

ORTHODOXY

VS.

Christian Science

OR

Anti-Christ in 1900.

By REV. W. P. LASSWELL,

Editor of "Orthodoxy."

ILLUSTRATED BY THE AUTHOR.



LASSWELL PUBLISHING COMPANY
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*Yours for Jesus' sake,
W. P. Lasswell.*

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To the Brethren and Ministry
of the Church-Militant, with all who desire to
‘**Know** thee, the only true God, and Jesus Christ, whom thou
hast sent,” and the power of the Holy Ghost,
this volume is dedicated, by
The Author

Christian Science is the huge cartoon on the page of the century; its scientific and religious garb but masks the

ANTI-CHRIST IN 1900.

It is a system of religious alchemy; the Boston mortar is the scientific crucible, where the alkahest is applied to the equal ingredients of heathen religions, pagan philosophies, and modern infidelity, that produces a transmutation, which its discoverer named

"CHRISTIAN SCIENCE."

PREFACE.

It is with considerable diffidence that the author undertakes to invite the reading public to a comparison of Orthodoxy with "Christian Science," since able authors have put forth scholarly efforts to expose this religious anomaly.

But having an experience both with the "Science," and in the Christian church, it is therefore hoped it will not be considered presumptuous to represent Orthodoxy vs. "Christian Science."

The discussion of the subject naturally involves both religion and therapeutics, and the indulgence of the reader is craved as he is led into the realm of mysticism and superstition, as well as true science and religion.

These are the "latter times" whose coming was foretold by Christ and his apostles. Isms, schisms, sects and so-called "sciences" with their "Lo here and lo there!" are but the fulfillment of scripture prophecy concerning "false prophets," "false Christs," "damnable heresies," "seducing spirits," "doctrines of devils," and "Anti-Christ."

The design of this book is to assist in the overthrow of sectarianism and fanaticism in the church, and ignorance and superstition out of it, thus encouraging science on the one hand, and assisting in the advancement of God's Kingdom on the other.

We have endeavored to be clear, concise, and correct, as well as careful, thorough, dispassionate; since we know well that in that temper only shall we arrive at truth.

The best authors and ablest writers on the subject have been consulted. Quotations are indicated.

Ministers and members of all orthodox churches, with all their adherents are earnestly solicited to help stay the

progress of this mighty evil that is rapidly infecting the religious world.

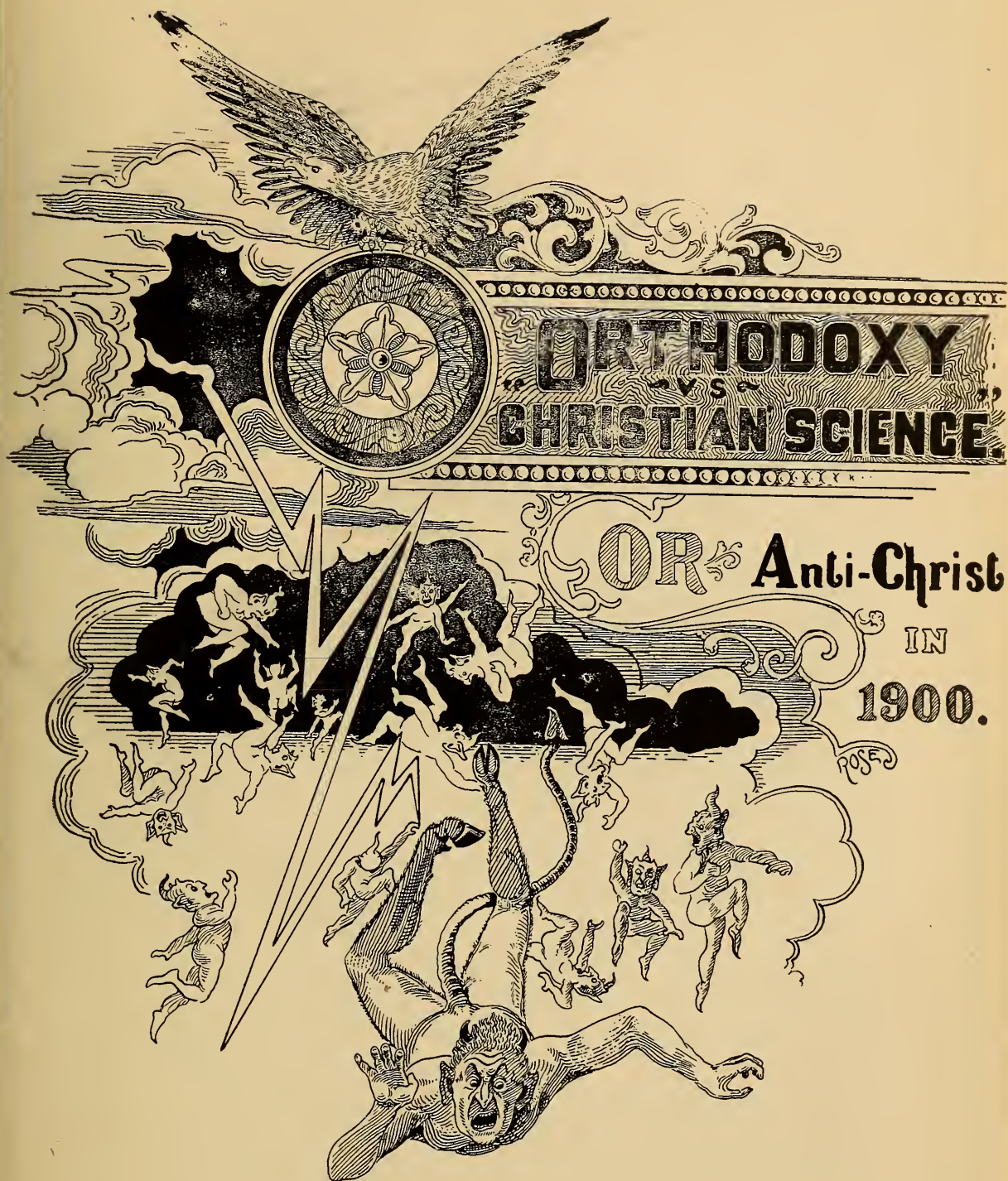
Believing the cause of God is suffering vastly from injury inflicted by "Christian Science" and hoping to be helpful to humanity, in a candid exposition of the false doctrines of this new "sect," these lines are published. If in the hands of God, they may be instrumental in saving precious souls from fanaticism and leading them to a saving faith in Jesus, it will be gracious compensation.

THE AUTHOR.

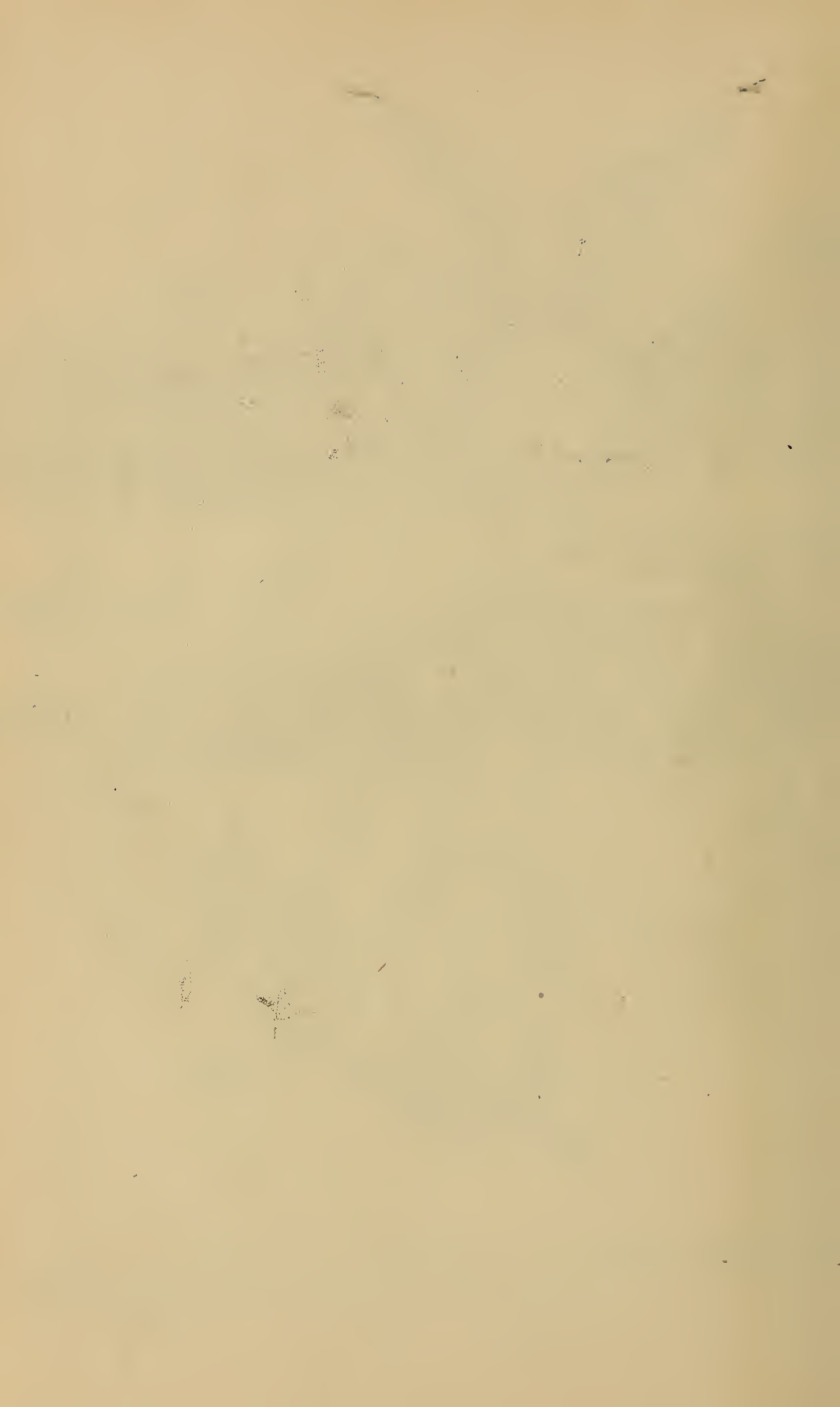


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"I Beheld Satan as lightning fall from heaven"
LUKE X: 18.



CHAPTER I.

INTRODUCTION.

“But speak thou the things which become
sound doctrine.” Tit. 2:1.

IN undertaking the effort suggested by the title of this book, to properly represent orthodox religion as opposed by Christian Science, the greatest caution will be necessary to keep within bounds.

It is not within the scope of this volume to discuss all the isms, creeds, and sects that have existed from the creation down to the present time, but allusions are made to some of them to bring out the true. This naturally involves the evangelical churches as they existed in Ancient, Medieval, and modern ages, with their accompanying progressions and retrogressions.

With due deference to the rights and feelings of those who may not today be numbered among those of evangelical faith, whether in the church or out of it, these lines will be devoted to strict adherence of Scriptural doctrine as taught by the evangelical churches of all denominations: for those, and those alone, are orthodox.

Pray what other mission has the church here on earth? Why should the Heavenly Father leave his suffering saints here on earth if it were not to carry the glad tidings of the Gospel to a ruined race?

Therefore every denomination of whatever creed that has not this end in view is useless to God, and useless to humanity as an organization. Their sphere is swallowed up in some denomination already extant. On this platform it is not expected to win the applause of Buddhism, Mohammedism, Spiritualism, Dowieism, Christian Science, or even narrow Sectarianism that comes like a wolf in sheep's clothing among even the evangelical churches: but it is hoped that in exposing the sects, and

frauds that menace the present and eternal happiness of the human family, God will be pleased, true religion built up, and humanity benefited.

Christian Science is not only antagonistic to true religion as taught by the evangelical churches, but also to the science of medicine. It is a deplorable fact that in the medical fraternity too many are ungodly and immoral men.

Religion ought to be so married to every calling and occupation in life that we would not only have Christian Doctors, but Christian Carpenters, Christian Lawyers, and Christian Farmers.

It would be just as consistent for those of any trade or profession to join the name of their vocation to religion and start a new sect and get a following and build churches, as for Christian Scientists to do so. How would it seem to have the lawyer go out with Blackstone in one hand and the Bible in the other to start a new religion called "Christian Civics"? Etc., etc.

The three dollar book, the seventy-five dollar treatment and the three hundred dollar scholarship, suggest other motives than philanthropy, and leads one to think that compiling the occult and mysterious under a new name and christening it religion, contains a shrewd financial policy. In fact it is practically demonstrated among them. The private fortunes acquired by its practitioners, and their splendid churches that rival Solomon's temple for magnificence, indicate, as straws, which way the wind blows.

It seems impossible to believe after centuries of progress in literature, art, and civilization, bringing us out of the dark ages and developing England, Germany, and America, that Luther, Knox, Calvin, Finney and Wesley, were a set of religious fanatics, and were all teaching the world a system of religion that was to be exploded by theories emanating from the brain of "the most remarkable woman of this or any age*."

"The authorship of a book which is revolutionizing the world—as Science and Health with Key to the Script-

* "Christian Science Sentinel." Page 181.

ures is doing—is too important a matter to be lightly passed by.*”

Surely, in both religion and medicine it is rapidly making its devastating march. The Christian world ought not to think lightly on these things. See here for instance a clipping from an advertisement that a Chicago practitioner is heralding through the secular papers:

“ONE MILLION CURED CASES.”

“You can be cured whether you believe in Christian Science or not. Over a million cures of disease in every form are now to the credit of Christian Science Healing. Most of these were cases that the doctors had given up as ‘incurable.’ Many more were chronic maladies that had baffled their skill for years. All were cured quickly; some were cured instantly. The evidence on these facts is simply indisputable and the curing still goes on. The healers and their work are still in the public view. As a Christian Science healer my many marvelous cures have startled the world. During the past thirteen years I have healed diseases of almost every known kind and in every stage of severity. They included many surgical cases where operations were otherwise threatened. I cured cases that were far away from me, as well as those near at hand, and I tell you in like manner that wherever you may dwell, and whatever your bodily ailment, you shall be cured. This is no vain or idle promise. My past success fully justifies it. You can be cured in this city or a thousand miles away from me. In our Christian Science Healing distance is of no account; disbelief is not any hinderance; disappointments of the past only make stronger grounds for hope. All you really need is the wish to be healed.”

This equals the occultism of Paracelsus in the Dark Ages. The Father of Alchemy said “Whether the object of your faith be real or false you will nevertheless obtain the same effects. Thus if I believe in St. Peter’s statue as I would have believed in St. Peter himself, I will obtain the same effects that I would have obtained from St. Peter:

* “Christian Science History.” Page 24.

—but that is superstition. Faith however, produces miracles, and whether it be a true or a false faith, it will produce the same wonders.”

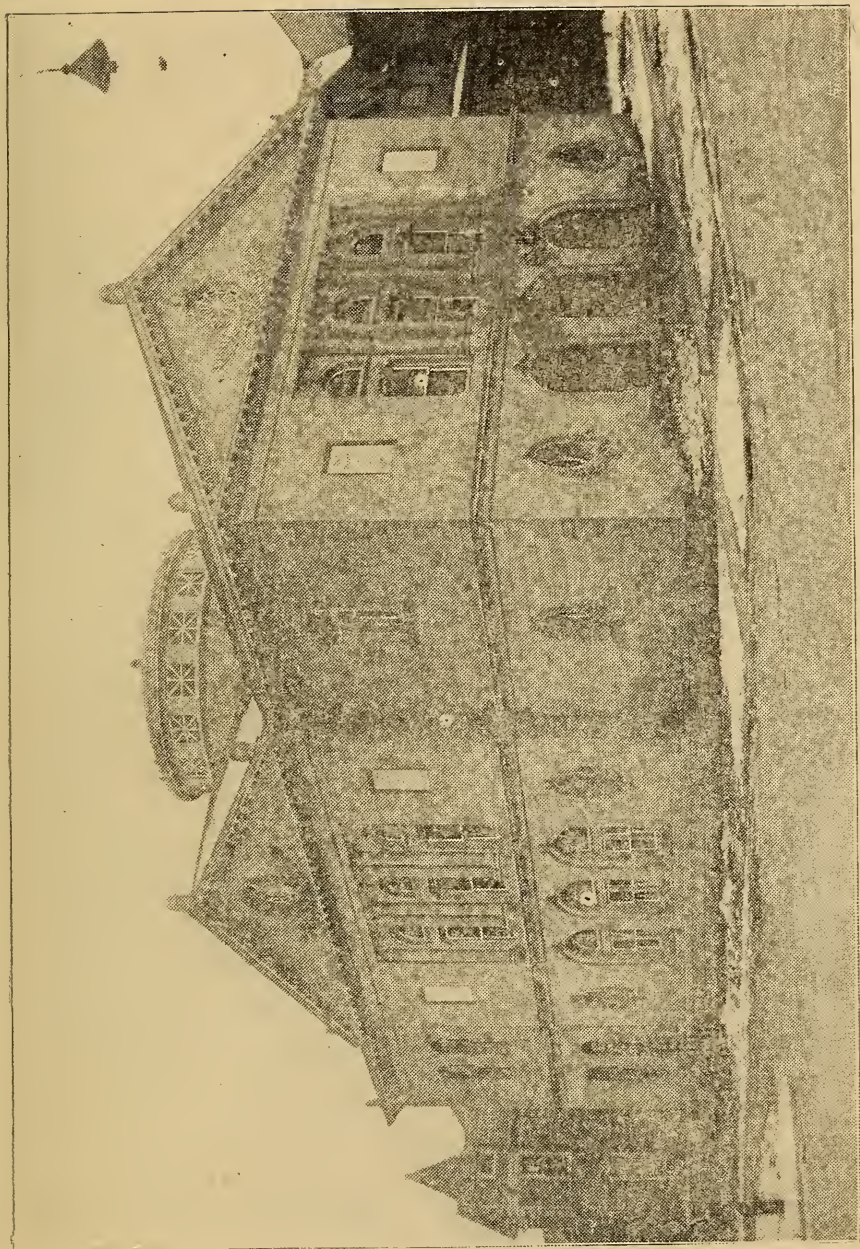
The tendency of the age is to depart from the faith and give heed to seducing spirits. This is manifest in the Dowieite, Spiritualist, and Christian Scientist, all of whom are running greedily after the reward of Balaam.

While Christian Science may boast of the fact that it has won the friendship and adherence of a few of the leading lights from the intellectual world, not least among whom we mention Judge S. J. Hanna, Editor of the *Christian Science Sentinel* and Hon. William G. Ewing, of Chicago, Illinois, yet on the whole, its membership comes from the mediocre of society. “It very rarely appeals to the really educated on the one hand or to the uneducated on the other; but its natural habitat is in that vast class of people who lie between, who have little cultivated the power of thought, and cannot keep in view two ideas at a time, and are therefore unable to draw a sound deduction.”†

This fact has helped to shake off the diffidence felt by the author in trying to write a book; not claiming the eloquence of Demosthenes or Cicero, or the splendor of diction that embellished the oratory of Webster or Sumner, much less claiming rivalry with the skillful reasoning that characterized the logic of Bacon or Locke, but with the conscientious aim of obeying the Apostolic command to “earnestly contend for the faith which was once delivered to the saints,” this work is prepared and offered to a candid world, not even desiring to present his own thoughts, but rather present these lines in such a way as to reach the common masses by letting “books talk.”

The chimerical changes of Christian Science to suit the peculiar religious view of the adherent is interesting to note. Although the founder of this religion purports to be very much opposed to superstition, yet as a system of religion or therapeutics it contains many of the errors of the Ancient, Medieval and modern ages, along with many valua-

† Part in “A Way That Seemeth Right.”



CHRISTIAN SCIENCE CHURCH AT PEORIA, ILL.

ble and well established truths, involving Magianism, Witchcraft, Clairvoyancy, Necromancy, Alchemy, Sorcery, Fortune-telling, as well as Spiritualism, Mesmerism, Hypnotism, Somnambulism and Telepathy. That the reader may get a clear conception of the relation of the tricks of the conjurer or exorcist in his feats of legerdemain, in what is sometimes called Black Art, to the really scientific experiments in this enlightened age, and more especially for the benefit of those desiring to be truly religious, and anxious to understand the difference between Orthodoxy and all false religions, including Christian Science, it seems necessary to introduce this book to the reader with a chapter on Black Art and one on Hypnotism, although if it were possible to do justice to the subject, they would be most gladly omitted.

ORTHODOXY VERSUS CHRISTIAN SCIENCE invites the mind of the reader to pure religion versus religious Science. Whether the evangelical churches of the present age are in keeping with the Orthodox religion of any age, and need a renovation by Christian Science, or are in keeping with religious superstition and priestcraft of the different ages of human existence, the reader is requested to withhold judgment till after the persual of this book, which has been carefully and prayerfully prepared after consulting "Science and Health," "Christian Science History," "A Way That Seemeth Right," "Hypnotism" by Hart and Mason, and "Spiritualism" by Hammond and Weimar," "Suggestive Therapeutics" by Burnheim, and the Proceedings of the Society for Psychical Research of London, and carefully comparing them with the teachings of the Bible.



CHAPTER II.

BLACK ART.

“Their folly shall be manifest unto all men.”—II. Tim. 3:9.

 ONE convinced against his will, is of the same opinion still,” is a common proverb; yet how true. The limitless credulity of the human mind often involves the unwary in such a manner as to cause serious difficulties socially, civilly, scientifically and religiously.

“Seeing is believing” passes current also among the unsuspecting, but the maxim must be carefully received; “All that glitters is not gold” is true also.

