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CHRISTIAN SCIENCE.

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“God, having of old times spoken to the fathers in the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in a Son,” writes an unknown defender of the faith in the early church. May we expect another message? Is the silence of God to be broken again? The Son promised to send another Paraklete, but His mission is limited, it is to glorify Christ, to take of His things and show them unto us, He is to lead into all truth but this Son is Truth. As the electric current flashes the pictured slide on the waiting canvas, so the Paraklete flashes the Son of God on the waiting soul, but it is a silent process. As the south wind, saturated with warmth breaks down the frost and frees the sleeping seeds, so the Paraklete applies the warmth of the Sun of Righteousness to sin-bound souls, and starts the seed of the Word to growth and harvest. Has the mind of God been fully uttered, has He made His last utterance? The churches abide by the Book, and seek to be subject to the Spirit. This abiding and subjection seek and find utterance through unnumbered pulpits, and books seeking to explain the message spoken centuries ago.

All preachers and writers are like members of an orchestra—the music is furnished, the leader wields the baton; instruments differ, temperaments differ but all seek to render the same music under the control of the Spirit. In 1866 a new voice broke the silence of the centuries. A new Deborah sat under a new palm tree and prophesied; the prophecy is not an interpretation, but a revelation. The new prophetess writes in the “Sentinel”, May 23, 1901: “Science and health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor,

is man in the image and likeness of the Father-Mother God, man the generic term for mankind." We have a new score and a new leader. Preachers and teachers simply hold up a prism to analyze the white light that came from Christ; here is a new flood of light from the uplifted countenance of God. Not a witness to Christ, but a co-equal witness with Christ.

The new testimony is the key to Scriptures; a locked treasure is not treasure; the key is as essential as the chest and treasure. As Christ carries the keys of death and hades, so this book carries the key to all that prophets and Son have spoken.

We have the Prophetess and the Prophecy.

THE PROPHETESS.

Little is known concerning the birth, training, appearance of the prophets through whom God spoke to the fathers. Very little is known concerning the birth, training, habits and personal appearance of the Son. The message is much, the man is little; "He is the true and faithful witness", the testimony, not the personality of the witness, convicts or frees. The witness is the way, the door, the ambassador. We know much of Mrs. Eddy—birthplace, parents, home, early training, suffering, escape. From cradle to grave she has been in the lime-light. "This thing was not done in a corner;" the X Ray of publicity lays bare the hidden structure of the woman and her message.

She was born July 16, 1821, at Bow, N. H., five miles from Concord. Her father, mother, brothers and sisters were well known and highly esteemed. The Baker family held a high place in the town, measured by the double New England standard of character and property. The grandfather was the heaviest tax payer in town; her father and uncle lived together on the inherited farm. Mark Baker, Mary's father, was a justice of the peace, a deacon in the Concord church, a school-committeeman, and for many years chaplain of the state militia. The first of the family came to Charlestown in 1634. Her mother was the daughter of Deacon Nathaniel Ambrose, who gave the money for the first Congregational church in

Pembroke. Filtered blood ran in Mary's veins. Blood will tell in human as in brute, else there can be no advance in civilization. The flesh-born is flesh, yet there is one kind of flesh of beast and another of man, and many kinds of human flesh. Three brothers and two sisters, born within ten years had exhausted the vitality of the mother, and Mary was mortgaged to sickness from her birth. She was born without the birthright of physical health. Moses was spared because he was a goodly child. Mary was spared because she had Christian parents. Her want of health barred her from the public school; mother, grandmother and brother Albert taught her by turns. The brother shared with her during his vacations what he had learned during the college term. Latin and metaphysics were favorite studies. Under his instruction she took up moral science, natural philosophy, Latin, Greek, Hebrew. Like Samuel the prophet, she heard voices, and often replied to her mother. Answering as Samuel did, the voices ceased.

