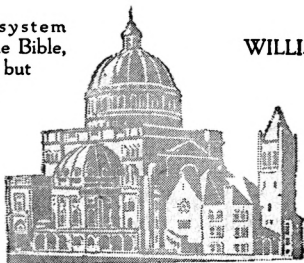


WHY I AM NOT A CHRISTIAN SCIENTIST

Mrs. Eddy's system
compared with the Bible,
and nothing but
the Bible.

by

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THAT which is Christian must be Biblical. Says Isaiah: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. Tried by this standard, Christian Science does not stand the test. "Science and Health, with Key to the Scriptures," by Mrs. Mary Baker G. Eddy, is the authoritative textbook of Christian Science doctrine. I read this textbook, compare it with the Scriptures, and soon find I cannot hold the Bible in one hand and "Science and Health" in the other, for they do not agree. Indeed, I find they are diametrically opposed to each other in the cardinal points of Christian faith. And believing that God's word is the norm of Christian faith, I therefore cannot be a Christian Scientist.

In Mrs. Eddy's comment on the account of the creation of the world as given in Genesis 2 ("Science and Health," page 521ff, all quotations being taken from the current edition), we find this inspired record denominated an "erroneous theory," a "hypothesis of error," a "material myth," a "false claim," and, finally, to cap the climax of this anti-Biblical teaching, the statement that this Genesis account "must be a lie." Thus we see that Mrs. Eddy and the Bible are at utter variance on the doctrine of creation, which is a foundation stone in orthodox Christian theology. But we have only begun. Let us see how

Mrs. Eddy relates herself to other great fundamental Scriptural doctrines.

The Incarnation of Christ Denied

The following quotation from "Science and Health," on first reading, appears thoroughly Biblical: "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh."—*Page 482.* However, if the reader will call to mind the well-known fact that Christian Science negates the existence of matter and the senses, a negation which is literally sprinkled throughout Mrs. Eddy's textbook, he will see clearly that the expression, "the divine idea of God outside the flesh," strikes a decisive blow at the incarnation. If Christ is the manifestation of God "outside the flesh," He is not the Biblical Christ nor the Christ we Christians know. "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only-begotten from the Father), full of grace and truth." John 1: 14. "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the devil." Hebrews 2: 14. Paul says in 1 Timothy 3: 16 that Christ "was manifested in the flesh," the essential "in" of the incarnation. Mrs. Eddy takes issue with Paul, when in her Glossary she says (page 588), "In. A term obsolete in Science if used with reference to Spirit, or Deity." Thus would Christian Science dispose of the incarnation, which postulates God living "in the flesh," and hence in matter, and is so vital and so fundamental in the plan of salvation.

The Atonement No Place in Christian Science

If Christ was not the incarnate God, He did not come to provide an atonement for man in his sinful condition. Indeed, any idea of atonement, as putting away sin by a sacrificial act, finds no place in Mrs. Eddy's system. This is so because she denies there is any sin. And if there be no sin, it is absurd to talk of any atonement to remove that which does not exist. "Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil."—*Page 186.*

Sin and evil having been thus relegated to the realm of the unreal, we shall not be surprised at this declaration: "The atone-

ment is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love."— *Page 23*. With Dr. Wyckoff, we would say, "Just think that statement through, and it makes the suffering of Jesus, during His life, in Gethsemane, and upon Calvary, either unreal, or caused by His own 'error of sinful sense.'"