Many are ready to cry out and say that there is no such thing as Black Art, as practiced by the Alchemist, Necromancer, Witch, Clairvoyant, etc. Such statements need to be received with some modification. To begin with let us not get into the sorry plight of the Christian Scientist, who says that there is no matter and then says that sickness is an illusion propagated by matter.

Idealism conceives of a body without the infirmities of disease and death, but Realism convinces us that sin, disease and death are hard stubborn facts with which humanity has to deal, and Christian Scientists are not exceptions; their founder herself having buried two husbands, Dr. Asa Eddy being one of them who succumbed to the Death Angel after the wonderful discovery of what is purported to be Divine Science.

Alchemy was a pretended science that was cultivated from the thirteenth to the seventeenth century, but it is now held in contempt.

Paracelsus and Van Helmont pretended they had the alkahest, the universal solvent, a menstrum capable of dissolving all bodies. By application of the alkahest to the baser metals they claimed to be able to change them by a

scientific process to gold. It was also claimed to be a universal remedy for all diseases, as Christian Science does now-a-days.

Now what shall we say about the other occult sciences alluded to? Do you believe the Bible? Do you love God? Then listen to what He says about such things: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination." Deut. 18:10-12.

Those desiring to know more fully what the Bible says concerning the Black Art are requested to read the following references: Ex. 22:18 Lev. 19:26-31: 20-6, 27. Mic. 5:12. Mal. 3:5. Gal. 5:20. Rev. 21:8-15.

Sorcery, Fortune-telling, and Spiritualism are only modern names for the same evil practices. The question for us to settle is, are they realities with which we have to deal.

The Christian has had to deal with the Black Art since the beginning, just as the true philosopher of the medieval ages has had to deal with Alchemy—as a rank imposture. But this statement must be understood. No process was ever discovered that could turn iron or lead into gold or silver, even though alchemists produced counterfeits, and deceived many.

The Clairvoyant, and Spiritualist of the present day often perform wonderful feats that have the appearance of miracles to the unlearned, such as revealing family secrets, finding lost articles, curing warts, telling past events which are known to no one but yourself, tipping tables, untying bound persons, etc. All of which can be accounted for by a proper investigation of the laws of hypnotism or mesmerism.

And while many of these are counterfeits yet there is one grand fraud that is always a fraud and nothing but a fraud, and that is communication with the departed dead.

This phase of Necromancy is as false as Alchemy and the incantations and conjurations of its practitioners are gastly and ghoulish, insomuch that its grisly, ghostly performances are considered improper to be narrated in this book, as practiced by Cellini and other Italian Mystics of the mediæval ages. Spiritualism and its demoniacal practices is illustrated in the 28th chapter of Samuel:

“Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

“And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

“And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

“And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

“Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

“And Saul disguised himself, and put on other raiments and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

“And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

“And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

“Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

“And when the woman saw Samuel, she cried with a

loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

“And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

“And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

“And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

“Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

“And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David:

“Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

“Moreover, the Lord will also deliver Israel with thee into the hands of the Philistines: and tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.”

Note carefully the following: (1) Saul went to a witch. (2) The witch saw an apparition resembling Samuel. (3) The witch knew Saul. (4) Saul believed it was Samuel. (5) The apparition and Saul conversed together. (6) The revelation. (7) Saul's punishment:

“So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.”—I Chronicles, 10:13.

This is probably the most difficult case on record to

explain but even this is very interestingly explained by Weimar in "Mysteries and Revelations," Page 95:

"Saul waited until night and then with two companions disguised himself and went forth to fill up the measure of his iniquities and transgressions—rebellion and stubbornness. Finding the medium he requested her to call up Samuel. But since we have already given sufficient proof that the mediums do not consult the spirits of the departed ones it is clear that the demon in the medium masqueraded, mimicked and personated the departed spirit of Samuel.

"It was a diabolical and demoniacal personified reality, and the medium pretended to see the materialized spirit of Samuel, and in order to make it appear as being the real Samuel she started at seeing him. Then falling into a state of clairvoyancy she pretended seeing Elohim Gods! Just pause and think! And likewise pretended seeing the materialized Samuel, for that is what Saul desired to see. Saul, however, did not see Samuel with his eyes, but supposed that it was he from the mediums description, which she gave in the state of clairvoyancy, or seeing that which is beyond the material. Had it been a clear case of clairvoyance, that is without being coupled with one having a familiar spirit, or having a demon in her, we could accept her talk from a different standpoint, but the demon in her not only personated the spirit of Samuel but also the message that Samuel might have formulated and used. The indwelling demon in the medium personated and imitated Samuel in materialized form.

"I cannot conceive for a moment that God for any special reason awakened his beloved servant out of his 'repose' or 'rest' especially merely on the ground of the following statement, 'Why hast thou disquieted me.'

"Shall we believe the rebellious and stubborn King Saul had the power and the effect upon the 'repose' or 'rest' of Samuel to disquiet him? 'The righteous enter into peace.'

"Sauls' inconsistency was convicted by the language used, not by the real Samuel, but by a personater.***

"But one asks, What about the denouncing judgment concerning Saul and Israel's defeat by the Philistines? (which came true.) Does not that prove Samuel's appearance? No, not necessarily.

"Do you not know that God gave a wonderful and all significant double denouement through that most wicked high priest, Caiaphas? He said to the priests, Sanhedrim, and the people: 'Ye know nothing at all nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.'—John 11:19, 50.

"And what does the inspired Apostle say concerning this prophecy? 'But Caiaphas said not this of himself, but being High Priest that year he predicted that Jesus was about to die in behalf of the nation, and not only in behalf of the nation but that he should assemble into one, the children of God who has been scattered abroad.'—Verses 51, 52.***

"Now could not God make similar use of the medium at Endor in giving the denunciation of judgment concerning Saul's death and Israel's defeat by the Philistines? And the medium attributing it to Samuel in order to have it in harmony with her role play and with her functions of clairvoyancy, ventriloquism, and polyphonism? And being recorded as it is, does it not appear to be merely a repetition of I Sam. 15:18, 19, 28? Showing that God may not have had anything to do with it. The medium and the demon in her could repeat the substance of the reference."

The only logical and common sense way of meeting the pernicious fact of any diabolical use of science or religion is with the Bible; and it clearly teaches that the Devil and his angels are through some high purpose of the Almighty Father permitted to visit this mundane sphere; but God has said "Be not deceived." Undoubtedly it is for the perfection of his people.

Spurgeon says "Tribulations are treasures, and if we are wise we ought to reckon our afflictions among our rarest jewels, the caverns of sorrow are mines of diamonds. Our earthly passions may be silver, but temporal trials are

to the saints, invariably gold. We may grow in grace through what we enjoy, but we probably make the greatest progress through what we suffer."

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee,
Thou art precious in his sight.
God is with thee,
God thine everlasting light."

The most modern imposture masquerading under the cloak of religion, outrivalling in mysticism the tricks of the Davenport brothers, or even the magical performance of the East Indian Jugglers is Christian Science.

Coupled with its peculiar nomenclature are the mystical statements that "there is no matter," "there is no pain," "sin," "sickness" and "death," are "illusions of mortal mind," and their opposites "spirit," "happiness," "holiness," "health" and "life" are the only "realities." But these so-called scientific statements have never been demonstrated, by either the founder of the religious farce, or her enthusiastic followers. any more than iron has been converted into gold, or the dead raised by the Italian necromancer.

Whatever may have been the motive of Paracelsus or Van Helmont to pretend to transmute the metals: whatever may have been the motive of the necromancer or gypsy fortuneteller: whatever may have been the motive power that incited Papacy to the sale of "Indulgences," whatever may have been the impelling power to originate and practice the tricks of Spiritualism, a slight investigation of the modes and practices of the Christian Scientist, will reveal his "money getting" proclivities, and the moral indignation of the public is especially induced, as they are practiced in the name of religion.

One cannot help feeling toward the Christian Scientist as the Irishman did toward a certain species of insectivora, well known to the *genus homo*, in his nocturnal habits: Said Pat, "As a bug, I've no objections to him as a bug, but its the way he gets his living." Its not the Scientist we hate, but the way he makes his money."

Alchemy, Necromancy, and Spiritualism are the unmasked enemies of science and religion; some are dead and the others ought to be.

Shall the contaminating breath of the latest progeny of Sin and Satan, be permitted to invade the sanctity of the home and social circle under the high sounding title of Christian Science? Or shall we insist that Black Art and priestcraft, including this and other religious anomalies, be sunk into oblivion, leaving medicine and miracles, and Science and Religion in the sphere for which they were designed by the Creator; to walk together in harmony through this progressive age?

As corroborating authority for all that has been said in this chapter or will be said in the succeeding ones these six theses and their comments by Prof. Frederic W. H. Myers, in an address before the Society For Psychical Research, 1895, on "Resolute Credulity," are submitted:

"Thesis 1.—There is such a thing as "Occult Science" or Magic; and supernormal powers, especially in the East, are transmitted by tradition, or acquired by ascetic practices, so that the possessors of such powers can understand and control them.

I was disposed to believe in the truth of some parts at least of this thesis, but the study of various books and periodicals written to defend it has destroyed that tendency to belief.

Thesis 2.—Mahatmas exist in Thibet; Mme. Blavatsky's occult performances and those of her friend were genuine,—and (this last clause is now optional) have been continued since her death by Mr. Judge.

I do not propose to say anything more on all this. History tells us that Moseilana after the death of Mahomet introduced an egg into a bottle, and by the marvel of that sight shook the prestige of the Prophet and balanced for some months the destinies of Islam.

An egg in a bottle! One might exhibit an apple in a dumpling to Mr. Judge's admirers, and ask them triumphantly what they had to say to that.

Thesis 3.—The heavenly bodies indicate or influence in an occult way the destinies of men.

I do not know on what evidence this belief is based.

Thesis 4.—The lines in a man's hand indicate his history, character, and destiny.

I have seen no evidence of any value for this proposition.

Thesis 5.—By the act of bathing in or drinking the water of the spring of Lourdes or of other sacred springs; or by invocations of a special kind; or by the practice of a "Christian Science" which can be learnt from books and lectures; therapeutic results are obtained which differ in kind from those in ordinary suggestion or self-suggestion without any of these adjuncts and are occasionally produced.

I am personally very anxious that some part of the above thesis should be proved true;—that is to say that some method should be found by which the processes of therapeutic self-suggestions, at present so rarely effective, should be made more certain and more profoundly efficacious. I cannot but think that there must be some method; but I see little evidence that it has yet been found.

Thesis 6.—Some public showmen now use in their exhibitions some form of supernormal power.

I should be very willing to believe this thesis, which would show more regularity in the operation of telepathy or clairvoyancy than we have ever seen obtained in experiments. But I see no proof that it is true of any public performer at the present time."

The frauds and fallacies of the pretended religious science of Christian Science, as well as other false philosophies and false religions may be better understood by a careful study of the above theses.



CHAPTER III.

HYPNOTISM.

“Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding.”—Prov. 4:7.

Impostures are so numerous in both Science and Religion that skepticism abounds on every hand not less in one than the other. The Savior himself said, “And because iniquity shall abound, the love of many shall wax cold.”—Mat. 24:12.

Yet among the truly wise, Science as well as Religion is recognized and embraced. Hypnotism is comparatively a young child of Science, being born about 1773 and christened Mesmerism after its discoverer, an uneducated German physician, philosopher and mystic, but was re-christened, Hypnotism, the name which the science now bears, by an English surgeon named Braid, who made some new and interesting experiments in 1842.

“He showed that the so-called mesmeric sleep could be produced in some patients by other processes than those used by the early mesmerists: especially could this be accomplished by having the patient gaze steadily at a brilliant object or point, without resorting to passes or manipulations of any kind*.”

The science of Hypnotism has undergone some periods of “ebb and flow:” it has had its ups and downs as we sometimes say and in some instances, probably rightly enough, from its abuse. For instance take Hart’s account of Mesmer himself, making “merchandise” out of his dupes in Paris. Not fully understanding the cause of the phenomena accompanying his experiments, Mesmer himself supposed the hypnotic state of his patients to be due to something which he called a magnetic fluid.

“At the time when all Paris rang with the wonders of

* “Telepathy and the Subliminal Self,” Page 32.

his power, and when his ante-chambers were filled with the Princes of the blood royal; with the halt, the lame, and the blind; with mystics, monks, *religieuses*; with ladies of fashion and the heterogeneous multitudes who love the marvelous: he had constructed huge and complex tubs filled with bottles of fluids, erroneously called electrical fluid, such as Count Mather now dispenses, and connected by a complicated system of wires with handles to be held by his subjects. Mesmer received 16,000 l. for telling his secrets, which of course turned out to be no secrets at all and it was found that there was no electricity in the bottles or tubs. Presently he returned across the Rhine, enriched by his dupes, who ceased to be cured as the fashion died away and their faith waned.****

But Mesmer left a doctrine, a principle and a nomenclature, which has served the purpose of succeeding generations of quacks and '*gobemouches**.'

Even though Mesmer was an unprincipled practitioner, yet that fact does not overthrow hypnotic science.

How often we see the religious world humbugged in like manner; nor does that overthrow Christianity.

"Broad is the road that leads to death
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler."

and the faithful few will be victoriously crowned at last.

It will be interesting and beneficial to note some of the phenomena incident to Hypnotism, and investigate their causes from a scientific standpoint. Those who are unwilling to learn either in science or religion will reject as superstition, the plainest facts of human experience, with no better excuse than "I don't believe in such things."

Less than a hundred years ago the wonders of the telegraph, the phonograph, telephone and Xrays would have met with the same opposition that wireless telegraphy, Telepathy, and Hypnotism do today from some sources; but the progressive and unprejudiced will investigate and advance. For everything there is a cause.

* "Hypnotism," by Hart, Page 8.

Sciences deal exclusively with natural causes, while true religion is revealed from God to man. While the workings of God are mysterious and supernatural yet as science advances and we know more of nature and more of our wonderful mechanism we assign causes for what takes place in the scientific world as well as among congregations of religious worshipers. As Dean Hart says: "It is not the facts of which we need entertain any doubt." The existence of hypnotic and telepathic phenomena are settled by a mass of the most substantial evidence, but it is of their interpretation and the use to which they are put that the world should be admonished.

"I define hypnotism as the induction of a peculiar psychical condition which increases the susceptibility to suggestion."*

Every day occurrences, around home and in business, or in society, or at church, in fact all the scenes of life are replete with coincidences that awaken our interest in the double existence of man—his physical and psychical natures.

Who has not wondered about his dreams, or perhaps talking or walking in sleep, or perhaps the curious acts of the somnambulist?

A gentleman once in a state somnambulism hid his pants and neither he nor his friends could find them. The next night his friends watched him visit the scene of the secreted goods and discovered the useful articles.

In another instance a farmer was building a house and one of his small children, who was in the habit of rising in his sleep would mount the scaffolding, and accomplish ambulations on the frame-work of the building that would rival the daring rope walker of the circus.

My brother once sold a handful of warts to a stranger for an old envelope which he undoubtedly lost purposely, and my cousin finding it received apparently the same old ugly knotty things on her corresponding hand: Every school-boy wonders what was the matter with the Salem witches. The following case may not only clear up the

*"Suggestive Therapeutics," by Burnheim.

mystery but also be given as a good example of "hysteria."

"Four children of John Goodwin, of Boston, remarkable for their piety, industry and honesty, were in the year 1688 made subjects for witchcraft. The eldest, a girl about thirteen years old, had a dispute with a laundress about some linen that was missing, and the laundress' mother, a scandalous Irish woman of the neighborhood applied some very abusive language to the child. The latter was at once taken with odd fits which carried in them something diabolical. Soon afterwards the other children, a girl and two boys, became similarly affected. Sometimes they were deaf, sometimes blind, sometimes dumb, and sometimes all of these. Their tongues would be drawn down their throats and then pulled out upon their chins to a prodigious length. Their mouths were often forced open to such an extent that their jaws were dislocated and were then suddenly closed with a snap like that of a spring lock. The like took place with their shoulders, elbows, wrists and other joints. They would then lie in a benumbed condition and be drawn together like those tied neck and heels and presently be stretched out and then drawn back enormously. They made piteous outcries that they were cut with knives and struck with blows, and the plain prints of the wounds were seen upon them.

"At times their necks were rendered so limber that the bones could not be felt, and again they were so stiff that they could not be bent by any degree of force. The woman who by her spells was supposed to have these possessions was arrested. Her house was searched and several images made of rags and stuffed with goats hair were found. These the woman confessed she employed for the purpose of producing the torments in the children, which she did by wetting her finger with saliva and stroking the images."

The experiment was made in court to the entire satisfaction of all concerned.

Without further burdening this chapter with narrations of incidents and the veritable facts of hypnotized persons eating pepper and mustard with a relish, and reject-

ing as nauseating the most wholesome articles of diet, reading writing in sealed envelopes etc., and passing over the shams, tricks, and feats of legerdemain perpetrated by the stage performer and ungodly persons to glean the shining sheckels from the "two willing" public, let us turn our attention to the demonstrated facts of both hypnotism and of psychology upon which the erudite agree in many particular phenomena, even though differing in the use of technical terms. On Page 72 of "Telepathy" Dr. Mason remarks: "Among the subjects which may be considered established may be placed:

- (1) The reality of the hypnotic condition.
- (2) The increased and unusual power of suggestion over the hypnotized subject.
- (3) The usefulness of hypnotism as a therapeutic agent.
- (4) The perfect, reality and natural, as contrasted with the supernatural character, of many wonderful phenomena both physical and psychical exhibited in the hypnotic state.

On the other hand much remains for future study:

- (1) The exact nature of the influence which produces the hypnotic condition is not known.
- (2) Neither is the nature known of the rapport or peculiar relationship which exists between the hypnotizer and the hypnotized subject—a relationship which is sometimes so close that the subject hears no voice but that of his hypnotizer, perceives and experiences the same sensations of taste, touch, and feeling generally as are experienced by him and can be awakened by him only.

(3) Nor is it known by what peculiar process suggestion is rendered so potent, turning for the time being water into wine, vulgar weeds into choicest flowers, a large drawing room into a fish-pond, and clear skies and quiet waters into lightning-rent storm clouds and tempest tossed waves; turning laughter into sadness, and tears into mirth."

Of the subjects he considers established (3) is considered dubious by eminent scholars. (1), (2) and (3) of

what remains for "future study" is enveloped in too much uncertainty to merit a place in this book.

Our attention is therefore invited to the verified hypnotic phenomena, and when these are understood their proper relation to Orthodox religion may be determined.

At the first let the mind be disabused of the fact that the Nervous Disorder treated by most authors on hypnotism, under the head of "Hysteria" is not strictly within the scope of hypnotism but belongs more properly to the realm of *Materia Medica*, where it is called *neurosis*. "Hysteria is not a synonym for any nervous impressionability whatever, for as we all have nervous tissues, and as it is a property of such tissues to be impressionable, we should all be hysterical."*

From this standpoint the hallucinations, visionary statements, and frantic freaks of the religious fanatic may also be satisfactorily accounted for, as well as the various and multitudinous complexities of home and social life. and yet the power of mind over matter is wonderfully evinced.

It is sometimes spoken of as one sympathizing with himself. In extreme cases it has been known to throw the physical being into convulsions, bring on hemorrhage, excite fevers and may even bring on disease and death, all by a law of sympathy which may be better understood by studying the ganglionic phenomena of the physical system.

Persons so affected would gain much every way by diversion of some kind, a change of climate, or change of employment.

"Suggestion" is a technical term used in hypnotism and means the act of hypnotising and conveys the idea of occult power. It is, says Bernheim, the key to Braidism.

"Suggestion is the influence exerted by an idea which has been suggested to, and received by the mind."†

"Braid proved that no magnetic fluid exists and that no mysterious force emanates from the hypnotizer. The

*"Suggestive Therapeutics." Preface Page 8.

†Bernheim. Page 125.

hypnotic state and its associated phenomena are purely suggestive in their origin, which is in the nervous system of the subject himself.”*

“While under the influence of hypnotic suggestions a lad for instance, is made to go through the pantomime of fishing in an imaginary brook, a dignified man to canter around the stage on all fours, under the impression that he is a pony, or watch an imaginary mouse-hole in the most alert and interesting manner, while believing himself a cat; or the subject is made to take castor oil with every expression of delight, or reject the choicest wines with disgust, believing them to be nauseous drugs, or stagger with drunkenness under the influence of a glass of pure water, supposed to be whiskey. All these things have been done over and over for the past forty years, and people have not known whether to consider them as species of necromancy or well practiced tricks in which the performers were accomplices; or perhaps a few more thoughtful and better instructed people have looked upon them as involving psychological problems of the greatest interest, which might some day strongly influence all our systems of mental philosophy.”†

“Stigmatization” is a term of Roman Catholic origination, coming from marks on the body resembling the wounds on the body of the crucified Savior. St. Francis is said to have had them in his body both before and after his death. This was in the 13th century.

St. Paul himself said, “I bear in my body the marks of the Lord Jesus.”—Gal. 6:17.

It is further stated by Dean Hart in “A Way That Seemeth Right,” Page 27, “If later years had not supplied us with unquestionable instances of marks on the skin, coming at the instigation of the will, abnormally directed, we might be inclined to believe that the origin of the stigmata in every case might be naturally accounted for, and not seldom traced to the persons themselves.”

*“Suggestive Therapeutics.” Page 111.

†“Telepathy.” Page 53.

Herein is a wonderful lesson on the effect of the mind on the body.

The idiotic expression of the opium eater; the silly look of the cigarette dude, the hateful appearance of the whisky sot; the sneering, scornful, domineering, and searching gaze of the gambler; the gnarled, shrivelled, menacing piercing face of the sorceress; and the glaring, deceitful, sinister, smiling countenance of the mystic; all furnish a fruitful field for the research of the physiognomist.