The father was a devout and active Christian, the pastor a frequent visitor to the house; his visit was her opportunity. Her Bible was her chief literary companion. When she read that Daniel prayed often daily, she followed his example and made record of her prayers. Her letters to her brother in college were girlish imitations of Bible style. When she was twelve years of age her father proposed membership in the church; she objected, not being ready. A severe quarrel followed; she had her way, and he had his say, declaring she had ten devils. When Mary was thirteen the family moved to Tilton; at fifteen she had prolonged theological discussions with the past, finally joining the church. Here she attended a private school, studying rhetoric.

In 1843 she was married to G. W. Glover, of Charleston, S. C. She was a widow within a year, and soon after his death a son was born. The next five years she spent with her father and sister, sick most of the time, teaching a little, writing for a New Hampshire paper. She became interested in spiritualism and magnetism. Living with her sister she became a confirmed invalid, suffering from severe spinal com-

plaint. In 1853 she married a Doctor Patterson, a traveling dentist. Denied the presence of her son, she mourned the denial deeply. In 1862 she went to Portland, Me., to be treated by Dr. Quimby, a mesmerist and psychologist. "His theory was that the mind gives immediate form to the animal spirit, and that the animal spirit gives form to the body as soon as the less plastic elements of the body are able to assume that form. Therefore, his first course in the treatment of a patient is to sit down beside him and put himself *en rapport* with him, which he does without producing the mesmeric sleep. He says that in every disease the animal spirit, or spiritual form, is somewhat disconnected from the body, that it imparts to him all its grief and the cause of it, which may have been mental trouble or shock to the body, as overfatigue, excessive cold or heat, etc. This impresses the mind with anxiety and the mind reacting on the body produces disease. With this spirit form Dr. Quimby converses and endeavors to win it away from its grief, and when he succeeds in doing so it disappears and reunites with the body. Thus is commenced the first step toward recovery. This union frequently lasts but a short time, when the spirit again appears, exhibiting some new phase of its trouble. With this he again persuades and contends until he overcomes it and it disappears as before. Thus two shades of trouble have disappeared from the mind and consequently from the animal spirit, and the body already has commenced its effort to come into a state in accordance with them." (Bangor Jeffersonian, 1857.)

When Mrs. Patterson visited Dr. Quimby he had dropped mesmerism, had added faith cure, and now convinced the patient that he was a mediator between her and God.

She spent three weeks with the doctor, copied his notes, talked with him for many hours. She returned home cured. For a time she praised the doctor highly, then denied that she owed her system to him. Her sister visited the doctor and declared the whole thing "bosh".

Going to live in Lynn, she slipped on the ice, sought medical treatment, was given up by the doctor, and discovered

Christian Science, walking down stairs and declaring she had found the secret of health.

In 1873 she secured a divorce on good grounds, and lived around among friends. In 1870 she issued her first pamphlet on "The Science of Man", and began to teach two students the new Science. In 1875 she issued her first edition of "Science and Health", and bought a house in Lynn where she opened a school and held her first church service. In 1877 she married Mr. Eddy, her business manager. In 1878 she opened her work in Boston. The next year, at nearly sixty years of age, she moved to Boston. August 23, 1879, she incorporated the "Church of Christ, Scientist", with twenty-six members. Now there is a membership of many thousands, a property worth millions, a daily paper, a board of directors, and a guaranteed future for many years.

II. THE PROPHECY.

Standing in a cathedral, in the dim religious light that falls through windows richly dight, one sees figures, crosses, crowns, anchors in color. The white light of the Scriptures falls upon the Christian Science worshiper through the teachings of Mrs. Eddy; so long as the members of the church are willing to worship behind her interpretation of Scripture the church will persist. The Koran keeps the Mohammedan faith intact. His thoughts mold the Mohammedan world. The Golden Bible keeps the Mormon church solid. The Roman Catholic interpretation of the Bible keeps the church intact. Protestantism smites the prism of denominationalism and each group chooses its own color. So long as "Science and Health" is held between the Bible and the worshiper the cult will endure. The book is called "Key to Scriptures", but what is the key to the book, the "Key"? What is the ruling thought in the scheme? "Home Sweet Home" is played with variations, but there is a controlling theme. Gothic architecture has many modifications, but however modified we see the Gothic scheme. The American Republic is made up of many states, but all are under one flag and one constitution. Mrs.