The Sinner's Dire Need Unfilled by Mrs. Eddy

Mrs. Eddy holds out small comfort to the poor sinner when she says, "Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure, and this knowledge strengthens his moral courage and increases his ability to master evil and to love good."— *Page 404*. The sinner indeed knows that "sin confers no pleasure." There is no special "knowledge" in that. He also knows another thing, and that is that "this knowledge" does not "strengthen his moral courage and increase his ability to master evil and to love good." What he wants is not "knowledge," it is power to overcome sin in his life. He has tried to do this himself, but times without number he has failed. Ask the poor victim of some terrible vice if he does not know he ought to be good, and he will tell you he realizes that as well as you. What he wants is not knowledge; it is the ability to do the right he already knows. He agrees with the prophet when he cries: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." *Jeremiah 13: 23*. With Paul he cries out in his desperate struggle to overcome his evil nature: "Wretched man that I am! who shall deliver me out of the body of this death?" He looks to Christ and gets salvation, and then sounds forth the triumphant words, "I thank God through Jesus Christ our Lord." *Romans 7: 24, 25*. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John 3: 14-16*. Contrast this sublime statement of John with the mystical and soul-empty declaration of Mrs. Eddy, "We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter."— *Page 497*.

Alleges No Death and No Resurrection

I am not a Christian Scientist, because Mrs. Eddy affirms repeatedly, in "Science and Health," that there can be no death. "Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence."—*Pages 286, 287.* Compare these words with the Scriptures. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

As Christian Science denies death, there can be, of course, no resurrection in the Biblical sense of that word. Here we have to fall back on Mrs. Eddy's own vocabulary as to what resurrection means. Strange as it may seem, instead of the resurrection's implying a previous death, Mrs. Eddy uses resurrection to demonstrate in a positive way the nonreality of death. Turning to "Science and Health," we read: "The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulcher set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. . . . His disciples believed Jesus to be dead while he was hidden in the sepulcher, whereas he was alive, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense. . . . Our Master fully and finally demonstrated divine Science in his victory over death and the grave."—*Pages 44, 45.* This is in harmony with the Glossary definition of resurrection (page 593): "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." Will the reader please put this "spiritualization of thought" alongside the real resurrection foretold by Christ Himself to His disciples? "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matthew 16: 21. Will he compare it with Paul's testimony? "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Corinthians 15: 3, 4.

It goes without saying that there can be no devil in Mrs. Eddy's theology, since Christian Science recognizes evil as non-

existent. "There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed teaches belief in a mysterious, supernatural God, and in a natural, all-powerful devil."—*Page 450.* While the Scriptures do not present a "natural, all-powerful devil," they do most certainly present him as a being. Let the Word be our defense. Read the story of Christ's temptation by Satan in the wilderness. (Matthew 4: 1-11.) There we have a plain narrative, one of the incidents in the life of our Lord. By all the laws of spiritual understanding and common sense, in an account of this kind, we must accept as actual and real the characters presented. Is the "Jesus" of this event a tangible, corporeal being? It would be insulting to our mentality to assert otherwise. Even Mrs. Eddy admits that Jesus was a man, a corporeal being. If this is so, then what about the other character in the narrative? Is he any less a real being? Evidently, if the leader of unrighteousness is not to be taken as a personality in this incident, Jesus is not a personality, and the Bible becomes a hopelessly vague and incomprehensible book.

Says Heaven and Angels Are Matters of Mind

Heaven fares badly in Christian Science theology. "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of 'the mind of the Lord,' as the Scripture says."—*Page 291.* And referring to the Glossary, we find (page 587): "Heaven. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." Thus does the author of the system we are considering negate realities. With what relief does the Bible Christian read the words of Christ: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3. Surely, our Lord predicated locality as to the saints' future home. But Mrs. Eddy categorically declares that instead of Christ's preparing a "place" for us, "the sinner makes his own hell by doing evil, and the saint his own heaven by doing right."—*Page 266.*

We are now prepared to learn that there are no real angels. Indeed, Mrs. Eddy is consistent in this; for heaven and hell

being relegated to the realm of the unreal, the immaterial, so must it be with these heavenly beings. "Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. . . . My angels are exalted thoughts, appearing at the door of some sepulcher, in which human belief has buried its fondest earthly hopes."—*Pages 298, 299.*

Mrs. Eddy Displaces the Godhead

That there are three persons in the Godhead, the Father, the Son, and the Holy Spirit, forming the sacred Trinity, is so completely attested in the Scriptures as to need no proof. Mrs. Eddy, however, entertains no respect for this cardinal Christian tenet. "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM."—*Page 256.* But Mrs. Eddy supplies her own Trinity. "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter."—*Page 331.* When it is remembered that "divine Science" is the same as Christian Science, it at once becomes plain that Christian Science claims to be the third person of the Godhead, the "Comforter" that Christ promised.