Although often counterfeited by wicked people, Clairvoyancy properly interpreted into Scriptural language is the gift of prophecy. The Bible is full of instances of this phenomenon in both the old and the New Testaments.

Among the instances of this kind that may be mentioned is that of Elisha and the Syrian King.—II Kings, 6:12, and the New Testament, prophet Agabus Acts 11:28, and 21:10. This is a gift amongst those mentioned by St. Paul in I Cor. 12:10. The readers will please notice in the 9th verse the gifts of the Spirit. These things scientifically understood and practiced by the godly man or woman is in accord with the divine will. The working of miracles is not hypnotic suggestion. Instead of scientific phenomena they are religious phenomena.

Some good Christians get tinged with the Christian Science idea, that the use of medicine is unscriptural. This is fanaticism.

The Bible says, "A merry heart doeth good like a medicine."—Prov. 17:22. Strictly speaking the only cases of divine healing are where the glory of God may be made manifest. When medicine is no longer potent, and all human effort is exhausted, in answer to the prayer of faith God has raised the sick, thus verifying the maxim that "Man's extremity is God's opportunity." In such cases God would be glorified as well as in cases of conversion.

Numerous and well authenticated cases of divine healing are on record in religious history.

But everything in the church that cannot be accounted

for by a demonstrated natural law is rejected by the materialist, but those phenomena that are purely supernatural often lead the Christian to exclaim, "Oh the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Romans 11:33.

It is further stated by Dean Hart in "A Way That Seemeth Right," Page 27, "Telepathy is the science of thought transference." Dean Hart published "Hypnotism, Mesmerism and the New Witchcraft" in 1893, in which he refers to this science among the "popular errors and pseudo-scientific superstitions," in the following language:

"Telepathy is a silly attempt to revive in a pseudo-scientific form, such as self-deception of this kind has always assumed, and in a very feeble form, and with very futile and inane results, the failures and impostures of the past."

Yet four years later in 1897, "Telepathy and the Subliminal Self," by Dr. Mason, was published, "in which are somethings hard to be understood;" and yet the following is beyond successful contradiction: "The recognition of the subliminal self as forming a part of the psychical organization of man will throw light upon many obscure mental phenomena, and bring order out of seemingly hopeless confusion. Placed before us as a working hypothesis, many other facts, before unclassified, group themselves about in wonderful clearness and harmony."*

Again: "Sometimes the subliminal self takes full control, making itself the active ruling personality to the entire exclusion of the primary self; and sometimes it only sends messages to the primary or ordinary self, by suggestion, mental pictures, or vivid impressions made upon the organs of sense, and producing the sensation of seeing, hearing, and touch."†

The above is certainly more scientific than to account for the very ordinary phenomena recognized and observed

*"Telepathy." Page 145.

† Ibid. Page 133.

almost universally in human experience by a mere passing remark of "wheels within wheels," or "subjective mind."

Whole pages have been read by the primary self while the subliminal self was engaged in planning some important work, and upon the primary self assuming control, the student recognizes the fact that he has read several pages of which he knows nothing, and in order to be thorough is compelled to re-read the pages.

Some use the term "subjective mind" to designate the same thing, but no matter, "A rose would smell just as sweet by any other name."

"Nor is this contrary to the teaching of Scripture or human experience. On the mount of transfiguration Peter said unto Jesus, "Master it is good for us to be here and let us make three tabernacles; one for thee. one for Moses and one for Elias: not knowing what he said."—Luke 9:33.

The visions of Ezekiel, John the Revelator, Peter and Paul are all easily accounted for in this way and elucidates the first five verses of the 12th chapter of II Cor.

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man man in Christ above fourteen years ago, (whether in the body I cannot tell; or out of the body. I cannot tell; God knoweth;) Such an one caught up into the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory but in mine infirmities."

The man or woman that will walk with God as Enoch of old did will "find more things in heaven and earth, Dr. Hammond, than are dreamt of in your philosophy."

What is termed ecstasy, enthusiasm and even fanaticism by the materialist or unscientific, was a blessed reality to the saints in the days of Finney, Wesley, Whitefield, Cartwright and Redfield.

Shall we have the same now-a-days? Or shall the Church follow medieval Romanism with the spirit of the Inquisition?

Luther established the Reformation, Joan of Arch led the French to victory, and successfully crowned Charles the Dauphin at Rheims, and yet the ignorance and superstition of the church caused the former to appear before the Diet at Worms, and the latter to be burned at the stake.

“Oh for that flame of living fire
Which shone so bright in saints of old,
Which bade their hearts to heaven aspire,
Calm in distress, in danger bold.

Is not thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow,
Or Job endured the trying hour?

Remember Lord the ancient days
Thy works renew, Thy grace restore,
And while our hearts to Thee we raise
On us the Holy Spirit pour.”



CHAPTER IV.

FALSE CHRISTS.

“Take heed that no man deceive you.
For many shall come in my name, saying
I am Christ; and shall deceive many.”—
Mat. 24:4, 5.

AS a proof of the blasphemous and anti-Christian principles of the so-called Christian Science, the history of a couple of religious sects, which is given by Prof. W. A. Hammond, M. D., in a work entitled “Spiritualism” are herewith submitted, with some clippings from authenticated Christian Science publications which are not allowed to contain an article, that does not meet with the approval of the board of education, under the auspices of the Mother Church at Boston.

The reader is left to his own conclusions in the comparisons. The first sect alluded to is the Shakers that existed in England and America in the latter part of the 18th century. Page 239 in “Spiritualism” Prof. Hammond says: “But the relation of hysteria to religion has never been more distinctly shown than in the fact that women under its influence have been able to gather numerous followers, and actually to originate new religious faiths, of such preposterous tenets and practices, as to inevitably lead to the conclusion that the adherents are either fools or knaves!

“Take for instance the Shakers. This sect professes to believe that Christ made his second appearance on earth in the person of one Ann Lee, an English-woman, daughter of James Lee, a blacksmith of Manchester, England. (His second coming is Christian Science, says Science and Health, Page 587.) This woman was employed in a hat manufactory, was married when very young, and had four or five children all of whom died in infancy. At a very early period in life Ann Lee began to feel the awful sinful-

ness of sin and depth of man's fall. Although she could neither read nor write, she managed to pick up from others a little smattering of the Bible, and evinced a great interest in the Apocrapha, as was natural she should under the peculiar circumstances of her career, she always said the Apocrapha was the cream of the Bible.

"Night and day she labored to discover the root of all evil, and being convinced beyond a doubt where it lay, she opened a flaming testimony against it, which brought down upon her head showers of persecutions too cruel for long endurance."

"But many adopted her views and she was called Mother as the head of the band of followers she had gathered around her!" (The very dear title given to Mrs. Eddy by her worshipers. "They are not only glad to call her their friend and benefactor, but by common and almost unknown impulse they endow her with the endearing name of 'Mother.'* Judge Ewing says, "The proof is abundant that like results and signs follow *her teachings* and its demonstrations as followed the words and commands of *the Nazarene*."†)

"By continual fasting and prayer, much agony of soul, incessant cries, tears and entreaties by day and by night, she wasted away, till becoming helpless, her followers were under the necessity of taking her in their arms as an infant.

"It is said she was fed with pap from a spoon, a great portion of the time she was travelling in the 'New Birth.' She travailed in this way for nine years, and then she announced that she was born again, completely redeemed from all propensities of a fallen nature in July 1790. She then separated from her husband and was duly regarded as the second Christ—the Redeemer of the world! (Reader please note how much of the kindred spirit is discernible in Christian Science principles and practices.)

"Like all new religions this met with violent perse-

*Christian Science History, Page 20.

†Christian Science Sentinel.

cution—not enough to crush it, just enough to feed it. In every place in England in which Mother Ann undertook to worship God by dancing on Sunday and preaching against the institution of marriage, persecution was excited; but she bore up against it and her followers increased.

“As in the case of the originators of other religious dogmas which do not admit of proof, Mother Ann began to work miracles for the confusion of unbelievers and the strengthening of the faithful. (Almost every issue of the *Christian Science Sentinel* teems with accounts of the miracles which is claimed to be done by the very same power that Jesus had.)

“Thus we are told she was dragged before magistrates, for no other offense than worshipping God in the way laid down by herself, and was condemned to a cold, dark, prison with a small allowance of bread and water; yet she lived to the great astonishment and confusion of her enemies.

“After being confined in this dark prison in delicate health, and with insufficient food, the doors were thrown open and thousands of spectators in breathless anxiety awaited the egress of an emaciated subdued woman supported by one of her followers; but to their great astonishment Mother Ann came forth in unsurpassed beauty, with an air of dignified buoyancy, a halo of glory around her head, singing a song of paradise given her by an angel who attended her in the prison, and who had fed her with food sent by the Eternal Mother. For the Shakers worship a quadruple God, consisting of the Eternal Father, the Eternal Mother, the Son, and Holy Ghost; corresponding to Power, Mother Ann, Jesus Christ, and Wisdom.

“She died in a few years and took her place in Heaven, to be worshipped as a member of the Godhead.” (Such is the dubious history quoted from an unpublished manuscript, Boston, 1850. It is not to be wondered at if some of the old seed of Salem Witchcraft or Shakerism should again break out in these “latter times.” Boston is the “Hub” of literary greatness as well as Witchcraft and re-

ligious fanaticism. The discerning may see the twin sister of Christian Science in Shakerism by a continuation of the history from the same document.)

"Sometimes Christ or Mother Ann enters the meeting room, bearing such presents as the band wants. The presents are 'Spiritual' and are handed around by Christ to the faithful, who receive them as though they were real gifts. To one, golden potatoes are given; to another, oranges; to others, cakes, puddings, jellies, etc., with various other things not known to the world."

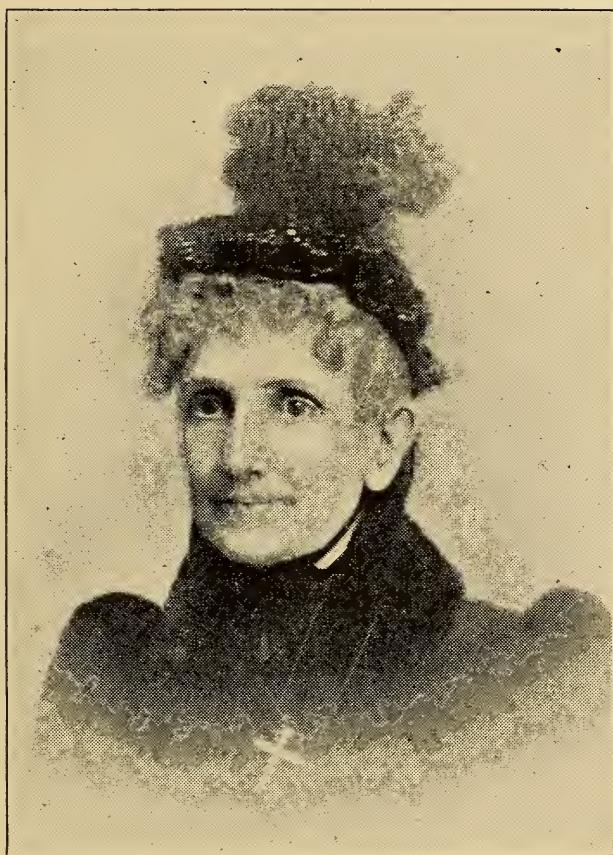
One can but think that Dr. Hammond voiced at least common sense when he said:

"How can any person not utterly lost to all sense of the dignity of the human species think of these things without doubting the sanity of those who practice them?"

"Again, there is the remarkable example of Joanna Southcott, who announcing that she had conceived by supernatural agency and was about to give birth to another Christ, or rather that Christ was to be born again through her, obtained many followers who anxiously expected the promised advent.

"She called herself the woman spoken of in the revelation of St. John as the 'Bride, the Lambs Wife, clothed with the sun;' as she said 'by types and shadows, dreams and visions, I have been led on from 1792 to the present day!'" (Similar features can be detected in Christian Science. "And he had in his hand a little book open. —Rev, 10:2. This angel or message from God is Divine Science. The angel had in his hand a 'little book' open for all to read. Mortal obey the heavenly evangel! Take up Divine Science. Read it from beginning to end."*)

"Day and night she had hallucinations or visions, as she called them, which she accepted as realities, and which formed the basis of her prophecies and system of religion. When in her sixty-fifth year, she gave out that her pregnancy had occurred and Christ would be born again of her.



REV. MARY BAKER GLOVER EDDY,
Founder of Christian Science.

**** But a Dr. Sims took another view of the case and gave his views at length for arriving at a contrary opinion.

"Nevertheless the faithful continued to believe. A crib of satin wood, mounted in gold, was provided for the heavenly infant. This was called 'the manger.' (A scriptural garb.) The time arrived, her adherents waited patiently but there was no birth."

As a kindred topic the following is offered for comparison. It seems to be a parody on the latter part of St. Mark's Gospel, narrating the death, burial and resurrection of Jesus and it seems also that unless the "Mother Church" had some motive she would not have permitted the publication:

"The discovery of Christian Science came in this way: A woman met with an accident which her physician considered fatal; he said that she could not survive over three days. On the third day which was the Sabbath, her pastor called to say farewell, believing the injury to be fatal and the end to be near. When he was gone the other people were sent from the room, and the sufferer opened the Bible and read about the healing work of Jesus. Then dawned upon her consciousness the assurance that Divine Love must be omnipresent and the sense of this truth came like warm sunshine. Agony ceased, life warmed the cold limbs, strength was restored and she arose healed."*

We see the fulfillment of the Savior's words in the large membership of the Christian Science organization which is said to number upwards of a million: "and shall deceive many."

If we should look for the natural cause it could be found in the following apt words of Prof. Hammond concerning false religions:

"A little inquiry into the operations of the human mind, as they relate to matters of faith, is sufficient to reveal to us the fact that the extent of human credulity is illimitable, and that nothing can be asserted so absurd, so

*Christian Science," Sentinel.

degrading, so blasphemous, so impossible, that there will not be found men and women with minds badly enough organized to accept it as an article of belief."

The latest anomaly in religion prettily christened Christian Science, by its founder, with key to the Scriptures; in many respects out-rivals Mormonism with its "Book of Mormon." Shakerism, Mormonism, or Inquisitions, are no more blasphemous in principle, issuing "edicts," "bulls," "canonized revelations" etc., regardless of Scriptural authority, than is Christian Science in its loyalty to whatever comes from the "Mother Church" at Boston.



CHAPTER V.

ORTHODOXY.

“Pure religion and undefiled before God and the Father is this, To visit the Fatherless and widows in their afflictions, and keep himself unspotted from the world.”—Jas. 1:27.

THE word orthodoxy is derived from two Greek words; the first means true, and the second to think, and literally means true thinking. The primary meaning according to Webster is “Soundness of Faith; a belief in the genuine doctrines taught in the Scriptures.” The word is used antithetically to heterodoxy which literally means another opinion, and according to Webster is defined as follows: “An opinion or doctrine contrary to the doctrines of the Scriptures.”

Of course every sincere person of any sect or creed is ready to say to those of another sect. “Heterodoxy is your doxy, but orthodoxy is my doxy.” Consistency would at least grant that much to every conscientious human being. And herein there is a difference between science and religion. What has long been a known and a settled fact in science cannot be overthrown by some apparent phenomena.

The existence of matter is a known fact, and it is safe to act on that principle. The vast majority of people thinking and acting in accordance with the opinion ought to make one very conservative in acting otherwise.

But the fact that over three-fourths of the human family act as though there were no Christ does not make that a safe principle to go by, an inference that can be drawn from unbelief in Christ from the individual to the nation.

The wide differences between the different religions of the world is conclusive evidence that they are not all

“pure religion.” “Buddhism with its 350,000,000 followers replete with magicians, sorcerers, snake charmers, etc., is proof conclusive to enlightened minds that the heathen Chinese greatly needs a better religion.

Mohammedism, having a following of 220,000,000, teeming with innumerable harem keepers, fortune-tellers and nomadic gypsy bands, gives evidence that the barbarious Turk needs a better rule of faith and practice than is laid down in his Koran. Killing Christians, pilgrimages to Mecca and kissing smooth the stones of its temples, is conclusive proof that worshiping their great prophet, Allah, is not in harmony with right thinking.

The Bible, revealing the great commandments, is the only true guide of man.

(1) “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” (2) “Thou shalt love thy neighbor as thy self. On these two commandments hang all the law and the prophets.”—Mk. 12:30, 31. Mat. 22:40.

There is conclusive evidence, in the above named religions, when we look at their effects upon mankind, to know that they are not orthodox.

It follows as a corollary that Catholicism with its Saint worship and with-holding the Bible from its laity; and Christian Science with its Eddy worshipers, and “Science and Health” superceding the Bible, will never have the same beneficent effect upon the world that God intended “pure religion” should have.

If we say we believe the Bible let us take it all and let it shine forth in pure noble “word” and “deed.”

Christian Scientists do not believe in kneeling, but their service is full of “Our Leader,” “The Discoverer,” “Our Head” and “Mother.” To those who observe the adepts “wresting the Scriptures” so as to make the twelfth chapter of the Apocalypse mean that the opening of the “sixth seal” referred to the coming of Christian Science, that the “woman,” was Mrs. Eddy, the “little book,” “Science and Health,” and the place in the “wilderness,” Boston. and

the Holy Ghost, was Divine Science,† the above titles seem at least to mean St. Mary, Holy Mother, etc. And further, we would think, if such praise was not sought and desired it would be suppressed in their official organ, the *Christian Science Sentinel*, where such captions and laudations are numerous.

In the one and only genuine system of religion in the world, there can be but one saving feature, namely: Supreme love to God and its accompaniment which always follows: To love your neighbor as yourself.

No wonder the Lord Jesus Christ said, "On these two commandments hang all the law and the Prophets." Love to God, and love to man, embraces the whole of revealed religion. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

It is said that man is a natural worshiper and will worship something. This is found to be true by the missionaries that visit heathen lands. Even the savages of America worshiped the Great Spirit.

God himself being love was compelled to people the universe, that he might love and have his affection reciprocated in angels and men. No wonder God took the marriage relation to show man his attitude toward God, and calls the church by the endearing name of "Bride" and "The Lamb's Wife." Surely the religion of Jesus is a religion of love.

Is this the distinguishing characteristic of paganism or idealism?

St. Paul in the first chapter of Romans, 22nd to 32nd verses, shows the tendency of a moral being who forgets God. It sent Lucifer and his followers to Hell and it will every son and daughter of Adam's lost race that will not heed the admonition, "Son, daughter, give me thine heart."

"Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God, into an

†"Science and Health." Page 540-567

image made like to corruptible man, and to birds, and beasts, and creeping things.

“Wherefore God also gave them up to uncleanness through their own hearts, to dishonor their own bodies among themselves: who changed the truth of God into a lie, and worshipped the creature more than the Creator who is blessed forevermore. Amen.

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise the men leaving the natural use of the women, burned in their lust one toward another, men with men working that which is unseemly and receiving in themselves that recompence of their error which was meet.

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, haters of God, despitefull, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them!”

What pure minded man or woman after looking at St. Paul's pen picture of a polluted moral nature would not thank God that Eternal Justice had decreed that “These shall go away into everlasting punishment, but the righteous into life eternal.”—Mat. 25:46.

It is in the very nature of a moral being, if his affections are alienated from their proper resting place, to seek another.

This accounts for unsettled relations in religion as well as in the home. Herein is Christian Science to be rejected, because impersonating God and making Him principle as is declared in “Science and Health.” As a religion it robs the soul of its repose in God, to wander in the waste places till it settles on something inferior to the

Godhead.

Buddha, Allah, and St. Mary herself will never be permitted to usurp the place of the Creator in the hearts of His people without suffering the wrath of a jealous God! History proves it and the edict has gone forth from the throne of God!

These false systems of religion have much of the mystic about them, and it attracts the curious and captures the credulous. but Orthodoxy has stood the test of the ages and the Old Book still stands as the great light-house to guide the mariner over life's ocean, in spite of all opposition from "Scientists" and materialists, and the Christian is ready to say with the Psalmist. "Thy word is a lamp unto my feet and a light unto my path."

There are many phenomena connected with Orthodox religion, that it may take a philosopher to explain and the fact that they are explainable need not weaken our faith in them as coming from God, or that many of them are unexplainable, need not make us skeptical. No one has reasoned out the Trinity or the New Birth, the Resurrection, etc., but many of the phenomena accompanying the facts of such things are attested by thousands of living witnesses.

For everything there is a cause, either natural or supernatural. Science is derived from the latin word *scio*, to know, and therefore means knowledge.

Man has just two sources to draw from: Nature and its Author—God. This gives rise to natural and revealed religion. The former may interest, excite and afford pleasure, but is only temporary and fleeting and of itself alone is unsatisfactory to the human heart, but the latter brings a revelation of God himself as well as his handiwork to the soul of man with wonderful joy and peace.

Jesus Christ said, "Behold the kingdom of God is within you."—Luk. 17:21. "The word behold is in the imperative, expressing a command or exhortation and is by no means a mere exclamation."—Welster.

St. Paul under inspiration of God said, "The kingdom of God is not meat and drink: but righteousness and peace

and joy in the Holy Ghost."—Romans, 14:17.

Looking at the statement from the ratio of words used, one would be justified in saying that Bible religion is two-thirds feeling. This however would not harmonize with Dr. Hammond's rather dogmatical expression in his preface to "Spiritualism:" "The 'Outpouring of the Spirit of God,' an expression which would be blasphemous if it were not the result of ignorance—is too often to the physician's perception, only another name for epilepsy, chorea, catalepsy, ecstasy, hysteria, or insanity."