Eddy denies that she is indebted to Dr. Quinby and well she may, for she denies what he affirms. He gave her a quarry, she gives the world a complete temple, and as the cross dominates St. Mark's in Venice, so one thought dominates "Science and Health". Gargoyles do not destroy Gothic architecture, though they divert attention from its stately beauty; the curious statements in the system do not affect the controlling principle.

In her thinking Mrs. Eddy stands beside God and looks out upon the universe. We stand on the footstool and look toward the throne; she stands by the throne and looks out, not only at the footstool, but into the palace. We think with the earth as a center, we have shadows caused by turning; she stands in the sun where there is no shadow caused by turning. She assumes God's point of view. The Assumption of the Virgin Mary is based upon the apocryphal tradition. The assumption of Mary Baker Eddy rests upon her own assertion. The prophets assumed to speak for Jehovah. The Son asserted that He spoke for God. Mary Eddy assumed to speak from God's point of view. We may challenge the assumption, but need to understand it to get her point of view. She says "God is the Great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving and eternal; Principle (because Person implies limitation, all the persons we know are limited); Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence. God is one God, infinite and perfect, and cannot become finite and imperfect." "In Divine Science man is the true image of God." "I, or Ego-Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal mind. There is but one I, or Us, but one principle or Mind, governing all existence, yet man and woman are unchanged forever in their individual characters, even as numbers never blend with each other, though they are governed by one Principle. All the objects of God's creation reflect one Mind; and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material." This great truth is illustrated

by an analogy. The Master was always likening the Kingdom of God to visible things, speaking parables, drawing parallels; *like* was often on His lips. This Great Original and His Image, is like this. Here is a great mirror, a man stands before it, his image greets him, duplicates his motions, advances, retreats, moves to and fro. It has no real being aside from his being. If he were not, it could not be. So God is eternal Being, and man is His eternal image. Man shares God's eternity—is the spiritual reflection of an Eternal Spirit. God and man are thus co-existent, and these two are all there is in the universe, to God.

From the beginning Man was content to image God, had no consciousness of self. Suddenly, he came to self-consciousness, lost God-consciousness; became as the gods. Lost God and found self. But God did not lose man; the child's dream is no reality to the watching mother; she sees the child, the sleeping child sees the dream figures. The delirium of the patient is unreal to the nurse, she sees the patient, the patient sees his own world. The child awakes, the dream fades, the mother is the one great reality; the patient is healed, the insanity passes, he sees the real world, outside himself.

So God sees only His own reflection, or image; this dream, this delusion are not real to God, so not really real. The fog which the sea sends up is real to the sea, so real that it shuts out the stars and sun, the sea rolls in the dim grey light, but the stars and sun shine on, by and by the fog dissipates and the sea comes back again to the light. The darkness on the side of the earth turned from the sun is not real to the sun, it shines right on, pours its stream of light steadily forth; when the earth turns back again it gets what the sun had all the time been giving. God sees His own Image through all the fog and darkness, and by and by man comes back to God. The entire system of Mrs. Eddy is based upon this assumption, that she shares and states God's point of view. When she says matter is unreal, suffering is unreal, sin is unreal, she means to God.

Man, the Image and Reflection, losing God, finding self,

asserting self, becomes in turn a creator. The image of man has no power, the Image of God has well nigh God's power. He is Intelligence, Mind, Soul, Spirit.

Dr. William Hanna Thompson says: "The truth is that man is as little included in the limitations of animal life as an archangel would be if he visited this earth. Man is already equipped with an archangel's powers, as he would prove if only he had the *time* to do so, instead of merely the few and ever-hampered years of his earthly existence."

