring to the spiritual selfhood, or Christ, which existed before the world was, as he himself declared (John, 17:5).”

3.—Rejoinder:—“The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, the Christ and Jesus, continued until the Master’s ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science” (Science and Health, p. 229). That is, Jesus never was the Christ; but the two, temporarily linked, have now been permanently disjoined. This is Gnosticism.

VII. 1.—Statement:—“It denies that our Lord was in any sense the Son of God in which another man is not.”

2.—Reply:—“Christian Science teaches, as the Bible teaches, that the spiritual selfhood of each of us is the Son of God. Our Master brought this out very clearly when he said, ‘I in them, and thou in me, that they may be made perfect in one’ (John 17:23).”

3.—Rejoinder:—“So my statement is admitted. ‘Jesus was not God’s Son in any other sense than every man is God’s Son’ (Science and Health, p. 229).”

VIII. 1.—Statement:—“It denies that our Lord either died or rose again.”

* A sentence apparently omitted in my edition, but present in the 18th. A subtle and studied system is elaborated, making Incarnation inconceivable. “God cannot become finite and so be limited within material bounds” (Ibid., p. 426). “If God is
2.—Reply:—"It certainly denies that Jesus ever died in reality; he seemed to die to those around him, but in those three days in the tomb he was working out the problem of healing, and his own resurrection. Through his resurrection he destroyed the belief in death for himself, and for the salvation of mankind."

3.—Rejoinder:—So my statement is admitted. "His disciples believed Jesus was dead while he was hidden in the sepulchre; whereas he was alive" (Science and Health, p. 349). Since He never died, He, of course, never rose. "Miracles are impossible in [Christian] Science, and here it takes issue with popular religions" (Ib., p. 249).

IX. 1.—Statement:—"It denies that God is a Personal Being at all."

2.—Reply:—"It certainly denies that God is a corporeal, anthropomorphic being, but it teaches that God is personal in an infinite sense. A corporeal God cannot be infinite, ever-present and incorporeal."

3.—Rejoinder:—"That God is corporeal is Mormonism, not Christianity. What I said was that Christian Science denies that God is personal. "God is mind. He is Principle, not person" (Science and Health, p. 317)." "God is divine principle" (Ib., p. 198). So the Scripture-limited to man or matter, or if the Infinite could be circumscribed within the finite, God would then be corporeal, and unlimited Mind would seem to spring from a limited body; but this is an impossibility" (Ib., p. 180).

† In 110th edition.

—* No Christian Science figures (it is officially stated) are published: but its enormous growth can be judged by an increase, as far back as 1915, of three "churches" per week; Science and Health, many years ago, in its 440th edition; and its possession of one of the greatest daily newspapers in the world, The Christian Science Monitor.