And in the "conclusion" he says too, rather arrogantly, concerning Science and Religion and Black Art: "My main object has been to show that so far as the matters which have engaged our attention are concerned, there are no phenomena connected with them which are not readily explainable by well known physiological, pathological, or psychical laws, and that many assertions made in reference to them are false. We see, too, that at all times during the historic period two classes of individuals have been concerned in the propagation of false ideas relative to certain phenomena which have been regarded as supernatural. These are the deceivers and the deceived. Whether as priests, witches, magicians, somnambulists, ecstasies, hysterical persons, or mediums, the first are deceivers, some of them honest, but by far the greater number of them guilty of fraud. Whether subject to illusions, hallucinations, or delusions: whether weak-minded, superstitious or ignorant—the second are deceived."*

Some one has aptly pasted a newspaper clipping on the fly leaf of the volume from which the above was extracted: "Hammond is somewhat dogmatical in his statements, and many people whose word is as mighty as his own will be inclined to take issue with him on certain points.

"His statement that no medium has ever lifted tables, or chairs, but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock

*"Spiritualism," Page 333.

of a spirit, and no one has ever spoken through the power of a spirit other than his own,' is very well rebutted by well authenticated evidence in Dr. Mason's 'Telepathy and the Subliminal Self.'"

But of course, as has been intimated in the chapter on Black Art, many of the demonstrations narrated in the book are accomplished by practices forbidden in the word of God.

Take for instance the Planchette performances in which Gov. Stuyvesant wrote a blasphemous message about an old pear tree. †

So, if so eminent a gentleman as Dr. Hammond does deride the doctrine of the "Outpouring of the Spirit of God," and ridicule Mr. Wesley's ideas of the "demonstration of the Spirit" that accompanied the wonderful revivals of President Finney, Alexander Campbell and Dr. Redfield, yet the humble Christian believes the Pentecostal sermon preached by the Apostle Peter, that the prophecy of Joel was fulfilled and the promise is to us and to our children. (See Acts. 2:39.)

But all these great men knowing of the power of the Devil to mimic, instructed their audiences to neither seek or reject it. It is true, many good and sincere people are hysterical. This is especially true of women, and probably accounts for the fact that Christian Scientists are mostly women.

But to the psychical scholar the joy and peace are admitted as guests of the soul. Take the emotional nature from man and he would become a Stoic.

The light of this century will not admit of stoicism. Joy moves as well as grief and the philosopher is not offended at its demonstration. While mirth excites laughter, human experience and the Bible teaches that laughter fills the mouth of God's people.

"When the Lord turned again the captivity of Zion, we were like them that dream, then was our mouth filled with laughter and our tongue with singing; then said they

†Telepathy, p. 14, c. 14.

among the heathen, the Lord has done great things for them."—Ps. 126:1-3.

No one censures the child when he dances for joy upon the receipt of a new book or toy; it is natural.

No one took exceptions to the great enthusiasm that took possession of the great statesmen at the great conventions that nominated Abraham Lincoln, or W. J. Bryan to the presidency of the United States; weeping, laughing, shouting, jumping and many other demonstrations of great joy were perfectly admissible; it was patriotic. In the great emancipation of the slaves of sin from the powers of Hell in the days of Wesley, Finney, Alexander Campbell, Peter Cartwright, and Redfield, the shouting, screaming, crying, laughing, falling, were the effects of religion on the human body. Religious emotions are just as legitimate as the patriotic, or social, for in fact they are all embraced in Orthodoxy.

Herein is explainable the different tenets among Orthodox churches, as well as many of their reform issues.

Under what is scientifically termed "suggestion" Baptists declare for emersion, Presbyterians for sprinkling, while Methodists and Congregationalists allow the candidate his choice in the mode of baptism. Pædo Baptists introduce feet washing, Christians insist on every Sunday for communion, and the Salvation Army believes in military terms and a uniform, yet these and many other denominations are all admitted by the unsectarian to be Orthodox.

"Suggestion" scientifically accounts for the help the Christian gets in using the "Means of Grace" which embraces not only the ordinances of the Church, such as baptism, and the Lord's Supper; but preaching, praying, and singing and congregating which are also in perfect harmony with the teaching of Scripture. "He that believeth and is baptized shall be saved."—Mk. 16:16. "This do in remembrance of me"—Luke 22:19; I Cor. 11:24, 25. "It pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21. "Men ought always to pray."—Luke

18:1. "Pray one for another."—Jas. 5:16. "Sing ye to the Lord."—Ex. 15:21; Isa. 12:5; Ps. 30:4. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."—Eph. 5:19. "I was glad when they said, Let us go into the house of the Lord."—Ps. 122:1. "Not forsaking the assembling of yourselves together, as the manner of some is."—Heb. 10:20.

God honors them that honor his Word, and those that are obedient to the commands of the Bible will prove that there is virtue in them.

God does "Pour out his Spirit" upon His worshipers, and, as Dr. Mason scientifically expresses it the "Subliminal Self" is the controlling being and it is wonderful what Illuminations come to the soul.

It is sometimes termed getting "warmed up" when applied to public speakers, but the Christian speaks of it as the Holy Ghost and fire.

The Harbinger of Christ said, "He shall baptize you with the Holy Ghost and fire."—Matt. 3:11.

Specific acts of praying should be performed with the eyes closed that the "primary self" may retire and give the Holy Spirit the control of the "Subliminal Self," then we can demonstate what the poet was singing:

"There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all beside more sweet.
It is the blood-bought mercy seat.

There is a scene where spirits blend,
And friend holds fellowship with friend,
Though sundered far by faith they meet
Around one common mercy seat.

There, there, on eagle's wings we soar,
And time and sense molest no more,
And Heaven comes down, our souls to greet,
While glory crowns the mercy seat."

How favorable also is this wonderful phenomena. Take for instance that verse of the old hymn that brings to us the love of God in the vicarious atonement, a doctrine

that Christian Science and other infidel religions deride.

“Jesus sought me when a stranger
 Wandering from thy fold, O, God,
 He to rescue me from danger
 Interposed his precious blood.
 On the cross he died to save me,
 Rose to plead my cause above:
 Henceforth all my life I give thee,
 Vanquished by such wondrous love.”

Often men and women are converted by a hymn, the words of which so portray the wonderful love of God to us as an unmerited favor, when the “Subliminal Self” predominates and is wooed to the surface by the harmony of the music.

Is it to be wondered at that men and women submit humbly to God, by leaving their wicked, rebellious career and swearing eternal allegiance to Heaven? Love begets love, and when the slumbering “Subliminal Self” is aroused to see the truth, that God loves him, love to God with every attribute of His eternal holy Divine nature is planted in the willing heart, by the Holy Ghost. “Being born again, not of corruptable seed, but of incorruptible, by the word of God which liveth and abideth forever.”—Peter 1:23.

The *Christian Science Sentinel*, Jan. 18, 1900, narrates how even love to a woman cured a man from liquor and tobacco habits. After describing the cure of his wife, his reformation and healing of his own eyes, he adds the following significant paragraph:

“My wife and I are members of the Mother Church, and our little girl is one of the busy bees. We are doing well and am thankful every day that we were lead to the blessed Truth. I have thought often very kindly of *you* as being the one who first gave me the true thoughts.”

How shallow must be the love of one who professes to love Jesus and will not quit his tobacco and whisky!

Being of one accord and in one place was the secret of the pentecostal shower to the little company of one hundred and twenty at Jerusalem. How true it is of the general assemblies of the Church today in her conventions

and conferences. What power! What light! Oh, let us as a Church and as individuals expect the "promise of the Father" that Jesus said he would send, and tarry at the throne of grace till He comes, and receive Him as He comes, then every fiber of our being, "primary self" and "subliminal self" will vibrate harmoniously to the will of God while here we stay, and when we've suffered and fulfilled all His righteous will, we'll be transported to the scene of the beatific vision described by the one that was "in the Spirit on the Lord's day."

"After this I beheld and lo, a great multitude which no man could number of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon His throne, and unto the Lamb.

"And all the angels stood around about the throne and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessings and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever. Amen."—Rev. 7:9-12.

"Oh spread the tidings round,
Wherever man is found,
Wherever human hearts and human woes abound,
Let every Christian tongue proclaim the joyful sound:
The Comforter has come!

The Comforter has come,
The Comforter has come,
The Holy Ghost from Heaven,
The Father's promise given;
Oh, spread the tidings round,
Wherever man is found,
The Comforter has come!

Sing till the echoes fly,
Above the vaulted sky,
And all the saints above,
To all below reply
In strains of endless love,
The song that ne'er will die,
The Comforter has come!

The Comforter has come,
The Comforter has come,
The Holy Ghost from Heaven,
The Father's promise giv'n;
Oh spread the tidings round,
Wherever man is found,
The Comforter has come !



CHAPTER VI.

“CHRISTIAN SCIENCE” WORSHIP.

“The true worshipers shall worship the
Father in spirit and in truth.”—
John 4:23.

TO some it may seem sacrilegious to attack formalism, under its various guises and garbs, especially a sect as well organized and presenting such a fine exterior as Christian Science.

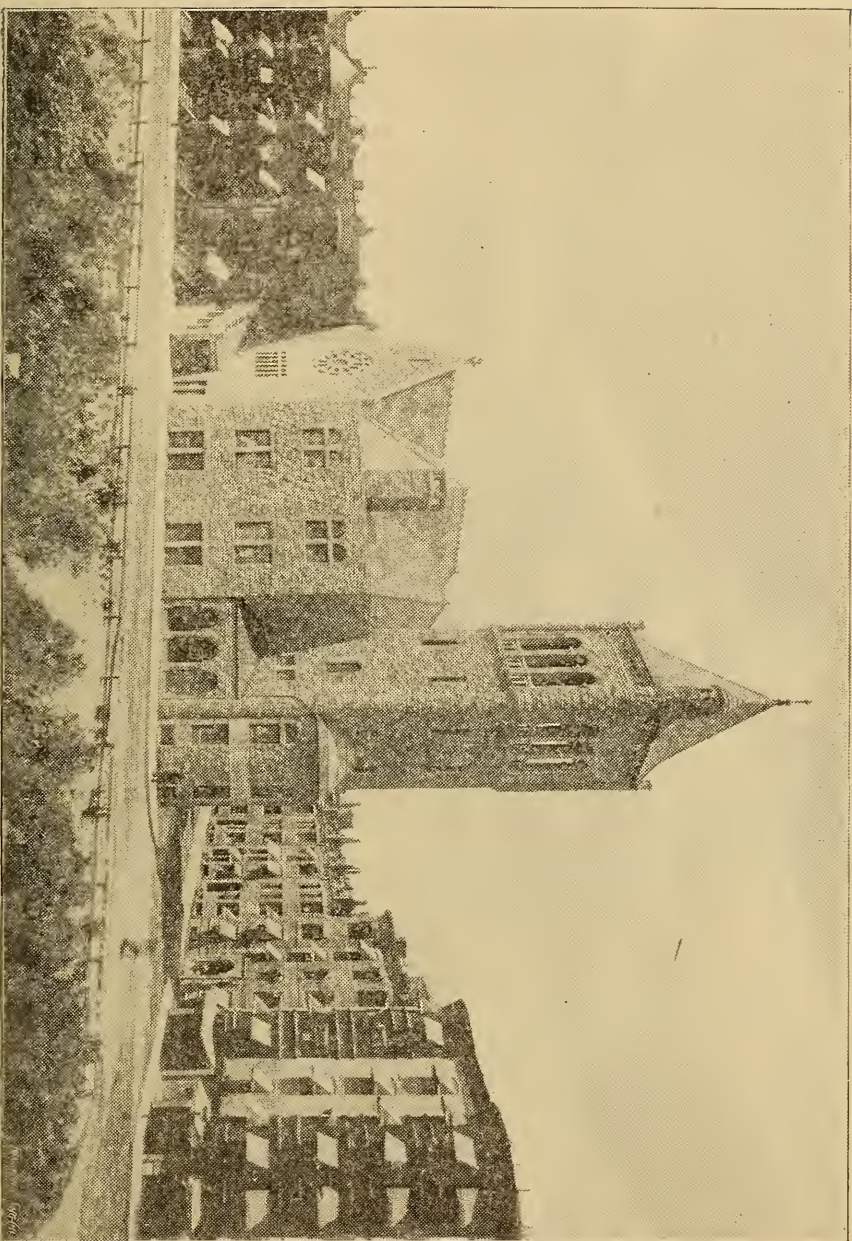
“Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no race, clime, age, party, or creed.*”

But courageous old Joshua threw down the challenge to the Captain of the Lord’s host with the boldness of a lion, “Art thou for us, or for our adversaries?”

It is not the purpose of this chapter to attack the sincerity of its members. There is no doubt but there is a large percentage of its membership composed of those who are earnest and sincere. As they have not excluded the Bible, nor singing, nor praying, together, some may receive some spiritual help, but of course that would, conscientiously followed up, lead them to a church that was not so pronounced against such things. Their attitude also in reform movements is not to be disdained as individuals or as an organization. But it is the deceptive manner, in which the candid and sincere are lead, from a proper reverence for God and true devotion, to idealism and mysticism.

From the fact that this sect is well organized it only becomes more alarming to know it is opposed to Orthodox religion.

*J. M. Buckley, LL. D.



THE MOTHER CHURCH AT BOSTON, MASS.

Concerning their congregation, churches and membership, Judge Ewing said in his lecture Oct. 5, 1899:

"May I tell you something Christian Science has accomplished in fifteen years? There are 500,000 adherents, and over 400 congregations. In the last five years it has built many churches ranging in cost from \$1,000 to \$200,000. The membership has been drawn from all the churches."

It has a novel form peculiar to itself, and takes its rank among the churches of the world. The church directory in the hotels and restaurants of the various cities contain similar notices to the following one copied from the Peoria, Ill., directory:

"First Church of Christ, Scientist.

Sunday Services, 10:45 a. m.

Sunday School, 12 m.

Wednesday Evening Meeting, 7:30 p. m."

It claims to have no creed, but it has what is called, in "Science and Health," a "brief exposition of the religious tenets of Christian Science." To those six short paragraphs containing a syllabus of its doctrines, each one must subscribe, to become a member of the Mother Church, or any of its sub-churches. The Mother Church alone has a membership of 15,000.

The 51st revised edition of "Science and Health" of the 1890 copyright has the following question and answer. Page 455:

"Q. Are doctrines and creeds a benefit to man?

A. The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal view. This sense rebuked human beliefs, and gave the spiritual import of all things from the Divine Mind expressed through science. Since then her highest creed has been Divine Science, which reduced to human apprehension, she named Christian Science."

Could any one be blamed for not wanting to regard "Science and Health" as a sacred book when it has to be revised and re-written and re-copyrighted again and again?

THE BOSTON SHRINE

THE BOSTON SHRINE

Or can Christian ministers be censured for barring Christian Science readers from their ministerial associations, on the ground of unorthodoxy, for subscribing to a belief that such utterances as the above came from inspired lips, and form a part of what they call a sacred book?

As everything is conducted under the auspices of the Mother Church at Boston, every sermon throughout the domains of the sect is exactly the same for the Sunday morning service. As it has been the privilege of the author to attend their meetings it may be interesting to the reader to get the form. Take for example the services of March 25, 1900.

It was a damp, dismal morning, but at 10:45 a. m., the auditorium of the handsome church was well filled with a congregation of several hundred people that seemed gay and worldly, rather than joyous and devout.

The church, a magnificent structure, erected at a cost of \$30,000, and built after the Roman style of architecture, was located in a beautiful part of the city.

Its massive stone wall was decorated upon the outside with escutcheons engraved with Scriptural mottoes, one of which is as follows: "The people that walked in darkness have seen a great light." The very mode of constructing the buildings as well as the use of the mottoes is to impress the world that Christian Science is the only true religion. Even "Science and Health" is claimed to be a sacred book.

The inside was elegantly finished and ornamented, having all the modern improvements and conveniences. Besides Scriptural mottoes upon the walls, over the rostrum, having elegant chairs and a double pulpit, in large gilt letters was the following inscription:

"Christianity is again demonstrating the life that is truth, and the truth that is life.—Rev. Mary Baker Eddy."

The program was as follows:

Overture.—Pipe organ solo.

Readers enter, taking seats.

First reader announced the hymn and lined the first verse and the congregation joined heartily in singing it to

the tune, "Woodworth." It will be noticed that in this hymn, as in most of them, the sentiment is right, but Christian Science "light" makes the hymn mean, as it does the Bible, just what the "Science" means.

"Oh sometimes gleams upon our sight,
Through present wrong, the eternal Right;
And step by step since time began,
We see the steady gain of man.

Through the harsh noises of our day,
A low sweet prelude finds its way:
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.

Henceforth my heart shall sigh no more.
For olden time and holier shore;
God's love and blessing then and there.
Are now and here and everywhere."

—J. G. Whittier.

After the singing the first reader announced and read a Scripture lesson from Matt. 15th., at the close of which all joined in silent prayer, congregation sitting in their seats. During the painful silence the clock relieved the oppressive stillness by chiming eleven. The audible repetition of the Lord's prayer with the spiritual interpretation from "Science and Health" closed that part of the ceremony.

The following was the manner of the performance, each reader reciting a clause alternately:

Second Reader from:	First Reader from:
—Bible.	—"Science and Health"
Our Father, which art	<i>Our eternal Supreme Being</i>
in Heaven,	<i>all harmonious.</i>
Hallowed be thy name.	<i>Forever glorious.</i>
Thy kingdom come!	<i>Ever-present and omnipotent,</i>
Thy will be done in earth	<i>Thy supremacy appears</i>
as it is in Heaven.	<i>as matter disappears.</i>
Give us this day our	<i>Give us each day</i>
daily bread;	<i>the living bread;</i>
And forgive us our debts,	<i>And truth will destroy</i>
as we forgive our debtors.	<i>the claims of error.</i>

And lead us not	<i>Lead by spirit mortals are</i>
into temptation,	<i>freed</i>
but deliver us from evil:	<i>from sickness, sin and death:</i>
For thine is the kingdom,	<i>For thou art all substance,</i>
and the power, and the	<i>Life, Truth, and Love, for-</i>
glory, forever.	<i>ever.</i>

Amen.

So be it.

The above form of the prayer is taken from the 51st revised edition of "Science and Health," but the 1894 copyright, 183rd edition, is quite different, beginning "Our Father-Mother God, etc.," and having no "Amen—so mote it be"—at the close. These are strange transmutations to occur to an inspired book.

After singing another hymn the first reader announced the sermon-subject, which for that morning was Unreality.

Before the sermon the 39th Psalm was read by readers and congregation responsively. The sermon was then performed in the following novel manner.

The Bible citations were read by the second reader and the spiritual interpretations from "Science and Health" was read by the first reader, alternately:

UNREALITY.

I.

Second Reader:	First Reader:
—The Bible,	—"Science and Health"
Genesis, 5:3;	515:20, 28-32;
Genesis, 6:5-8;	517:23;
Genesis, 7:1,21-13.	536:19-21;
	543:2;
	507:11-17.

II.

Job, 15:14, 25, 28-31, 33,34.	471:29;
	198:5-25;
	196:15.

And so on through five divisions of the subject.

The solo was a hymn by Mrs. Eddy and rendered by a gentleman. After singing another hymn the first reader concluded the services by reading a benediction from "Sci-



CHRISTIAN SCIENCE SUNDAY SCHOOLS TEACH "NO LIMITATION."

ence and Health." without an Amen.

Sunday school followed immediately conducted similarly to the schools of orthodox churches, in which the little philosophers were taught that "All is God." It was a pity to see the little innocent minds polluted with their irreligious sophistry.

During the above exercises the scarcity of men was perceptible. However, it was noticeable that the form of orthodoxy was almost entirely reversed. Women took the lead.

Men were permitted subordinate positions. The first reader seemed to read from "Science and Health" more reverently than the second reader did from the Bible. Truly their manner was such as to give more credit to "Science and Health" than it did to the bible and the effect on the subliminal self could be accounted for in this very thing. No wonder they are ready to accept Divine Science as a synonym of the Holy Ghost. But it is only an imitation and spurious in its effect upon the moral nature.

For formalism and sectarianism, for church pomp and church power, Christian Science outrivals Catholicism in its worst stage, and will only need the time to develop into what Romanism was in the Dark Ages.

Judge Ewing once put to a Dakota congregation a problem something like this:

"If 3 Christian Scientists can demonstrate 30 Scientists in 3 years, how many can those 30 demonstrate in 10 years?"

It seems like it would be a rapid growth to see 1,000 Christian Scientists where but a few years before there had been but three, hence the alarmingly rapid growth of this blasphemous denomination ought to startle every true worshipper of Jesus.

The problem that confronts the Orthodox Church is:

If ONE Christian Scientist can demonstrate 500,000 Scientists in 25 years, how many can those 500,000 demonstrate in a century? Or in other words, where will the Orthodox Church be at the end of the next century?

The following stanzas from Prof. Weimar's poem on

“The Limitation of the Spirits’ Knowledge” is very applicable to the Christian Science sect.

Scientists never question the *mistakes* of their Science,
 “How can there be mistakes here?” they say.
 They apologize for what they cannot “demonstrate,”
 And continue to believe what they can’t reveal.
 “Matter” and “Death” are classed with the “Higher Problems.”

They don’t know it is like old Roman religion,—
 Even practiced like theirs in cathedrals—
 Nevertheless it changes from year to year.

How Christian Science converts men to Skeptics,
 Again and again demonstrated I find;
 Outward, with fine human blended feelings,
 But hearts like their heads, hard and cold.
 These modern, unscientific interpreters
 Would cut off life’s best, truest hopes,
 By unnerving and emasculating the Bible,
 In attempting to canonize “Science and Health.”