This Image, endowed with the powers of an archangel creates his own body. The body is the reflection of man as Man is the reflection of God. Horace Bushnell has a sermon on "The Dignity of Human Nature shown from its Ruins". He points out the mighty ruins of cities, kingdoms, religions, the awful passions, the mighty ambitions of man. We need to recall the fact that all buildings, literature, art, music, architecture, forms of government, come from the mind of man, as all rivers come from the sea. All things were put under man, we see not yet all things put under him, but we see Jesus, and Jesus is the Son of Man, and all He is we may become, all He has we may share for we are "Heirs of God, and joint heirs with Jesus Christ". He is the Vine, we are the branches. He sits on the throne with God, we are to sit on thrones with Him. Mrs. Eddy claims that all this power is now and here, has been as long as Man has been, eternally, that the human body is the expression of Mortal Mind. As the seed builds up a tree by using the soil, sunlight and rain, man builds up his body out of himself. The spider spins its web out of its own body; man spins his body out of his own stuff. It is real to man, unreal to God. The man God made is spirit; the man man made is flesh, and so unreal. Then man made the earth as the sculptor makes the pedestal to set the statue on, or the railroad manager constructs the road-bed to run the train on. The man made the visible universe; it is as much the expression of Mortal Mind as the body itself; God is man's heredity, but he makes his own environment.

The building is an expression of Mortal Mind, the bricks

are the expression of Mortal Mind; this we can understand, for they embody thought, and were not until man made them; but the clay is also an expression of Mortal Mind. The artist paints the picture, man weaves the canvas, makes the brushes; but man made the cotton, and the paint, everything that appeals to the senses is the output of man who is the expression of God. Man is as eternal as God; matter is by man, for man, and has no reality to God. Hence it follows that the life lived in matter is unreal to God; then all suffering in the flesh has no reality to God. An aviator can feel the rhythm of the air-ship, and knows by feeling whether the machine is working aright, for man made it. The earth is a great airship, made by man, launched by man, managed by man, but unreal to God. Hence the suffering in the body is unknown to God, and what is unknown to God is really unreal.

Whatever truth there may be in this teaching, this we all recognize: matter is not to God what it is to man. Matter in its present form is not eternal, it was not what it is, it will not continue to be what it is. Nature is that which is always coming to be, being born, *Nanciscor, Natus*. The will of God was the womb of matter and the will of God will be the tomb of matter. Matter is to man a condition, a limitation. You wish to make a call on a man, you do not know whether he is in, you ring the bell, ask the maid, she replies that he is; you are shown to a room, take a seat, the man enters. You do not know what he is thinking; when he speaks words may tell, may mask thoughts. You do not see each other, "this mortal coil" hides, and yet displays the current of thought. The current turns to heat, light, power, or is shut off through words. He may speak his mind, may not. You do not know your own mind, much less his mind. In thinking, as in weather, you deal with probabilities. You may change your mind, rather your decision. The wall shuts you from knowledge as to his being in the house, the walls of flesh shut you from knowledge as to what is in the mind. Not so with God. He knows whether a man is in a room or not; He knows the thoughts and intents of the heart. His word pierces to the dividing