There being no sin, there can be, of course, no Day of Judgment. "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none."—*Page 291.* Turning to the Good Book, however, we read: "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31. Which shall we believe, "Science and Health" or the Bible?

Children Defined as "Sensual and Mortal Beliefs"

Another one of the astounding — and we may be permitted to say, daring — statements in "Science and Health" is the second Glossary definition of children: "Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's

thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being."—*Page 583*. Yet, so much of the unseen world having been repudiated, we need not be surprised if some of the dearest things of the seen world are denied. The egregiousness of Mrs. Eddy's definition of children is manifest if we substitute it for the original word in a familiar saying of Christ: "Suffer the little sensual and mortal beliefs to come unto Me, and forbid them not: for *of such is the kingdom of God.*" It is because of this view of children that their birth in Christian Science families is infrequent. Indeed, as Mr. Peabody says, it "is regarded as evidence of unspiritual living and is decidedly discrediting."—*"The Religio-Medical Masquerade," page 164*. It is not because Christian Scientists dislike children by themselves considered that this position is held, but because they do not admit of birth. Life must come from God without the means of birth. "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine."—*"Science and Health," Page 305*. Again, on page 29: "Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus,—that is, Joshua, or Saviour."

Man's birth being denied, the reader can plainly see that the logic of the situation leads inevitably to the conclusion that marriage is not in the Christian Science order. While Mrs. Eddy would not be expected to come out openly on this point, again she demonstrates her consistency by minimizing this sacred institution, an institution consecrated by God Himself before sin ever came into the world, and whose sanctity is upheld so positively in Holy Writ. "Until it is learned that God is the Father of all, marriage will continue."—*Page 64*. The quotation in the preceding paragraph,—*"Those instructed in Christian Science have reached the glorious perception that God is the only author of man,"*—indicates that we shall not need to wait until we reach the other world to witness the cessation of marriage. Let "mortal mind" yield to the "divine Mind," "material science" to "Christian Science," and marriage will no more be necessary. "Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse,—where the corporeal sense of creation was cast out, and its spiritual sense was revealed from

heaven,—marriage will continue, subject to such moral regulations as will secure increasing virtue.”—*Page 56.* The clause, “where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven,” leaves us in no uncertainty that Mrs. Eddy is speaking not of that Better Land, which can only come when the one now existing passes away, where, the Bible says truly, “They neither marry, nor are given in marriage” (Matthew 22: 30), but is speaking of this present world, influenced by Christian Science. Verily, this is most dangerous teaching, and can only be productive, despite the good intentions of Christian Scientists, of moral degradation in a world already fast hurrying on to greater social pollution, family laxity, and personal corruption.

For all the above reasons, and for others which space forbids we should mention here, I cannot be a Christian Scientist. The question reduces itself to this: Since Christian Science and the Bible bear diametrically opposed testimony on the fundamentals of Christianity, which shall we accept and which shall we reject?

In view of the fact that God Himself claims divine inspiration for the Bible, and because the centuries have never proved the Bible unreliable in a single point, and because of the help and guidance I myself have received from God’s word, I cannot but accept the Bible and reject Christian Science.

Christian Science X-Rayed

THIS is the title of a new book by Prof. William G. Wirth. Instead of resorting to ridicule, as some do, the writer subjects the “science” to the Bible test to prove that it is not Christian, and to scientific facts to show it to be unscientific.

Such questions as, “Did Mrs. Eddy get her ideas from God or Dr. Quimby?” and “Did Christ use Mrs. Eddy’s methods in healing the sick?” are answered in this little book.

A copy will be mailed to your address for 25c. (Higher in Canada.)

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