Woe, woe to to the Healers and Readers
 Who handle God’s word with deceit:
 Who compass the United States, Sir,
 One proselyte (wealthy) to greet!
 Oh God, send them the Prophet Elijah,
 To turn their hearts back from the worst
 And may they accept Jesus Christ
 Instead of the Baal, at Boston.

—*Reconstructed.*



CHAPTER VII.

SECTS AND CREEDS.

“In vain do they worship me, teaching for doctrines the commandments of men.”—Mark 7:7.

NOW often have I, in this great city stood gazing upon the sea of humanity as it throngs the thoroughfares like the current of a mighty river, rushing on to the ocean of eternity!

Fifteen years ago, I used to stand and look upon the busy rushing crowd, issuing from offices, stores, factories, and various places of commercial interest, and contemplate the end of it all.

The swift vicissitudes of the changeful years have materially modified my opinions.

Orthodox religion was then but a green spot in my memory Its ecstatic thrills were replaced by the scornful hate of the sceptic, and I wondered if to all these it seemed as dark and gloomy as it did to me. To be born, live, suffer, die and what then? All was blank. It seemed but a leap in the dark.

I thought of the days of my youth when I accompanied my parents, and brothers and sister to church and Sunday-school, and often from the depths of my sin-polluted soul, I would cry out, O days of my youth and innocence come back !

Days of sweet rapture when belief in God, in the Bible and in prayer caused the chords of my pure, childish, tender heart to vibrate with the love of Jesus awakening heaven's symphonies in my soul !

In after years, when my heart was hardened by sin, my mind darkened by infidelity and my conscience suffering the pangs of guilt and remorse. how often would memory revert to those happy scenes and I would long to bathe my weary soul in the pure Fountain of Life.

At this juncture in my life's history Christian Science appeared, with its "signs and wonders" to attest that it was the rediscovered religion of Jesus Christ and of course I was not tardy in embracing it.

It taught that the principles of Orthodox religion as taught by Luther, Calvin, Knox, Finney, and Wesley with their hosts of followers, were only a will-o'-the-wisp that leads into the mists of superstition and darkness.

A fair investigation and a sincere desire to become a better man proved to me, as it will to all, that it was but a travesty on religion and extremely sectarian in practice. This is especially manifest in their intolerant spirit toward orthodox believers, or toward each other who may chance to differ in any particular from their founder.

Christian people have seen the error of Spiritualism, Mormonism, etc., but Christian Science is a new garb for Anti-Christ.

"'Schools' in religion and medicine are prone to magnify their own achievements and depreciate those of others. Nor does this always spring from dishonesty; since faith often prevents that scrutiny which would reveal reasons for discounting testimony or appearances, while suspicion would lead to a treatment of the reports of others the opposite of that accorded to their own."*

Probably, among the many wily arts of the enemy of all righteousness, none is more subtle, in deceiving the children of God, and thus destroying their usefulness, than sectarianism.

Sectarianism is wrong, radically wrong, and is an evidence of moral pollution in the soul of those who are affected with it. Hence it is a blot on the moral nature. This is true of us either as individuals or societies. Let us investigate the subject under two heads:

1. Applied to societies;
2. Applied to individuals.

According to Webster, sectarianism consists in "the disposition to dissent from the established church or pre-

*J. M. Buckley. LL. D.

dominant religion and to form a new sect."

The root of the world is from *seco*, to cut off.

Among the Jews the principal sects were the Pharisees, Sadducees, Essenes, and Zealots.

Independent thought among philosophers and statesmen, leading to different schools and parties, may be conducive to benignant results, but in religion quite the opposite is evident as proven by history. If Columbus, Galileo, Edison, or Lincoln had never lived we might all be crowded on foreign soil, believing the earth to be flat and stationary, with the planets and stars revolving around it as taught by Ptolemy; we might still be harboring the superstitions of the dark ages, with all their inconveniences and terrors. We are now reaping the benefits, with which these men of independent thought and fearless action, have blessed the world, and will yet bless the unborn generations, by encouraging and promoting advancement in science and civilization.

"Time writes no wrinkles on thine azure sky,
For thou art Freedom's now and Fame's,
One of the few the immortal names,
That were not born to die."

On the other hand, what is, in the strict sense of the word, a sect in religion, has been a blot on society and a stench in the nostrils of God.

The Sadducees took from "the words of the prophecy" even denying the resurrection from the dead, and said, "There is neither angel nor spirit." They never had any more beneficent influence on the world than the average infidel of the present day. Their liberalism necessarily made them sharply opposed to Jesus, whom they hated as a fanatic. They rapidly disappeared from history after the first century.

Sectarians are always extremists and very intolerant in their views. Of this sort were the Zealots. They arose under the leadership of one Judas in the days of Herod. They expected an earthly Messiah, and were insubordinate to the powers that be—a fault of some extremists today. Their fate may be learned by reading Acts. 5:37. "After

this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed."

The Essenes were another religious sect, that lived and died for themselves alone. In their extreme nicety, they forbade marriage and increased by adopting children—an approach to which we find amongst the adherents of social purity, so-called today. Their life was ephemeral and comparatively useless.

The Pharisees, with their vain traditions such as the washing of cups, and pots, and brazen vessels, and of tables, teaching them for doctrines, were rebuked by the Son of God as hypocrites, doing little things and neglecting the weightier matters of the law, judgment, mercy and faith.

Hear His awful denunciation of them: "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men; Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which indeed appear beautiful outward, but within are full of dead men's bones and of all uncleanness; Woe unto you scribes, Pharisees hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves; Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Mat. 23.

What shall we then say of modern sectarianism whose adherents say, we no doubt, "are the people" and "wisdom shall die" with us.—Job 12:2. Have we not a religious sect among us today, that claims to be the original Apostolic church, and is so sure its membership is the only chosen and elect of God, and believe contact with other people so polluting, that the dead are ostracised?

Religious sectarians may be known by their "holier than thou" attitude. It affects them in every walk of life.

The Pharisees and Essenes were especially noted for their prudery and affected scrupulousness in their associations.

In a religious sense of the word, *sectarianism*, it has been usually applied to the innocent party.

Catholics charged Lutherans with heresy; Episcopalians charged the Methodists with being dissenters; and in the days of Christ the Pharisees cried out, "What new doctrine is this?" (Mark 1:27,) when the trouble was with themselves. They had drifted so far from the first principles of true religion that they did not recognize its true teachers. The Apostles also were assailed as sectarians; in Acts 28:22 it is written, "For as concerning this *sect* everywhere it is spoken against."

In each case above mentioned, in the lapse of centuries the primitive organizations, departed, in practice at least, from "the ancient land-marks which thy fathers have set."

The intolerant and bigoted spirit was apparent in the treatment of the reformers and promulgators of the true and original doctrine. Christ and the Holy Apostles suffered martyrdom at the hands of the Jews for preaching "Moses and the prophets."

In the beginning of the Reformation, John Huss, Martin Luther, Melancthon, and many others were denounced as heretics, and some of them burned at the stake by the Church of Rome, for opposing the sale of Indulgences and heralding the gospel of Justification by faith.—Rom. 5:1.

The Church of England, in a more enlightened age, manifested her intolerant spirit by denouncing Methodists as Dissenters and Ranters, for daring to forsake cold ritualism, and embrace the gracious gospel of experiential religion, whereby the believer becomes sanctified wholly in this life, (see I Thess. 5:23) and enters into that "Rest that remains for the people of God," (Heb. 4:9), a doctrine preached by Wesley, Whitefield, and Finney and permeated all their hymnology.

"Breathe, O, breathe thy loving Spirit,
 Into every troubled breast;
 Let us all in Thee inherit:
 Let us find that *second rest*."

And so the rise of many modern evangelical churches might be traced, but the thought may be perceived that the history of the different denominations of the world, proves that the reformatory ones are not sectarian as defined by Webster, while the old church is the formal, worldly and popular one.

And yet as a pretext for the existence of Christian Science religion, in his lecture under the auspices of the Mother Church, Oct. 5, 1899, Hon. William G. Ewing said:

"It was years after I had been rescued from the cold clutch of death, by Christian Science, before I could give up the early lessons learned of God, life, death, Hell, and Heaven."****

"If John Calvin had not questioned the beliefs of his fathers, there would have been no Presbyterian church; if Martin Luther had not raised his mighty voice against the beliefs and practices of his father, the world would never have rejoiced in the light and glory of the Reformation; if the Wesleys had not forsaken the tenets of their fathers the sublime devotions and heroic sacrifices of the Methodist circuit rider would never have gladdened, purified and sanctified the humble homes of England and America."

One may see that Christian Science is unlike the formal church; it is not so much as a departure from the doctrines of true Christianity, and does not contain its first principles, and denounces those of the present era that adhere to the original tenets of the Apostolic Church; yet it inconsistently uses orthodox hymns.

In these days of sects, creeds, and dogmas, the "perilous times" of New Testament prophecy are upon upon us. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof," and from whom we are commanded to turn away.—II Tim. 3:1-5.

The same inspired penman also said "The Spirit

speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."—I Tim. 4:1-3.

Formalism would not have been more plainly designated, if the Holy Apostle had inscribed on the sacred page, with pen of iron:

Anti-Christ in 1900 !

Dowieism and Christian Science !



SECTS -AND- CREEDS.

The mask of Dowieism is torn aside and the wolf in sheep's clothing is revealed, but beneath the beautiful exterior of the other modern *sect*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." (II Thess. 2:9, 10.) may be seen the subtle foe that strikes at the very heart of Orthodoxy. —Christian Science.

The great problem facing the Christian Church in the present century is, How may *sectarianism* be eliminated from among us?

This brings us to the second division of our subject, viz: *Sectarianism in Individuals.*

The problem solved and practiced would usher in the millennium, but we believe the manner in which the Lord Jesus Christ begins with His Church, here on the earth, is with us as individuals.

So let us see to it first, that we do not, as individuals, let the Devil make us believe that the instrument, used in the hands of a merciful God, to save us from perdition, is *The Church.*

If he accomplishes this, we become ensnared with sectarianism, which is a moral pollution, a disease of the soul, that breaks out in various forms, among the chief of which we note: Bigotry, Rabidism, and finally Secession.

When Bigotry appears, the patient is seized with a kind of obstinate moral blindness that makes him think the tenets of *his* church exactly right, to the exclusion of those of all other churches. This fills him with prejudice against all other denominations.

How often is this true with the minister! A spirit of intolerance is engendered that often causes him to wage war on sister churches, and instead of realizing the beneficent effects of the Gospel on his own soul and the souls of his hearers, he only aggravates the disease of his own moral nature and prepares the way for its second phase.

Love begets love. We certainly could not blame anyone for becoming greatly attached to those who helped to pull him out of the fire. Usually converts assimilate with the people who gave them the light, but that need not lead them to think they are the only people upon whom God smiles.

The Bigot never tires of lauding his own creed and denouncing all others, and soon his case assumes a more malignant form, which might be diagnosed as *Rabidism.*

The dictionary does not license the use of the word,

but the Bible does. In Galatians 5:15 we are warned of the malady. Says the Apostle, "but if ye bite and devour one another, take heed that ye be not consumed one of another."

Persons in this stage are deceived, thinking it a symptom of spiritual health and vigor known as Radicalism.

Radicalism is a grace that causes the true Christian to adhere to the root or original doctrines of God, but Rabidism causes the afflicted person, like a canine in a virulent state of the rabies, to attack everybody whose book of notions does not tally with his, and in some cases the notion book is bigger than his discipline or Bible. There is a panacea prescribed by the Holy Ghost which, if taken in this stage, will produce a permanent cure. The prescription can be obtained by reading Rom. 14:5. "Let every man be fully persuaded in his own mind."

One reaching this stage of the disease and unwilling to take the remedy, will continue as does the afflicted canine, snapping and biting, till its last and fatal form is reached and death ensues.

Secession is spiritual hydrophobia. In this state the patient dies a horrible death. It is more familiarly known as Come-out-ism.

They first come out from the church, and then come out from each other till they remind one of a knot of serpents hissing and biting at each other. The contortions, convulsions, and paroxysms, that result from their venomous bite, can only be healed by the "Balm of Gilead."

Oh Lord, deliver us from sectarianism and heal the hurt of the daughter of thy people for Jesus' sake !

All progress in science or religion is due to the fearless daring of men, who took a firm stand on the side of radical truth, even though opposed by the martial hosts of earth and hell.

"Thrice blest is he to whom is given
The instinct that can tell,
That God is on the field, when he
Is most invisible.

Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee this road."

It never was popular with the multitude to keep the "narrow way." The bigot, the fanatic, and the hypocrite may be found in the ranks of the visible church, but in reality they are not members of the mystical body of Christ. They may belong to our human organization, but while in that moral condition, they never did and never will belong "to the general assembly and church of the first born, which are written in Heaven."—Heb.12:23.

Cain professed as much religion as his brother Abel, but that did not save him. Judas was church-treasurer, but was yet the son of perdition. Lucifer may have been the chief singer in the choir of heaven, but he was cast down to hell.

Truly it takes God to discern the hypocrite. They always have imposed themselves upon the church, and probably always will.

Let us not stumble over them into hell. Our souls will never get fat by feeding itself on their crookedness.

Shall we not, rather, get our eyes on the "Lamb of God that taketh away the sin of the world," and with fingers in our ears, like one of old, rush toward the celestial city, with the soul-thrilling shout, "Life, life, eternal life!"



CHAPTER VIII.

FALLEN ANGELS.

“And his tail drew the third part of the stars of Heaven and did cast them to the earth.”—Rev. 12:3.

THE Bible reveals the fact that God has at least two orders of creation—angels and men. Of the first there are two classes; those who kept their first estate and those who did not. Concerning the second it is a deplorable fact that all are fallen. Of such moment is it to be created and endowed with free will and accountability.

There is no doubt that somewhere back in the pre-historic ages, Satan was the highest archangel of Heaven. In the Holy Scripture there is an allusion made in the following language: “How art thou fallen, O Lucifer, son of the morning!”—Isa. 14:12.

When he lifted up himself and said, “I will exalt my throne above the stars of God” and “I will be like the most High,” Jesus Christ, the Prince of Heaven and rightful heir, marshalled the cherubic hosts that hurled him and his unholy consorts from the battlements of Heaven to the lake of fire.

Him the Almighty Power hurled headlong,
Flaming from the eternal sky,
With hideous ruin and combustion,
Down to bottomless perdition,
There to dwell in adamant chains and penal fire,
Who durst defy the Omnipotent to arms.”

Region of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all, but torture without end
Still urges, and a fiery deluge fed
With ever burning sulphur unconsumed:
Such a place Eternal Justice had prepared
For those rebellious



~SATAN~

~DEATH~

~SIN~

"SUCH A PLACE ETERNAL JUSTICE HATH PREPARED FOR THOSE REBELLIOUS."

Human wisdom would wish that he and his mighty legions had never been permitted to visit this terrestrial sphere; but through the high sufferance of the Almighty, not altogether understood by man, hellish skill constructed a mighty bridge from the infernal regions to the earth, and here, says the Apostle, "the devil, as a roaring lion, walketh about, seeking whom he may devour."

But he, once passed, soon after, when man fell,
 Strange alteration, Sin and Death amain
 Following his track (such was the will of Heaven)
 Paved after him a broad and beaten way
 Over the dark abyss, whose boiling gulf
 Tamely endured a bridge of wonderous length
 From Hell continued, reaching to the utmost orb
 Of this frail world, by which the spirits perverse
 With easy intercourse pass to and fro
 To tempt or punish mortals, except whom
 God and good angels guard by special grace."

— *Paradise Lost.*

This unconquerable foe, except "by the blood of the Lamb and the word of their testimony" is the one that waged war in Heaven, desolated Eden, and today is the archangel opposed to God and man.

The Bible represents that we have not only Satan, "the Chief of many throned powers," to contend with, but Beelzebub, the prince of devils. Mammon, the God of this world, and legions of fallen angels, princes, potentates warriors, once the stars of Heaven, now hell's egregious host, heated with the rage of hate; and scorn of pride, powers which none but the Omnipotent can foil, all besetting man's pathway,

"Thick as autumnal leaves that strew the brooks,"
 bent upon his destruction.

At what a disadvantage the race would be in the conflict of life, if left without divine assistance! Our Captain has said, "Lo I am with you always;" and of his angels, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation." If we fail to look for help from above we are sure to be defeated.

Angels our march oppose,
 Who still in strength excel,
 Our Secret, sworn eternal foes,
 Countless invisible.

By all hell's host withstood
 We all hell's host o'erthrow;
 And conq'ring them through Jesus' blood
 We on to conquer go."

Man in his pristine beauty and power was unable to cope with this awful foe, and shall we in our fallen state expect to be more successful when the enemy has added to his strength six thousand years' experience?

Fallen angels are mighty powers, but all perverted, and we must be warned, not only by their power, and might, and skill, but also of their wiles.

Satan transforms himself into an angel of light in order to deceive mankind. Instead of their hideous shapes, so great is their power, that they transform themselves and appear as beautiful angels of light to men. Hence says the Apostle, "Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—II Cor. 11:15.

Got them new names: wandering o'er the earth
 Through God's sufferance, for the trial of man
 By falsities and lies, the greater part
 Of mankind they corrupted to forsake
 God their creator. and the invisible
 Glory of Him that made them, to transform
 Oft to the image of a brute, adorned
 With gay religions full of pomp and gold
 And devils to adore for deities,
 Then were they known by various names.

—*Paradise Lost.*

One of his chief wiles is to play upon the credulity of the race. Many sincere people in 1900, have not discerned the fallen angel in his gorgeous garb of Christian Science. The devil's tactics now-a-days is to deceive by "lying wonders," and through miracles of healing. (Rev. 16:14) cause

the credulous and unwary to accept him and worship him.

Ever since the rebellion in Heaven, his spirit has been to exalt himself above God, and cause his followers to worship him as such.

Especially was this true of the temptation in the Garden.

On creations fair morn, when the Eden of earth was occupied by that blissful pair, with cunning artifice and angelic guile, proud Lucifer stole softly up to our grandmother Eve, and whispered in her ear the lie that ruined man, prefaced by the arrogant statement that arraigned Jehovah himself, "Yea hath God said."

In answer to the woman's reply he set forth, as he always does, truth enough, though wrongfully applied, to lead her to disobey God. He told her they would "be as gods, knowing good and evil!" Out-reasoned by the wily foe, she did the deed when shared by Adam, that cursed the race and cursed the ground.

Oh how much better never to have known the evil, but only the good.

Satan triumphed over man and hell rang jubilant with fiendish horror! Oh, if the eyes of our race had never been opened to the dark side of this picture!

God, in his love and Omniscience, could foresee the evil consequences of disobedience, and forwarn them but his eternal immutable law must in the very nature of things have its course.

Sin brought every tear, every sigh, every groan into this world. It brought every disease, dug every grave and is the cause of every human woe. Surely, "the wages of sin is death." And yet God's eternal purposes were not overthrown, for Infinite Love devised the great scheme of redemption.

But such is the fate of all who heed the advice of him whom the Stygian Council, commissioned to destroy the race and be revenged on God.

While in Heaven he coveted the place of the Son of God, and since making his way to earth his only hope of

destroying mankind eternally, is to exalt himself "above all that is called God."

This is that spirit which is in the world and has been since God said, "the seed of the woman" should "bruise the serpent's head."

While in the various religions of the world, he has chosen various guises, yet we see the same spirit opposing Christ and "showing himself that he is God." Hence his name Anti-Christ.

His only hope of success is to divert the mind of man from the power of the only "name under Heaven, given among men, whereby we must be saved," the name of Jesus.

His spirit may be discerned in every religion that exalts anyone to the seat of Christ our great "mediator of the new covenant." And such seems to be the aim and purpose of Christian Science.



CHAPTER IX.

A RELIGIOUS FRAUD.

“Be not deceived; God is not mocked.”—
Gal. 6:7.

THERE are many religions in the world and each claims for its devotees a panacea for the ills and griefs incidental to this transitory existence, a cordial for the sin and misery and shame of man:

“Plunged in a gulf of dark despair,
We wretched mortals lay,
Without one cheering beam of hope,
Or spark of glimmering day.”

In our natural and unawakened state we are all more or less sensible of our pitiful condition, and hence have accepted something that originated in the mind of man or Satan, or both combined, which we call religion.

Everyone of them, and they are many, come far short of their claims, either for this world or that which is to come.

But in the midst of all the creeds, shams, and sciences, of human or Satanic ingenuity—hear it, O earth and hear it all hell!—Orthodoxy is now and always has been the only genuine religion of the Bible. (See Jas. 1:27.)

Jehovah himself endorsed it in the ante-deluvian world and in the patriarchal ages, and does yet, for us “upon whom the ends of the world are come.” Blessed be his name forever, and ever, and ever!

Pure religion is that which ministers to man in his three-fold nature, Physical, Mental and Moral, and brings to him present and eternal “joy unspeakable and full of glory.”

We do not wish to discuss Buddhism, Mormonism, Spiritualism, etc., which are considered by the enlightened and more civilized nations of the globe, false re-

ligions, and have an immoral effect upon their adherents; but we wish to sound the tocsin that will call general attention to a new and modern "sect" of esoteric religion, that recently originated at Boston, Mass., and is in its tenets but an improved compound of the various religions mentioned above, and sailing under the misnomer of Christian Science.

It is spreading over the world like an infection, and its contaminating effects on the moral man, is of such stupendous proportions as to demand the immediate attention, and decisive action, of all Christian nations. That people everywhere, both in the church and out of it, should be deluded is no marvel, for Satan is transformed.