asunder of joints and marrow, discerns the thoughts and intents of the heart, but His word could not do that if He had not known before He spoke the word; the thought or knowledge put into the word must first have been in the mind of the speaker. The wireless operator on shipboard knows the message that is unknown to all others on board the same ship. God knows the thought-waves that beat out and out through the universe. He knows the thoughts of the heart before they have come to human consciousness. Christ knew what was in man. If matter is not to God what it is to man, what is it? Is it anything to Him? Man's interpretation of matter is his own, the seed interprets the universe into the life it has, and expresses that interpretation in its own limitations. Is man's interpretation of the universe its creation? To him, yes. The pumpkin seed and the kernel of corn are planted in the same bit of earth, warmed by the same sun, moistened by the same rain, each builds up its own body, creates its own expression, neither can understand the task of the other. They root in the same hill, one builds a straight shaft of life, the other a creeping vine; if you could find the thought of each, you would find it could not understand the other. Take man, in the image and likeness of God, spiritually; can he also make his own body, his own earth, his own universe? If he can, will it be real to the Being whom he images? If the body, earth, universe are not real to God in the sense they are to me, what do I know about their reality to Him? If the body were real to God as it is to man, He could not see through it to know the thoughts. The same life crawls a caterpillar and flies a butterfly. The same soul has a psychic and a pneumatic body. "There is a psychic body, there is a pneumatic body." But God is not a psychic; the psychic is the image of the pneumatic. Can God, the Great Pneuma, know anything about the matter that cribs, cabins and confines the soul? What is matter anyway? A mode of motion, of what? No man knows. Heat is a mode of motion, light is a mode of motion, electricity is a mode of motion, and the same unknown force passes from one to the other by increased rapidity of motion.

The most solid matter becomes fluid and gas in turn, subjected to heat, ice, water, vapor, invisible gas are all the same in changing form.

Rock is very solid, water is fluid, air is a gas. The bed of the Niagara Falls is rock, the water falling upon it gains solidity enough by rapidly falling to wear it away, and wind rushing up the gorge gets solidity enough to push the water back and hold the cataract in leash. A western cyclone is air in motion; moving rapidly enough it destroys a town. Matter is a mode of motion.

A steel rail is very solid, but it is made up of atoms of matter in rapid motion; electricity is a mode of motion, touching the solid bar it turns it into tears of shining metal. The most solid form of matter may be vaporized and sent below the horizon of sense by the touch of an electric current. Once we were taught that the atom, the indivisible bit of matter, was the unit of value—the brick, that built up with other bricks, made the wall of visible matter. This atom was never found outside the mind of man but as the coral reef becomes visible when enough insects die, and the outcome defies the wearing tide of the sea, so when you put enough atoms together, the reef of matter rises above the sea of thought. But now, we find the atom inhabited, the tenant is the *ion* of electricity. What the punctuation point, the period, is in the City Hall, the *ion* is in the atom. And this *ion*, like the earth, has a north and south pole; neither Cook nor Peary has found it yet. When motion ceases will matter end? If matter is a mode of motion, yes. The story of Dr. Cook's sufferings in the far north, is most tragic; what he knew and what he thought are curiously confounded. But he is as wise about the pole as we are about anything material. Our interpretation of matter is certainly mental; did the mind of man create matter? Who knows. The sword that will behead Mrs. Eddy's body of thought is not yet forged in the shop of material science. How do we know what the universe is to God? Do we know that it is at all? Do we know what it will be to us when the caterpillar finds his wings, and the psychic becomes

pneumatic? Granting that man is the reflection, the image of God, that the present material universe, body and earth, and heavens are the interpretation of mind, and to all intents and purposes the creation of mind, the rest is easy. "Sin is a moral madness." The assertion of self, in place of the reflection of God. In an office-holder it is perversion of a public trust to private gain. In Judas, it was the following of Jesus to Gethsemane for thirty pieces of silver; in man it is denying the Allness of God and assertion of the somethingness of man. Sin ceases when man turns again to God. Sin is Ptolemaic, with man at the center. Righteousness is Copernican, with God at the center. Sin is States rights, seceding from and rebelling against the central Republic. Righteousness is the oath of allegiance and loyalty to God—Prayer. "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in word and deed." "Prayer cannot change the Science of Being. A request that another may work for us never does our work. God is Love. Can we ask him to be more? God is Intelligence. Can we inform the infinite Mind, or tell Him anything He does not comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which already pours forth more than we can receive? Who would stand before a black-board and pray the principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? That work was finished long ago; and we have only to avail ourselves of God's rule in order to receive the blessing; to understand God is the work of eternity, and demands absolute consecration of thought and energy."

"Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe Him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to Himself, but also in mercy to

mortals—to show them how to do theirs, but not to do it for them, or relieve them of a single responsibility. The atonement of Christ reconciles man to God, not God to man; for the Principle of Christ is God, and how can God propitiate Himself? How can the Christ-heart reach higher than itself, when no fountain can reach higher than its source? Christ could conciliate no nature above His own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of His teachings, which would redeem man from under the law of matter by this explanation of the law of Spirit."

Alfred Farrow, Chairman of the Christian Science Publication Committee, thus describes the treatment given to Mrs. Eddy: "An effort to possess a clear consciousness of divine power and presence, with the understanding that when the consciousness of the individual is illumined by a realization of what God is, that realization overcomes the disease as the light dispels darkness." That attempt is made whenever a believer in Christian Science tries to change the mind of the sufferer, forgets self and realizes God. And the Master said: "If any man will be my disciple, let him deny *himself*, take up his cross daily and follow me."

God is, Man is, Matter is not, save to man. Sin is assertion of self, and turning from God. Atonement is denying of self and returning to God. Prayer is surrender to God to know and do His will. Sickness is real to the man who is sick, not to God who knows nothing of the body in which man believes his sickness is. Sin and sickness are the results of self-assertion and realization. Holiness and health are the results of realizing God. Christian Science is an attempt to realize here and now what Christianity promises for there and then.

What shall we say, then? That Christian Science, like the

centaur of antiquity, is a myth, a creature of the imagination, unlike anything in the heavens above, the earth below or the waters of the sea? "There is one flesh of man, another of beasts;" the body and limbs of a horse cannot unite with the body, arms and brains of a man; the mouth of a man could not prepare food for the body of a horse; the mind of a man would override the instincts of a horse. Christianity is on one level, science on quite another; science is organized knowledge, dealing with facts and phenomena. A Christian may be a scientist, may not be. A scientist may or may not be a Christian.

Christian Science is unorganized speculation. It reminds one of Hamlet's cloud, shaped like a camel, or weasel, or whale as the fancy serves. The "Key to the Scriptures" does not fit the lock. Mrs. Eddy bears the Bible away, as Samson bore off the gates of Gaza, she does not open the Scripture; she removes them, the hinges are not left. The "Key" would mean just as much without the Scriptures as it does with them. Her system of thought has no more to do with the Bible than the air ship has to do with the field on which it casts a flying shadow, or a barnacle has to do with the ship to which it clings. It is more remote from the Bible which it claims to explain, than from Dr. Quimby's system which it denies. It is a world-view as Idealism and Materialism are world-views. One man assumes that the mind is the source and spring of all that is. Another assumes that matter is the egg from which mind takes its winged flight. Admit the assumption of either and you are borne on to the conclusion. Either assumption is a toboggan; once in and started, you can only cling, gasp, and go. Admit Mrs. Eddy's assumption, that she presents the universe from God's point of view, and the rest is easy. Granted that, she is the only one to guide the airship. God is all, man is the reflection of the Allness, all else is a cipher, conjured up by the mind of man, an imaginary line around nothing.

I deny the assumption. Man creates language, language is the expression of thought; man fills words with thoughts as the bee fills the cells with honey, cell and honey are both made

by the bee, language and thought are both created by man; they express and nourish the mental life.

Matter is God's language, God's cell. Life is God's honey in the cell, thought in the language. Matter is as real to God as the cell is to the bee, or words are to man. But honey is the real treasure to the bee, thought to the man, life to God.

That we do not understand matter and life as God does is no proof that they are not real to Him. To the child learning to read, the words and sentences are everything, the thoughts nothing. To the man, words and sentences are nothing, the thought everything.

The child sees only the printed page, the man sees through it to the thought beneath. We are learning to read; bye and bye we shall see the thought, as God sees it.

Matter will become to us what it is to Him. In the meantime, with grammar and lexicon, let us master our lesson in the school of life, learning to think His thoughts after Him, till we know as we are known.