This is the angel of light in 1900! Let us beware of the "wolf in sheep's clothing."

That the system is a religion is not denied, for Webster defines religion as "Any system of faith and worship," but, we ask, is it true religion?

While there are many true Christians that have gone to them for healing, and may be investigating the system, as a rule their membership is composed of those who have "faith" in its founder and worship either her or Satan transformed. This is evident to any who have attended their gatherings. "He who spake as never man spake," said, "By their fruits ye shall know them." Satan is a great imitator; so are his followers.

There would be no need of a counterfeit dollar if there was no genuine money. There would be no counterfeit religions in the world if there was no genuine, and all this great ado in the world over religions only proves to the world that there is a genuine, a God-given one.

We may know the works of God from the spurious imitations and "lying wonders" of Satan. Here is where too many are led away and like Pharaoh, harden their hearts against the Gospel. All supernatural power is not from Heaven. It may come from hell, as it often does, to oppose God and array itself against His cause.

There is quite an important sense in which we may

say all evil that originates in the mind of man is instigated by the Devil.

We believe the magicians and sorcerers that worked their miracles before Pharaoh in Moses' time was but an ancient expression of the modern follies of Spiritualism, Mormonism and Christian Science.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be made manifest to all men as theirs also was."—II Tim. 3:8, 9.

Orthodoxy encountered the enchantments of the magicians of Egypt, in ancient times, as it does today this modern magian science in America and other parts of the civilized world. The ancient sorcerers cast down their rods and they become serpents, but Aaron's rod swallowed them up every one.

The magicians could also turn the Nile into blood and bring frogs upon the land of Egypt, but they did not have the power to stay the plagues as was manifested by servants of God; so it is with every false religion; it will be lacking in that which will be the greatest blessing to man.

The conjurers of Egypt could not produce the plagues of lice, flies, murrian, hail or darkness, neither could they stay the hand of the death angel, all of which were wonderfully demonstrated by the men of God before the king, till the magicians cried out, "This is the finger of God" and Pharaoh let the people go.

These modern esoteric Christians, who charge exorbitant prices to demonstrate their Black Art, may build Christian Science churches, have them beautifully engraved without and within with Scriptural mottoes, and also hire a phophet of Baal to imitate the Holy Ghost, and yet for all this there is yet to be shown a single instance where they have turned one soul "from darkness to light and from the power of Satan unto God."

The Science may have made individuals rich, but it never gave one a title to a mansion in the skies that Jesus has gone to prepare; it may have brought physical strength

to some diseased body, but it never healed a soul; it may have suddenly brought fame to a few individuals, but it never meets the great need of humanity, which is to bring in the new creation of "righteousness and true holiness."

It has undoubtedly exalted its illustrious founder to a place above Jesus in the estimation of her followers but it will never take her nor her devotees to the throne, where Jesus and the "overcomes" will be permitted to sit with the eternal Father in His kingdom of glory.

"Amazing grace, 'tis Heaven below
To feel the blood applied,
And Jesus, only Jesus, know
My Jesus crucified.

I see the new creation rise,
I hear the speaking blood,
It speaks, polluted nature dies,
Sinks 'neath the crimson flood.

The cleansing stream I see, I see,
I plunge, and Oh, it cleanseth me;
Oh, praise the Lord, it cleanseth me,
It cleanseth me, yes, cleanseth me."



CHAPTER X.

“CHRISTIAN SCIENCE” DOCTRINE.

“And they shall say to you, see here; or, see there: go not after them nor follow them.”—Luke 17:23.

 WING to the peculiarity of the age in which we live—an age of culture and intellectual advancement in literature, art and science, an age when one may not be surprised at the announcement of any newly discovered invention, or some great achievement in art or science—we have become very credulous as a race. Under such circumstances, humbuggery is rife in the land. Charlatry, quackery and fraud, stalk abroad with wheedling words to deceive the public.

Too often we see the credulous and unwary, gulping a diet that becomes indigestible. If this be so in the realm of the material world what must it be in the occult and spiritual?

Religion is not free from impostors. It has never been in this world, and never will be. The Lord himself especially warns us of their appearance in the last days. “For there shall be false Christs and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect.”—Mat. 24:24.

The masked foe can do vastly more injury than the open enemy. So these enemies of the cross are doing greater injury to Christianity, with their treacherous, “Hail Master” than the open defiance of skeptics, infidels, and atheists combined. It is easier to detect the adversary in the open blasphemy of the ungodly, and the sneers of the scorner, than to discover him in his scientific and Scriptural garb. An ill seeming appearance would not succeed in hoodwinking the intelligence of the present age.

The woman who introduced the corrupting leaven into the pure meal of the Gospel, has produced many discordants. She borrows the very phrases of the Holy Scripture to give her doctrines a religious aspect, which, if accepted, sweep away the very foundation of Christian faith.

The most subtle foe the Christian Church has to deal with in 1900, is Christian Science. While there is great tendency on the part of American and European nations to investigate the occult sciences, such as Spiritualism, Palmistry and other Sorceries, etc., the practice of which is clearly forbidden in the word of God, none has proven so hurtful to Orthodoxy as Christian Science. "Secret things belong unto the Lord our God: but those things which are revealed belong to us and our children forever," —Deut. 29:29.

Since the origin of the sect and publication of its discipline, "Science and Health," in 1875, 400 chartered churches have sprung up, having an enrolled membership of 500,000, and nearly 1,000,000, adherents. These startling facts ought to arouse every sincere Christian worker. The whole civilized world is flooded with its literature: 183,000 editions of 'Science and Health' alone, and millions of minor works on the same subject are read, and their teachings believed by curious and credulous patrons, while 10,000 teachers and practioners are growing rich. Churches, colleges and universities are springing up all over the world. In the great cities of Europe and America over 5,000 people have attended a single lecture, conducted under the auspices of the Mother Church, at Boston, Mass. It has weekly and monthly publications, the chief of which are the *Sentinel* and the *Journal*.

Physicians and ministers of the gospel, almost everywhere, find this modern therapeutic and religious travesty making inroads upon an unsuspecting public with its "Lo here ! or lo there !" Presbyterians, Baptists, Congregationalists and Methodists seem to be suffering most extensively from its unholy assaults, although all orthodox denominations are made to feel its mighty onward tread.

“Ministers are astonished and grieved to find that some of their choicest minds and best people feel its power, and sooner or later they gradually drop out of the churches.”*

Certainly this subtle foe is the Anti-Christ of 1900, and is described in I John 4:1-3.

In the Christian Science text book “Science and Health,” we read that Mrs. Mary Glover Baker Eddy discovered the doctrines and founded the sect in 1866. She outlines its fundamental doctrines in the four following statements.

I. God is all.

II. God is good, God is mind.

III. God, Spirit, being all, nothing is matter.

IV. Life, God—Omnipotent good deny death, evil, sin, disease—disease, sin, evil, death, deny good, Omnipotent God, Life. †

“It is easily seen that the argument contained in the foregoing summary is:

1. God is all, God is good, therefore all is good; hence there is no evil.

2. God is all, God is spirit, therefore all is spirit; hence there is no matter.

3. God is all, God is perfect, hence there is no imperfection, no misery, no sickness, only that which seems to be so. The other propositions flow as corollaries from these three: we are spiritual, perfect, healthy, good, free, wise, immortal. The fallacy lies in the statement ‘God is all,’ which is affirmed in a sense that so identifies God with the universe, as to annihilate human free will and accountability.” ‡

“The metaphysics of Christian Science, like the rules of mathematics, is proven by inversion; for example: there is no pain in truth, and no truth in pain; there is no matter in mind, and no mind in matter; there are no nerves in in-

*Christian Science Sentinel.

†“Science and Health,” Page 7.

‡Dr. Patton in Chicago Inter-Ocean.

telligence, and no intelligence in nerves; there is no matter in life, and no life in matter." *

To undertake the elucidation of the forgoing postulates, baffles the skill of the best logician, for they certainly are undemonstrable, even by their inventor. She is deserving of a patent upon them.

In her "Statement of Christian Science," Ursula N. Gestefeld of Chicago, Ill., frankly says: "Its statements are in the main paradoxical, nonsensical, and incomprehensible to those who hear them for the first time; an impression which is not entirely removed, after a further hearing."

The statement is certainly true, for the doctrine will not bear the test of reason. There being an error in the premise, there must be an error in the conclusion. Let us examine these doctrines:

I. God is all.

This first statement upon which all the others depend is but a modern statement of Gnosticism.

"The Gnostics were a sect of philosophers that arose in the first ages of Christianity. Their doctrines, which harmonized with those of Pythagoras and Plato, held that all natures, intelligible, intellectual, and material, are derived by successive emanations from the infinite fountain of Deity." (Webster.)

Their views were but the medieval expressions of ancient Oriental philosophy. Hence Christian Science is but a religious philosophy, of which Magianism is the warp, and Gnosticism the woof.

"A ferocious system that leaves nothing above us to excite awe, nor around us to awaken tenderness."

Its author says the statement is self-evident. Not so. Earth, sea, and air, with their teeming millions of beings are not God, but his creatures, among whom is man, possessed of free will and accountability.

To confound God with the work of His hands, instead of elucidating the great problem of life, and revealing God

*"Science and Health," Page 7.

to man, but befogs the whole scene, and less is understood of God and His divine will to man, than before accepting the presumptuous statement that "God is all."

II. God is good, God is mind.

This statement is true, only in so far as it applies to God.

Man is a being created by God and endowed with intellect, sensibility and will. He is both material and Spirit. In speaking of the great change that awaits us all, the Bible says, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ex. 1:2, 7. Again it says, "But though our outward man perish, yet the inward man is renewed day by day."—II Cor. 4:16.

The inner man, the deathless spirit, unseen to mortal eye, is the *ego*, the real man, having an endowment that distinguishes him from the brute—a conscience which involves the free will and accountability of man.

His mind may be, and often is, the birth place of terrible crime and fearful evil. In human history this is proven to be a hard fact, and is common in experience. Locks and bolts on our doors, jails and penitentiaries all over our fair land, the crack of musketry and thunder of the cannon's roar, all remind us that this earth is not a paradise nor its inhabitants altogether angelic beings.

III. God is Spirit: being all, nothing is matter.

This erroneous statement is based on postulate I, which we have noticed so confounds God with the work of His hands as to annihilate His personality.

The statement that "There is no matter" is contrary to common sense and antagonistic to the plainest facts of human experience.

Judge Ewing said in his lecture before the Mother Church, Oct. 5th, 1899:

"The very substratum of Christian Science, its initial principle, the premise of all its reasoning, is the declaration of, and insistence upon, the patent fact that God is all. This premise I venture to say no intelligent believer in God will presume to question; and yet if conced-

ed the genius of Bacon or Locke could not imperil the logic of Mrs. Eddy: viz. Christian Science."*

To admit the premise with all its reasoning would, of course, lead us into the Mysticism of Christian Science, but with due deference to Hon. W. G. Ewing, the mass of "intelligent" Christian believers do not admit that "God is all" nor can it be established.

"There is no matter" is the mystic "presto" of the "Science" juggler, that enables her to bring order out of chaos, light out of darkness, and health out of sickness, and gives her power to banish sin, sickness, and death from the earth.

It is interesting to observe her Perigrinations from plane to plane, and from altitude to altitude in her scientific explorations.

In "Science and Health" we are solemnly informed that "seasons will come and go with the change of tide, cold and heat, latitude and longitude;" and as the farmer rises with her to the higher plane of thought he will find that "these changes cannot effect his crop in seed time or harvest."

By this token our rural friends in the frozen north will find it just as convenient and profitable to raise corn, potatoes and cucumbers in December as in May, and the huckster of the frigid zone may pick and peddle strawberries from snowy fields for Christmas dinner.

"The mariner will find himself having dominion over the fish of the sea and the fowl of the air. What a splendid arrangement?"

How nice to scud across the Atlantic behind a fine team of domesticated whales, or to make an aerial voyage to the Philippines astride our national bird! How delightful to roost up among the stars, and take observations from Jupiter to Uranus!"

Christian Science may not admit of a personal God nor a personal Devil, but the Bible does. and it is generally regarded as the best authority. In the Bible it says, "He



ALL IS GOOD.



THERE IS NO MATTER!

that searcheth the hearts knoweth what is the mind of the Spirit."—Rom. 8:27.

Twice the Apostle Paul exclaimed, "Who hath known the mind of the Lord?" We might as well deny our own personality as to deny the personality of God. The Scripture speaks of Him as a being possessed of intellect, sensibility and will, and this is the highest sense in which man was created in His "image" and after his "likeness."

"It is here and here only that we find anything of a moral character." *

Hence Christian worshipers deem it a right and reasonable service to worship God in prayer; but this false religion plainly declares that "God is not a person, and if we pray to him as a person, it will prevent us from letting go the human doubts and fears that attend all personality."†

She further states, "We cannot bring out the practical proof of Christianity while we make a personal God and a personal Devil our starting points."‡

God, angels, and the "spirits of just men made perfect" are the personalities that inhabit Heaven, and together with the scenic beauties of the place, constitute the beatific vision that greets the eye of faith and ravishes the human soul and urges him on to joys supernal.

"Dissolve me into ecstasies,
And bring all Heaven before mine eyes."

These earthly dignities purloin Heaven's bliss, and offer as a substitute nothing but the transitory pleasures of earth and its glory.

"For what is glory but the blaze of fame,
The people's praise, if always praise unmixed?
And what the people but a heard confused,
A miscellaneous rabble who extol
Things vulgar and, well weighed, scarce worth the praise?
They praise and they admire they know not what.

This is true glory and renown, when God,
Looking on the earth with approbation, marks

*"Hopkins' Outline Study of Man." Page 249.

†"Science and Health." Page 377.

‡"Science and Health." Page 393.

The just man, and divulges him through Heaven
 To all his angels, who with true applause
 Recount his praises: Thus he did to Job,
 Famous he was in Heaven, on earth less known,
 Where glory is false glory."

—*Paradise Lost*.

IV. Life—God—Omnipotent good, deny death, evil, sin, disease—disease, sin, evil, death, deny good, Omnipotent God, life.

The culmination of this false syllogism is to contradict common sense, reason, the Bible, and God himself.

"Logic is a machine like a mill; what it turns out depends upon what is put in it; as stones by no manner of grinding can become flour, so error, though it pass through all the syllogisms of the world, cannot be changed into truth:" (Beard.)

The founder of this false religion says in substance, when she discovered the awful unreality of the matter, it became known to her that pain, sickness, sin, and death, were the mere beliefs of mortal mind, the phantoms of orthodoxy?

"It is a system of rank fanaticism. It requires the man who was born blind, to say that he is not blind, in order that he may see. It tells the man whose face is eaten to the bone with cancer, to believe and maintain that he has no cancer, that he is not sick, in order that he may recover. It instructs the man whose leg or arm is broken to deny having any broken bone, as a means of cure. It would always force us to conclude, should we accept its teachings, that the criminal whose neck is broken and whose breath is stopped by swinging from the gallows, died, or rather appeared to die, because of an illusion in which he thought his neck was broken and his breath shut off, when in reality nothing of the kind had taken place.

Such is Christian Science, that so-called system of therapeutics, philosophy, and theology, which its notaries claim is to banish all the ills of humanity and usher in the dawn of a new and golden era." †

† "Christian Science" Unmasked, Page 19.

It is a religious arrogation, which is always Anti-Christ, described by St. Paul in II Thess. 2:3, 4.

"LET NO MAN DECEIVE YOU BY ANY MEANS: FOR THAT DAY SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST, AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION, WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD OR THAT IS WORSHIPED; SO THAT HE AS GOD SITTETH IN THE TEMPLE OF GOD, SHOWING HIMSELF THAT HE IS GOD."



CHAPTER XI.

"CHRISTIAN SCIENCE" SURGERY.

"They speak great swelling words of vanity."—II Pet. 2:18.

 WING to the untenable doctrines and sweeping statements of Christian Science, its practitioners are frequently compelled to take most presumptuous positions, and indulge the wildest extravagancies.

Sailing under the commission that Jesus Christ gave His Apostles—"Heal the sick, cleanse the leper, raise the dead"—the apostles of this modern Therapeutic Theology sally forth with blazoned boldness and effrontery that out-rivals the most sanguine of any age.

Relying on their belief in their chief doctrine, "the nihility of matter," they deny the things our senses compel us to acknowledge.

Under the powerful demonstrations of this so-called "Divine Science," its votaries claim to heal every form of disease and successfully treat the most difficult cases of surgery.

It is claimed by its teachers that skilled "scientists" will be enabled to set broken bones, prevent railroad wrecks, overcome conditions of climate; stilling the tempest, preventing flood or drowth, and tempering the torrid and frigid zones!

Our great American humorist, Mark Twain, in an article published in the "Cosmopolitan," tells of an adventure, with which he met, while traveling in a foreign clime.

Having walked off a cliff seventy-five feet high, and broken some arms, and legs, and one thing or another, and having been picked up by some peasants while searching for an ass, he was taken to their humble dwelling.

The village was a mile away but there was no surgeon there.

The medical fraternity of the place consisted of a horse-doctor and a Christian Science lady from Boston, who happened to be summering there, and had a reputation for being able to cure any thing.

He chose the "Scientist."

As it was night by the time she was reached and consulted, she sent word to the afflicted tourist that she would give him "absent treatment" for the time being, and go to see him in the morning; meantime for him to make himself tranquil and remember that there was nothing the matter with him. Although convinced that she had not diagnosed the case with sufficient care, there was nothing left but to pass the time till morning as best he could.

He called for refresemments but was again disappointed, for the Christian Science doctor had anticipated that he would be troubled with such "delusions" and had prescribed that he should pay no attention to them and to particularly remember that there was no such thing as "hunger," and "thirst" and "pain," whereupon he dismissed his nurse and desired to be left to his "delusions," to await the arrival of his eccentric doctor in the morning.

The distinguished humorist passed a night of anguish, or at least he supposed he did—for it had all the symptoms of it.

In due time the mysterious person arrived, and with distressing deliberation, unpinned, unhooked and uncoupled her upholsteries and disposed of them; she then peeled off her gloves, took a book out of her hand bag, and drew a chair, and descended into it without a hurry, by the bedside.

The crippled man being unable to offer his pulse, presented his tongue, whereupon she remarked with pity but without passion, "Return it to it's receptacle! We deal with the mind only, and not with its dumb servants."

Any attempt to state the symptoms of his case or how he felt, was repelled with the statement that she did not need to know those things, and that his remarks about how he felt was an abuse of language; for said she, "One does not feel."

"Therefore to speak of a non-existent thing as existent is a contradiction. Nothing exists but mind; the mind cannot feel pain; it only imagines it."

The wounded man ventured a condition "But if it hurts just the same—"

"It doesn't. Pain is unreal, hence it cannot hurt."

In making a sweeping gesture, as if shooing the illusion of pain out of the mind, she raked her hand on a pin in her dress, said "Ouch !" and went tranquilly on with her talk, declaring that the patient should never allow himself to speak of how he felt, or permit others to do it; neither should he permit others to talk about disease, or pain, or death, or similar non-existences in his presence.

Just at that moment the maid trod on the cat's tail and the cat let fly a frenzy of cat profanity, and the following conversation took place:

Mark Twain.—(With caution.) Is a cat's opinion about pain valuable?

Healer.—A cat has no opinion; opinions proceed from the mind only; the lower animals being eternally perishable, have not been granted mind; without mind, opinion is impossible.

M. T.—She merely imagined she felt a pain?

H.—She cannot imagine a pain for imagination is the effect of mind; a cat has no imagination.

M. T.—(Soliloquising.) It is strange and interesting. I do wonder what was the matter with the cat. Because, there being no such thing as a real pain, and she being unable to imagine an imaginary one, it seems that God in His pity, has compensated the cat with some kind of mysterious emotion, usable when her tail is trodden on, which for the moment joins cat and Christian in one common brotherhood of—

H.—(Indignantly.) Peace ! The cat feels nothing, the Christian feels nothing. Your empty and foolish imaginings are profanation and blasphemy, and can do you an injury. It is wiser and better and holier, to recognize and confess that there is no such thing as disease, or pain, or death.



THE
CHRISTIAN SCIENCE SURGEON

M. T.—I am full of imaginary tortures, but I do not think I could be any more uncomfortable, if they were real ones. What must I do to get rid of them?

H.—There is no occasion to get rid of them, since they do not exist. They are illusions propagated by matter, and matter has no existence. There is no such thing as matter.

M. T.—It sounds right and clear, but yet it seems in a degree elusive; it seems to slip through, just when you think you are getting a grip on it.

H.—Explain.

M. T.—Well, for instance: if there is no such thing as matter, how can matter propagate things?

(In her compassion she almost smiled. She would have smiled if there were any such thing as a smile.)

H.—It is quite simple; the fundamental propositions of Christian Science explain it; and they are summarized in the four following self-evident propositions: 1. God is All in all. 2. God is good. Good is Mind. 3. God Spirit, being all, nothing is matter. 4. Life, God, omnipotent Good, deny death, evil, sin, disease. There,—now you see.

M. T.—It seems nebulous. Does—does it explain?

H.—Doesn't it? Even if read backward it will do it.

M. T.—What is the origin of Christian Science? Is it a gift of God, or did it just happen?

H.—In a sense, it is a gift of God. That is to say, its powers are from Him, but the credit of the discovery of the powers and what they are for, is due to an American lady.

M. T.—Indeed? When did this occur?

H.—In 1866. That is the immortal date when pain, and disease, and death disappeared from the earth to return no more forever. That is, the fancies for which those terms stand, disappeared. The things themselves had never existed; therefore as soon as it was perceived that there were no such things, they were easily banished. The

history and nature of the great discovery are set down in the book here and—

M. T.—Did the lady write the book?

H.—Yes, she wrote it all herself. The title is “Science and Health, with key to the Scriptures.” They were not understood before. Not even by the twelve Disciples. She begins thus—I will read it to you—(Having forgotten her glasses she quotes from memory.) “In the year 1866 I discovered the science of Metaphysical Healing, and named it Christian Science. Through it religion and medicine are inspired with a diviner nature and essence, fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.”

M. T.—It is elegant. And it is a fine thought too—marrying religion to medicine, instead of medicine to the undertaker in the old way; for religion and medicine properly belong together, they being the basis of all spiritual and physical health. What kind of medicine do you give for the ordinary diseases such as—

H.—We never give medicine in any circumstances whatever! We—

M. T.—But, Madam, it says—

H.—I don’t care what it says, and I don’t wish to talk about it.

M. T.—I am sorry if I have offended, but you see the mention seemed in some way inconsistent, and—

H.—There are no inconsistencies in Christian Science. The thing is impossible, for the “science” is absolute. It rests upon the immovable basis of an Apodictical Principle.

M. T.—Beg pardon, the word flattened itself against my mind in trying to get in.

H.—This Apodictical Principle is the absolute principle of Scientific Mind Healing, the sovereign Omnipotence, which delivers the children of men from pain, disease, decay and every ill that flesh is heir to.

M. T.—Did the discovery come suddenly, like Klon-dyke, or after long study and calculation, like America?

H.—The comparisons are not respectful, since they refer to trivialities—but let it pass. I will answer in the Discoverer's own words: "God had been graciously fitting me for the reception of the final revelation of the absolute principle of Scientific Mind Healing." This American lady, our revered Founder, is distinctly referred to, and her coming prophesied, in the twelfth chapter of the Apocalypse. She could not have been more plainly indicated by St. John, without actually mentioning her name. (Continues quoting.) "In the opening of the Sixth Seal, typical of six thousand years since Adam, there is one distinctive feature which has special reference to the present age. 'And there appeared a great wonder in Heaven; a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars.'"—Rev. 12:1. That is our Head, our Chief, our Discoverer of Christian Science—nothing can be plainer, nothing surer.

"And the woman fled into the wilderness, where she hath a place prepared of God."—Rev. 12:6. That is Boston! A little book—merely a little book, could words be modester? Yet how stupendous its importance. Do you know what that book was?

M. T.—Was it—

H.—I hold it in my hand—"Science and Health!"

For the benefit of those who have never seen the book, or met with any of its students, the same writer's views are submitted.

"For all the strange and frantic and incomprehensible, and uninterpretable books, which the imagination of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness, which often compel the effects of eloquence, even when the words do not seem to have any traceably meaning.

"There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases, they were people who imagined there were no such things as pain, sickness and death, and no reali-

ties in the world; nothing actually exists but Mind. It seems to me to modify the value of their testimony. When these people talk about Christian Science they do not use their own language but the language of the book; they pour out the book's showy incoherences and leave you to find out later that they were not originating, but merely quoting. They seem to know the volume by heart and to revere it as they would a Bible—another Bible, perhaps I ought to say.

* * * *

"When you read it you seem to be listening to a lively and aggressive and oracular speech delivered in an unknown tongue, a speech whose spirit you get, but not the particulars; or, to change the figure, you seem to be listening to a vigorous instrument which is making a noise which it thinks is a tune, but which to persons not members of the band is only the martial tooting of a trombone, and merely stirs the soul through the noise but does not convey a meaning.

* * * *

"Without ever presenting anything which may rightfully be called by the strong name of Evidence; and sometimes without, even mentioning a reason for a deduction at all, it thunders out the startling words 'I have proved' so and so!

* * * *

"It is the first time since the dawn-days of Creation that a Voice has gone crashing through space with such placid and complacent confidence and command."

While Mark Twain seemed to be willing to admit that the Angel of the Apocalypse handed down the book, yet he seemed to have serious doubts about Mrs. Eddy having translated it alone, owing to the several copyrights on it, 1875, 1885, 1890, 1894. Yet her worshipers are seemingly blind to this fact and there is a general tendency among them to exalt her above Jesus Christ and His Holy Apostles.

He acknowledged the proficiency of Christian Science in the surgery of his case, but the cold and

stomach-ache acquired by the accident, he was not willing to trust in the hands of a woman he did not know, and in whose ability to treat mere disease, he had lost all confidence; for they also had been in her charge from the first. So necessity compelled him to send for the horse-doctor.

Owing to aromatic circumstances he would have preferred "absent treatment," but it was not the horse-doctor's mode of practice.

The veterinarian prescribed to turn the stomach-ache into the botts, and the cold into the blind staggers, so he would be on his own beat and know what to do. So he prepared a bucket of bran mash and required the patient to take a dipperful every two hours! Hear the conclusion of the great American humorist:

"No one doubts—certainly not I—that the mind exercises a powerful influence over the body.

"From the beginning of time the sorcerer, the interpreter of dreams, the fortune-teller, the charlatan, the quack, the wild medicine-man, the educated physician, the mesmerist, and the hypnotist, have made use of the client's imagination to help them in their work. They have recognized the potency and availability of that force.

* * * *

"Within the last quarter of a century in America, several sects of curers have appeared under various names, and have done notable things in the way of healing ailments, without the use of medicines.

* * * *

"I believe it might be shown that all the 'mind' sects, except Christian Science, have lucid intervals; intervals in which they betray some diffidence, and in effect confess that they are not the equals of the Deity: but if the 'Christian Scientist' even stops with being merely the equal of the Deity, it is not clearly provable by his Christian-Science Amended Bible. In the usual Bible the Deity recognizes pain, disease, and death as facts, but the Christian Scientist knows better. Knows better, and is not diffident about saying so.

"The 'Christian Scientist' was not able to cure my stomach-ache, and my cold; but the horse-doctor did it.

"This convinces me that Christian Science claims too much. In my opinion it ought to let diseases alone, and confine itself to surgery. There it would have everything its own way.

"The horse doctor charged me a half shilling, which out of a feeling of generosity I doubled; but the Christian Science doctor brought in an itemized bill for a crate of broken bones, mended in two hundred and thirty-four places—one dollar per fracture !

"I asked her if all was mind, to which she replied: 'All else is substanceless, all else is imaginary.'

"I gave her an imaginary check and she sued me for substantial dollars. It looks inconsistent."

While sketching the above article my wife, who had left the wash-tub to administer to the wants of the baby, (whether real or imaginary) seeing the swift approach of the dinner hour, decided that "absent treatment" would neither stay our appetites nor cleanse the clothes.

"What fools these mortals be !"



CHAPTER XII.

"CHRISTIAN SCIENCE" HEALING.

"They are the spirits of devils working miracles."—Rev. 16:14.

TO assert that Christian Science performs no cures would be to assume a position as untenable as to declare that Spiritualism or Necromancy are not black arts. We do not question their ability to do miracles of healing, but the means used to accomplish these cures demand serious investigation.

"It is the duty of moralists, psychologists and medico-legal practitioners to scrutinize courageously great questions of this kind, which force themselves upon the human conscience."*

In "Suggestive Therapeutics," page 75, the same author says: "A blister can be raised by hypnotic suggestion, and gives the experiment of a young lady being hypnotized and eight postage stamps being applied to her left shoulder, whereupon some hours later, the blister was plainly observed." Other experiments of hemorrhage are also cited, thus proving the effect of mind on the body.

"As long ago as the time of John Hunter, it was established by a variety of experiments and by his own experience that the concentration of attention upon any part of the human system affects first the sensations, next produces a change in the circulation, then a modification of the nutrition, and finally an alteration in structure."†

In this phenomena Christian Science, along with many false doctrines plays upon the credulity of its votaries, the most of whom are earnest and sincere truth seekers.

But like Alchemy, Necromancy, and other sorceries, Christian Science as a religion will decline before the

*Burnheim, Page 160.

†J. M. Buckley, LL. D.

scrutiny of the truly philosophic. And yet in some way God makes the wrath of man to praise Him. The science of Chemistry arose from the ashes of Alchemy; scientific experiment and psychical research have established on the very decline of Spiritualism the facts of Hypnotism and Telepathy, and it is to be hoped that on the very grave of Christian Science, as it founder says: "religion and medicine will be inspired with a diviner nature, fresh pinions given to faith and understanding, and mortals be acquainted more quickly with God,"* through Orthodoxy.

Before embracing Christian Science or any other system of therapeutics, the first question to be settled in every conscientious man or woman's mind should be--Is it right?--Does the means used harmonize with the will of God as revealed in the Bible? If we are not careful along this line we are liable to drop back to the religious plane that characterized Popery in the time of Luther and Melancthon. In the sale of indulgences and in other wicked practices, Catholicism declared the "*ends justified the means.*"

That spiritualists and Christian Scientists have done marvelous things, is a known fact, but the manner of such practices is forbidden by the Word of God and has a pernicious effect on the moral nature of man.

In the jurisprudence of the universe, the Omnipotent, the Omniscient, and the Omnipresent God is the supreme Legislative, Judicial and Executive.

Among the armies of Heaven and the inhabitants of earth, none dare say unto Him, "what doest thou?"

Hell is the fiery prison place God has prepared for the rebellious spirit of man or angel.

Imperishable spirit of man list to the voice of thy God.

"Is not the life more than meat. and the body than raiment?"—Mat. 6:25.

The poet caught the inspiration when he sang:

*"Science and Health." Page 1.

"The world can never give,
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love.
There is a death whose pang
Outlasts the fleeting breath;
Oh, what eternal horrors hang
Around the second death."

Christian Science is a religion propagated by those who take it upon themselves to decide which parts of the Bible are canonical and which are not. This is infidelity and leads its adherents into the wildest fanaticism.

Statements are made that contradict God's plainest commands and conflict with the common facts of human experience.

In its effort to be highly spiritual it becomes excessively material. In profession it denies our physical existence, but in practice admits its supremacy. Its healing art attracts the multitudes, without which it could assume no name but Gnosticism.

As in the solution of any problem, one wrong principle applied or the omission of one that is right, leads to error and confusion, so these Christian Scientists, by adding to and subtracting from the "book of this prophecy" envelope their followers in doubt and mysticism.

By the transgression in the Garden, man fell from a lofty height, and the march of sixty centuries finds us still as a race, an infinite distance from God. Nature alone is not enough, we need His Word and His Spirit to reveal Him to us through Jesus Christ His Son, the doctrine which Christian Scientists contradict.

In order to be proficient in the healing art Christian Scientists claim one must admit the nihility of matter as applied to man.

That is to say, he is not flesh, blood, bones and brains—his anatomical structure is a myth.

They predicate the statement upon two Scriptural statements one of which they misquote, leaving out the article “a” to deny the personalty of God. We will give then in their way:

Gen. 1:27. So God created man in his own image.

John 4:24. God is Spirit. Their deduction is “Man is Spirit.”

Or to put it in the Christian Science oracular.

MAN=GOD.

Other deductions follow such as:

God is not sick, therefore man is not sick,

God cannot die, therefore man cannot die,

And many others might be mentioned which if not positively irreverent and blasphemous are very absurd.

God tells us that the body is a verity as much as the spirit. This is plainly understood all the way through the Bible. To deny the reality of the body, destroys the grandest hopes of the Christian and leaves him in the realms of mysticism. The personality of God and the angels, the resurrection and a glorified body, heaven as a blissful locality, all recede from his vision, and it becomes dim to him concerning his own earthly existence. Life itself to him becomes unreal. When reduced to this state of mental aberration it becomes easy for the “Scientist” to inject almost any hallucination into his confused imagination. To persons in abjection, the sudden revelation of such startling phantasies as are announced by the Christian Science oracle, often have an exhilarating effect when believed.

To a person whose body is writhing in torture, or racked with excruciating pain; to one who is near the confines of mortal existence and who believes in divine retribution, the startling announcement, from the lips of one, in whom he has reposed unswerving confidence, No Pain, No Death, No Sin, No Hell—falls on his willing ear like strains of heavenly music, and often stimulates like a medicine.

Too often their cures are transitory and their joys ephemeral, and the despondent victim lapses into a state worse than the first.



Christian Pathology.



Therapeutic Theology.

The sphere in which Christian Science gains its greatest fame, and wins the applause of its votaries, is the realm of the material, that which they claim to be *non est*.

Christian Science healers are making use of some very scientific principles, along with their ignorance, but probably doing it blindly, which are very proper within their limit as taught by Bernheim, Charcot, Liebault, and the strictly scientific, but the extremes to which these enthusiasts go is unwarranted either by the Bible or common sense. It is not religion but rank fanaticism, and acts as a "suggestive shock" on those who become their dupes.

The following newspaper anecdote will illustrate their inconsistency and absurdity.

OPERATING ON A CHRISTIAN SCIENTIST.

The jovial dentist is a scientist, and, presumably, a Christian, but the ways of the Christian Scientists are a mystery to him.

"The other day," he said, "one of the leading Christian Scientists came to me to get some work done. He needed it badly.

"You are a Christian Scientist, are you not?" I asked him.

He admitted it, thanking God that he was not as some other men are.

"Am I right," I asked, as I made ready to operate on him, "in understanding that you deny the existence of disease?"

"Yes," he said, "there is no disease?"

"Then, my friend, why do you come to have this tooth operated on?"

Well, he evaded the question; said that it was difficult to shed light on minds that had not been touched by grace, and intimated that his time was limited. So was mine, so I said no more, but put on the forceps and did my duty.

How he yelled! You could have heard him a block

off. I haven't had a patient in a year that made such a fuss.

"My dear sir," I asked soothingly, as he quieted down, "am I right in understanding that, in your view, there is no such thing as pain?"

He gave me a grieved look, thought awhile, and said:

"With more perfect mental control I should have felt none."

"Would more perfect mental control," I asked, "have kept your tooth from decaying?"

"I fear I cannot make you understand," he said, and off he went.

And "pon my soul," ruminated the jovial dentist, "I fear he couldn't."—*Buffalo Express*.

Deprive them of their healing power and there would not be a Christian Science church or college in the land. The imposture ranks with magic, alchemy, necromancy, and other occult sciences of the middle ages.

True religion administers to both soul and body. Christian Science while denying the existence of matter, makes its ministrations to the body and slights the soul.

Temporal bliss is sought and eternal interests forgotten. It is certainly naught but a mongrel religion, whose chief components are Buddhism, Atheism, and modern Devilism, spiced with pagan philosophy, and having for its principal tenet "the nihility of matter." Its "damnable heresies" are contaminating the world, and it needs but time and opportunity to turn this earth to a vast charnel-house, annihilate Heaven, and banish God Himself from the realm of existence.

As a phrenopathic practice, Christian Science claims to be Scriptural in its mode, and supernatural in its application.

The Bible cites many cases of "divine healing," but not one of "mind healing." Naaman's leprosy, Hezekiah's boil, the fever of Peter's wife's mother, and the cripple at the Beautiful gate, all give proof that "the prayer of faith shall save the sick, and the Lord shall raise him up; and

if he have committed sins, they shall be forgiven him."—Jas. 5:15.

In the above text there are three things that conflict with Christian Science religion.

1. A personal God. "The Lord shall raise him up." Christian Science says, "God is Divine Principle not person."—"Science and Health," page 377.

2. Prayer. "The prayer of faith shall save the sick." Christian Science boldly asserts, "Prayer to a personal God affects the sick like a drug that has no efficacy of its own."—"Science and Health," page 489.

3. Sin. "And if he have committed sins they shall be forgiven him."

Christian Science positively asserts "There is no sin."—"Science and Health," page 7.

From the above it will be seen that Christian Science is very unscriptural in its mode of healing.

Just how far the supernatural is involved in the application, may not be understood, but the thought may be suggested that God is not pleased with us using all kinds of supernatural power. Devilism is positively forbidden.

Our Creator is pleased to visit us and send His angels to "minister for them who shall be heirs of Salvation."—Heb. 1:14, 2:6, but the Siniatic thunders have reverberated through the ages. "There shall not be found among you, any one that useth divination, or an observer of the times, or an enchanter, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord."—Deut. 18:10, 11, 12. The violation of this injunction by King Saul may be understood by reading I Sam. 28, and his punishment learned in I Chron. 10:13, 14, and King Asa's in II Chron. 16:12.

In the Apostles' time the spirit of divination was rebuked and cast out, "and they that used curious arts brought their books together and burned them before all men."—Acts 16:16, 19:19. Such a revival is needed now-a-days as will cause the literature containing this scientific

pow-wow of "God is All" and "All is God," "all is mind" and "nothing is matter," "All is good" and "there is no evil," to be speedily consigned to the flames.

The Christian Science healing formula, read to the sick or mumbled in the "silence" either in the form of "present" or "absent treatment," outrivals witchery in the age of chivalry, with its

"Double, double,
Toil and trouble,
Kettle boil,
And caldron bubble."

Their conjurations and pretended religious exorcisms, coupled with a pious attitude, often deceive the unwary and credulous. With Bible and "Science and Health" in hand they perform verbal ceremonies over the sick that often affect the patient like magic. By way of illustration it may not be inexpedient for the author to relate a personal reminiscence.

I first came in contact with this so-called Christian Science in Atkinson, Neb., in which place my mother was conducting a small restaurant business. I was living at the time on my farm twelve miles distant, with my family.

In the winter of 1889 my mother succumbed to nervous prostration and heart disease, and was unable to conduct her business.

About 3 o'clock, a. m., each morning, she would become entirely helpless, unable to move hand or foot, or rise from her bed, till about 9 o'clock, a. m., when she suddenly regained use of her bodily powers, except great quivering of her flesh, palpitation of the heart, and trembling of limbs, accompanied by bodily weakness.

Medical skill failed to assist her and it seemed as if her end was near. My wife became her constant attendant and I only awaited her dreadful summons by the death angel.

Imagine my joy and surprise to receive word from my wife that my mother was well—had been healed instantaneously by a woman, who said she did it by the power of God!

I hastened to learn the particulars of this mysterious circumstance, and see the wonderful woman myself.

Sure enough when I got to town—I could scarcely believe my own senses—there was mother apparently as well and as strong as ever, and busily engaged over the wash-tub! It was life from the dead and our greeting was as impressive as is often witnessed in a red-hot Methodist revival of religion.

Her joy was beyond measure. She seemed to have found the *elixir vite*, the fabled fountain of De Leon, that insured perennial bloom to her cheek, and never failing health to her bones!

She hastened to tell me that she was perfectly well, and that she would never be sick again—she couldn't be—for there was no "sickness," no "sin," no "death," and there was "no matter," and all that seemed so real to us were only "illusions"—the "false supposition of a false sense," and many other things that affected me somewhat alternately like chills and fever. To see her well made me rejoice, but that gibberish jargon seemed like delirium to me, and I felt concerned lest the affliction had gone from the nerves and heart to the head.

My wife rather encouraged me to believe that the cure was genuine, for she said the editor's wife, whom I had known to be bed-fast for years, was also well and was healed as mysteriously and instantaneously. She further informed me that the august person, who had been such a benefactor to the town, was still in the midst, teaching the wonderful art to the astonished citizens at fifteen dollars per scholarship. I thought it did not seem just like Christ, for He never charged a fee to obtain a membership in His Church, or for healing diseases. But I cast my little misgivings aside, being confronted with such overwhelming testimony, and resolved to take a scholarship.

I was impatient for evening to arrive, that I might get a glimpse of the mysterious personage. I wondered if she could and would multiply bread and meat for the poor of the town, or if she could control the Nebraska blizzard, or if

her face shone so that it would be necessary to appear as a veiled prophetess !

The time arrived to go to class and I fully expected to see a Christ of the female persuasion, with a rainbow about her head, and a golden scepter, bespangled with stars, in her right hand, to hold out to the highly favored of her disciples.

My ardor was somewhat cooled to behold a very ordinary looking woman with a parchment in her right hand and a book in her left. The parchment, she said, contained twelve written lessons, which she professed to have written all herself, and were only exceeded in their intrinsic value by the book she held in her other hand, and which she proposed to read aloud.

She stated that there was not one present, if he would hear and heed the instruction imparted, but would not only be healed of any bodily infirmity of any form whatever, whether of disease injury or deformity, but would also have the power to do the same thing.

I paid the price, purchased the "Key to the Scriptures" at \$3, heard the course of lectures, received my diploma and went forth to the benighted world as a full fledged metaphysician.

Truly Christian Science had produced a "shock," whether it was physical or psychical, hetrodox or orthodox, hypnotic or by the Holy Ghost, I was unable to say, but I suddenly became interested in the Bible, and began to make inquiries about praying. When I attended Christian Science meetings I began asking many questions, and among others was—How shall I pray?

The significant look from one to the other only added to the intensity of my desires and I insisted that Jesus prayed. They said "In Divine Science prayer is mental."* We sit in the silence.

While I knew Jesus often prayed in secret yet he often prayed in public, as when he fed the multitudes, in the Garden, for the Apostles, etc., and the Bible told the very

*"Science and Health." Page 318.

words he used, and it seemed to me that importunity also in prayer was taught by the Savior in the first 14 verses of the 18th chapter of Luke. But they told me I would understand it better as I progressed in Science. I learned later that "If the blind lead the blind they both fall into the ditch."

However, I had gained considerable confidence in Christian Science, not that I saw anything in the lectures, or was able to translate the Bible into "Science and Health," but because there was a member of the class who had been suffering for a number of years from what the medical fraternity had pronounced fistula on one of her internal organs, which she claimed she felt instantly healed during the course of the lectures; but which I found in later years was not a permanent cure.

Yet I felt a kind of timidity and didn't feel quite safe in displaying a "shingle" that would bring a patronage from those suffering from severe diseases, such as cancer, diphtheria, or smallpox, till I had tested my ability somewhat.

I soon met with a favorable opportunity. In spite of the religious tenets of my recently adopted Scientific Christianity, I was my own first subject. A careful diagnosis revealed symptoms of toothache.

I tried to follow the formula laid down in my \$3 professional library, and endorsed by my Christian Science tutor. When my tooth ached, I lied to myself as hard as I could, and stuck to it with all my might in the use of all the amuletic words and sentences of the cult, but all to no avail.

I said, "There is no pain," "there is no matter," "All is God," "God is All," it is an "illusion!" "delusion!!" "conclusion!!!" I had the thing pulled, and settled back on the farm.

Some incidental circumstances, however, may be interesting:

The Christian Science healer and teacher turned out to be a married lady, of a neighboring city, whose conjugal infelicities, and expertness with the Science-baited hook,

made angling for suckers with coin in their mouth, and the performance of similar miracles, more pleasant and profitable than guiding the affairs of the household. Correspondence developed the fact that while among us, she had received seven dollars from a poor orphan girl, whose mother in Germany she gave "absent treatment," but had died before receiving the first treatment.

It might be interesting to know of my mother's progress. She claimed to cure my sister of scrofula, from Nebraska to Illinois, by giving her "absent treatment." She became so infatuated with her success as to give up all other employment and devote her time to therapeutics. I have never known positively of her performing a miracle.

While she was rustivating with us on the farm, a circumstance occurred that might be interesting to lovers of Christian Science.

Among my other rural possessions were a team of oxen and a small wagon. I say team because we hitched the oxen up like horses, with harness, and drove them with lines. One bright morning, during my absence, mother thought it would be delightful to hitch up the cattle and take a drive. All went well, till a short distance from the house, a stream of water was reached which seemed so unpleasant to the oxen that they declined to cross it. Mother being possessed of a strong will insisted, but the oxen, possessing a stronger will and superior strength, were soon wending their way homeward.

Neither Scientist nor oxen were on amicable terms by this time. Jim, becoming infuriated in the harness, began to gore Dick, and soon the "Scientist" became the unwilling spectator of what might be termed a Nebraskan "bull fight." Whether there was matter or no matter, death or no death, she seemed to think she was facing such stern realities, and made a hasty flight to the top of the nearest haystack. A neighbor seeing the danger hastened to her assistance. Before the infuriated animals could be unhitched, they had broken loose from the wagon, chased the neighbor into the stable and horned down one corner of

our sod house. If the founder of Christian Science herself had been there she would have had to admit if "All was mind," there was matter enough, at least mother was convinced.

Egypt has had her Jannes and Jambres, China her Buddha, and Turkey her Mohammed; but they all show the decline of fading glory.

The United States may boast of a Schlatter or a Dowie, but

*Christian Science is the huge cartoon on
the page of the century; its scientific and
religious garb but masks the*

ANTI-CHRIST IN 1900.



CHAPTER XIII.

IS "CHRISTIAN SCIENCE" CHRISTIAN?

"Beware of false prophets which come to you in sheep's clothing."—Mat. 7:15.

THE very name of this spurious religion is calculated to deceive.

It is neither Christian nor science. It is antagonistic to the Bible and every demonstrated law of nature. One might as well aspire to pulling himself over a stake and ridered ten-rail fence by his boot-straps or render himself imponderable as to hope to make a practical demonstration of the fundamental principles of this therapeutic theology. If it could be followed out in practice, it would dethrone God and Deify man. These are facts that are too evident in its leadings and teachings.

Belief in personality with reference to God and the angels, as well as the infernal host, is the chief cornerstone of revealed religion, yet it is firmly denied by these false philosophers. This is Atheism, pure and simple.

The declaration that "God is all" confounds God with His works and makes God and nature synonomous terms. This is Pantheism and Gnosticism in equal proportions. It might be further shown that the system contains elements of Spiritualism, Buddhism, Magianism, Mesmerism, etc., etc.

It is a system of religious alchemy; the Boston mortar is the scientific crucible, where the alkahest is applied to the equal ingredients of heathen religions, pagan philosophies, and modern infidelity, that produces a transmutation, which its discoverer named

"CHRISTIAN SCIENCE."

It is amazing to see how greedily an unsuspecting public are grasping after its illusive pleasures. It

has become the Eldorado of the religious world. People are emigrating from Orthodoxy to Christian Science as the world flocked to California in 1850, and are now rushing to Klondyke.

Their hopes are as sadly disappointed as were those of some early adventurers who came to America for gold, but returned with their vessels laden with yellow earth instead of precious ore !

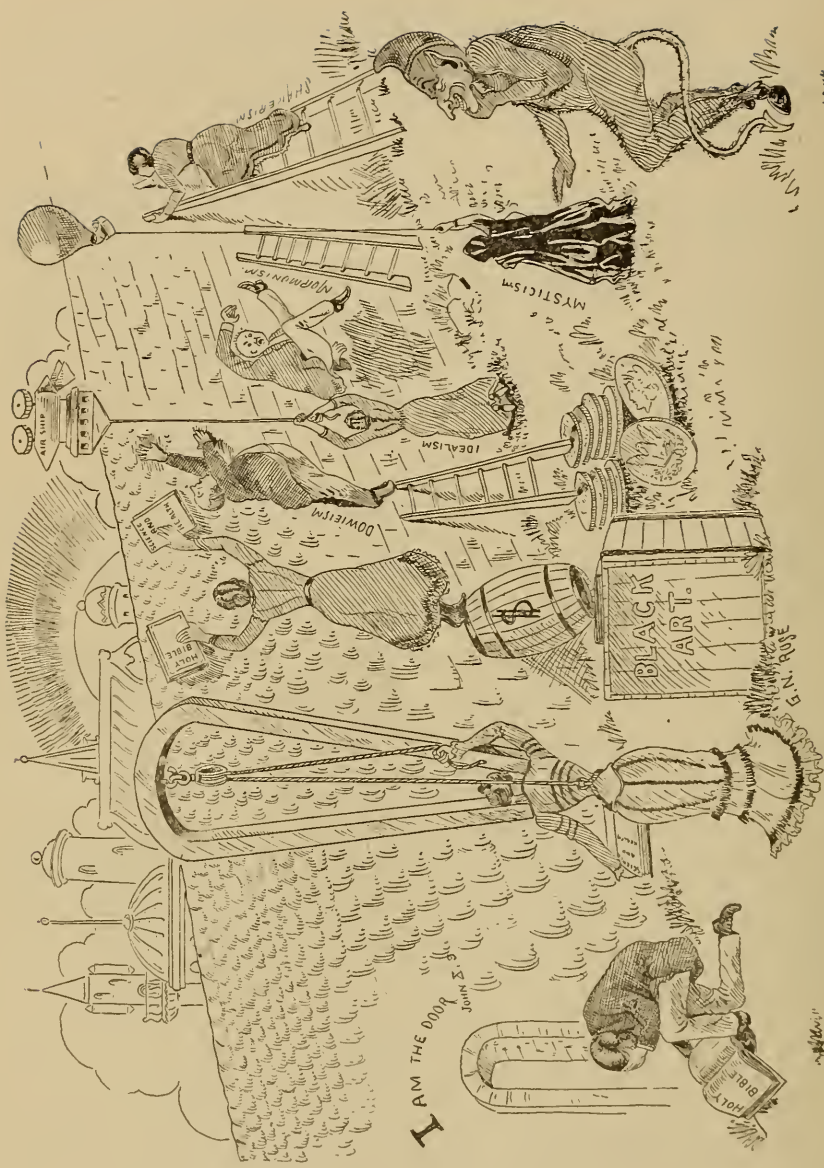
While pretending to teach the doctrines of the Bible, it substitutes the falsities of its own peculiar creed. The doctrines that have had a salutary effect on mankind wherever taught and believed, such as the incarnation, the atonement, the resurrection, the judgment, etc., are flatly denied, and substitutes disseminated that lead to many pernicious practices.

These Scientists are as apt at proselyting as are the Plymouth Brethren. As evidence the following is submitted from Judge Ewing's lecture, under the auspices of the Mother Church, at Boston, Oct. 5, 1899.

"Doubtless there are many points involved in Christian belief and conduct, respecting which you and Christian Scientists are in perfect accord; a brief reference to these will, I think, bring us a little nearer together. ****

"You believe in Jesus Christ, the only begotten Son of God, Who taught in the temple, preached the gospel, healed the sick, made the lame to walk, gave sight to the blind, hearing to the deaf, purity to the sinful, was crucified, buried, and on the third day arose triumphant over death, and with the radiant splendors of the transfiguration, spanned the heavens with a bow of promise, and dispelled forever the shadows of earth by the demonstrated truth of life immortal as God. You believe in this dear compassionate, loving, healing, Christ as your Lord, your Saviour, your Exemplar. So do we.

"We believe the Ten Commandments are God's laws of requirement and restriction, to be resolutely and absolutely obeyed, one not less than the other. So do we.



I AM THE DOOR
JOHN S. I.

BUT CLUMBETH UP SOME OTHER
WAY
JOHN S. I.

HE THAT ENTERETH NOT BY THE DOOR
IS A THIEF AND A ROBBER
JOHN S. I.

"You believe that prayer is a duty and a privilege. So do we.

"You believe in the great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and the second which is like unto it, Thou shalt love thy neighbor as thy self. So do we.

"Thus it is found that we are substantially in accord upon the essential requirements of the religion of Christ as you understand it."

This seems but an adroit speech to catch the unwary and is "talking cream and practicing skim milk."

The *Christian Advocate*, Sept. 12, 1889, relates a notable scandal in Christian Science circles that illustrates the logical outcome of their principles, applied to the family and the state.

"One of their priestesses spiritually divorced herself from her husband and spiritually married another, the hero of half a dozen bigamies."

The professors of Christian religion sometimes fall into great sins, by departing from its principles; but what must be the moral disposition of them who are taught that "there is no sin?" Their very breath is tainted with social anarchy and domestic infelicity.

Adherence to the doctrine of "nihility of matter" enables one to perform marvelous cures among the sick, says the "Scientist."

The great apostle and founder of this modern sect, in her "Bible Annex," says it was the secret of the wonderful power of Jesus to open blind eyes, unstop deaf ears, cure the cripple and raise the dead; he was simply a "Christian Scientist!" (See "Science and Health," page 14.)

She is not the first to have claimed that Jesus Christ performed His miracles by Beelzebub. "There is no matter" may be a therapeutic formula that his Satanic Majesty may honor under certain circumstances but it is not an infallible cure. Those mystic words may be attenuated with potency from invisible beings; they may be the

“presto” of an occult science; but God is no more in them than he was in the necromancy of the middle ages, or the Magianism of Egypt in the days of Moses and Aaron.

Before this mighty dogma, the Christian Scientist claims that sin, sickness, and death will vanish away, but their greatest experts have failed to make a practical demonstration.

“Intelligent missionaries and travelers in heathen lands, where they have given any investigation to the subject, unite in testifying that extraordinary cures follow the enchantments and magical rites employed by priests and physicians claiming supernatural powers.

“The influence of witch-doctors among the negroes of Africa, both to produce disease and cure it, is as well authenticated as any facts concerning the ‘Dark Continent.’***

“Vooodooism has power to bring on diseases and also to cure; nor need this burden be placed upon the negroes and American Indians exclusively. In various parts of Austria, Germany, and Russia, among the peasantry and ignorant classes, belief in witchcraft, and the coincidences which sustain it, still exists; and on the authority of most distinguished physicians and surgeons in those countries, I state that the results both in inflicting and in removing what they never inflicted, which follow the operations of these witch-doctors, are often astonishing.”*

To the mental conceptions of these religious enthusiasts, animal, vegetable, and mineral kingdoms are exiled, brains, bones, lungs and livers, are relegated to the sphere of nothingness, and pain, sickness, and death are “false suppositions of a false sense!”

On this basis they declare that if it were commonly believed that strychnine were a proper remedy to administer to infants for colic, it would be harmless as an infusion of catnip tea, and vice versa—a principle that Socrates himself could not demonstrate, when compelled to drink the cup of hemlock.

These vain philosophers are wiser in their own conceit "than seven men who can render a reason."

"The profoundest and most transcendental teachings of the Oriental religious philosophies, including Buddhism, Brahmanism, Kabalistic Judaism, and esoteric Christianity, are based on the eternal truth, that all our sense perceptions are an illusion, or deceptive appearance, and our senses never tell us the real truth, but only that which is an inversion of the truth. We are to judge and to decide directly contrary to the illusory decisions of the sensuous degree of the mind, for it is only in that way that we can come to the cognition of the real truth. According to this principle, which is the method of philosophizing called the reconciliation of contradictions, *pain is a pleasure misunderstood* and a fever is not a disease but a remedy!"*

Before closing this chapter it might be beneficial to make the following

STATEMENT OF CHRISTIAN SCIENCE:

1. It is, in the strict sense of the word, sectarian in spirit.
2. Whatever likeness it may have to religion is borrowed from orthodox churches.
3. Proselyting is part of its practice.
4. Its novel features are contrary to spiritual worship.
5. Its flagrant attacks of Scripture are unholy.
6. All that is of therapeutic value in its practice is well known in the science of Hypnotism. That which is mere pretense belongs to the realm of Black Art.
7. It is hypocrisy to claim its therapeutic phenomena under the name of the religion of the Lord Jesus Christ.
8. Its extreme and fanatical statements, contradicting both science and religion are disastrous to both body and soul.
9. The joy and peace of heavenly anticipations are wrecked in the vortex of a selfish present life.
10. The exorbitant prices of its literature, treatment

*"Esoteric Christianity." Page 60.

and lecture courses, are antagonistic to a free gospel, and betray the motive for its existence.

Instead of being Christianity, it is empiricism in the extreme, and hypocrisy unalloyed—"a morality that cures one vice by means of another."

A concise and correct editorial appeared recently in the *Free Methodist* in answer to the question, What is Christian Science?

"It is a crude, muddy, misty, nebulous mixture of idealism, pantheism, Buddhism, theosophy etc., christened by the high sounding name it bears, as a means of blinding the unwary to its positively unscientific and anti-Christian character.

"It is the preeminent travesty of the age on both science and Christianity. It has not a single characteristic of true science, and denies every fundamental doctrine of Christianity, and then 'steals the livery of heaven to serve the Devil in,' by arrogating to itself the name of Christian Science! What more unblushing fraud has the Christian era seen?"

In the Holy Scriptures the prophetic index points out this modern sect in numerous places; the following is unmistakable:

"BUT THERE WERE FALSE PROPHETS ALSO AMONG THE PEOPLE, EVEN AS THERE SHALL BE FALSE TEACHERS AMONG YOU, WHO PRIVILY SHALL BRING IN DAMNABLE HERESIES, EVEN DENYING THE LORD THAT BOUGHT THEM, AND BRING UPON THEMSELVES SWIFT DESTRUCTION. AND MANY SHALL FOLLOW THEIR PERNICIOUS WAYS; BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVILSPOKEN OF. AND THROUGH COVETOUSNESS SHALL THEY WITH FEIGNED WORDS MAKE MERCHANDISE OF YOU: WHOSE JUDGEMENT NOW OF A LONG TIME LINGERETH NOT, AND THEIR DAMNATION SLUMBERETH NOT."
—II Pet. 2:1,2,3.



CHAPTER XIV.

SUGGESTIVE ORTHODOXY.

"The soul that sinneth it shall die."—

Ezek. 18:4.

"Ye must be born again."—John 3:7.

IN physical and psychical sciences we find authors using the terms, suggestive hypnotics, suggestive telepathy and suggestive therapeutics and it seems proper to make a similar use of the word "suggestion," as applied to religion, to illustrate its phenomena.

It is true that great minds differ in therapeutics as well as the diseases of the soul and the manner of their treatment. Charcot, Braid, Luys, Hart, Bernheim, Mason and Hammond differed in many points, some of which were quite important. As Dr. Mason himself expressed it concerning the differing opinions of double personality, "It is Locke against Descartes, Hamilton against Locke, and Hobbes against the field." If we find M. D.s differing widely we may not be surprised to find a difference among the D. D.s. The differences among the medical fraternity do not lead to skepticism concerning the science of *materia medica*, and a difference among the ministerial fraternity should not cause one to reject orthodoxy, for even among them none but the Pope of Rome professes infallibility.

Although the peculiar application of scientific terms are used in designating religious phenomena it is done with the hope of bringing science and religion closer together, though they have sometimes been nearly divorced.

Speaking of the scientific experiments of Bernheim, Charcot, Braid, Luys, and others, Dr. Cook says in "Hypnotism," page 150:

"These gentlemen are all careful observers and their position in the medical world, together with their scientific education will give weight to their testimony. The early

investigators of these subjects, like the pioneers of every new science, were shining marks for every sort of abusive epithet, and for their devotion to science were called insane, termed rascals, were branded as charlatans—in fact had exhausted upon them the whole magazine of vituperative abuse. The Church settled the whole question to its satisfaction, at least for the time, by announcing that they were the emissaries of His Satanic Majesty.” In this neither the scientific nor religious world is to be wholly condemned.

It is right of course for the Church especially to be reticent about admitting strange things till fully established by scientific and religious tests. The divine injunction is, “Prove all things; hold fast that which is good.”—I Thess. 5:21.

Those who “walk circumspectly” must have the superior faculties of the understanding—the mind, and conscience, and affections—properly wrought upon before the will, will yield to the veriest facts of either religion or science.

M. Liebault says: “Without being aware of it we acquire moral and political predispositions, prejudices, etc.; we are impregnated with the mental atmosphere about us. We honestly believe and defend as we would our own welfare, social and religious principles which may be opposed to common sense, not to say reason. These principles were held by our ancestors. They are also national, and they descend from father to son. It is impossible to destroy them by argument, and dangerous to do so by force. Their fallacy is pointed out in vain. Man thinks by imitation and however absurd his thoughts may be, they form part of the man, and are finally transmitted from generation to generation as instincts are.”*

It will therefore be a matter of wonder if some exception is not taken to the phrase “Suggestive Orthodoxy” or even the subject matter of this and other chapters in this book.

The Bible plainly teaches that God is not only the

*“Suggestive Therapeutics.”

Creator of the universe but our Creator also and that means the entire being—spirit, soul and body. Orthodoxy therefore would naturally be friendly to every true science, whether physical, psychical or pathological. Christian Science is the open antagonist of the first and last, and the secret enemy of the second.

That God created the heaven and the earth and made man—soul, body, and spirit, is generally accepted, but the last quarter of a century has witnessed quite a stir in the minds of the whole civilized world concerning the healing of diseases without the use of medicine.

As diseases have been cured by hypnotism, some have been ready to throw overboard the whole science of pathology and declare doctors a humbug. It is to be hoped from what has already been said that the uses and abuses of hypnotic therapeutics have been made plain.

Again, as the Bible teaches “divine healing” and it has been demonstrated in the Church all along the ages, there are religionists who are also ready to declare that *materia medica* is of Satanic origin or man’s invention instead of a science upon which God Himself sends His approving smile. St. Paul also, speaking by inspiration, said “Luke the beloved physician” in Col. 4:14, and “Luke my fellow laborer,” in Philemon 24. But some Christian Scientists have said that Luke was a metaphysician. It says *physician*. There seems to have been need of them among the Holy Apostles, for although Christian Science says there is no sickness, St. Paul also told Timothy that he had left Trophimus *sick* at Miletum.—II Tim. 4:20. Again it is written “Hezekiah was so so sick that he was about to die,” II Ki. 20:1; another thing Christian Science declares to be an “illusion.”

The Bible speaks of and recognizes hundreds of cases of bodily sickness, all of which are claimed to be myths by Christian Science, but these are not what instigated the writing of this chapter.

The psychical sickness referred to in the prophecy of Isaiah alludes to a disease that needs the most pious at-

tention to affect its cure, but Christian Science glaringly says it is an illusion. And after the soul has recovered its health, the violation of any law, physical, mental, or moral will have its legitimate effect unless a miracle is performed by the Almighty God Himself.

The prophet speaks of the diseased soul in the following language: "The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:5, 6.

Surely the above is a bad case and will need a greater than the discoverer of Christian Science to restore health. But, thank God, He has laid help upon One that is mighty to save.

"The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

Sweetest name on mortal tongue,
Sweetest note in seraph song,
Sweetest carol ever sung,
Jesus, blessed Jesus."

The restoration of the sin-sick soul engages the martial hosts of three worlds—earth, hell, and heaven—and the scene of the conflict is the soul of the individual.

Jesus Christ, the "captain of our salvation," angelic and archangelic hosts, and even men themselves volunteer—against men and demons under that archtraitor, the devil—to save the soul from death; and the *modus operandi* of men are found as divergent even in orthodox religion as in medicine, and yet each denomination has its adherents with apparently successful results.

The situation with the soul is similar to that of the body. It must first be made cognizant of the disease and then set about for the recovery. In both religion and medicine too often we find the words of Lord Bacon verified, and fatal results following: "The human mind does not sincerely receive the light thrown upon things, but

mixes therewith its own will and passions; thus it makes a science [or religion] to its taste; for the truth that man most willingly receives is the one he desires."

The providences of God often break the will and then the patient is willing to be led and take the remedy the Physician prescribes.

Some are unwilling to believe that God would entrust such important work as saving a soul in the hands of man; and so He is solely, but yet "we are laborers together with God," (I. Cor. 3:9) and He, the Holy Ghost, superintends the whole process and will do it right if men will give Him a chance. The great trouble with men and women is they are not submissive to God till pecuniary loss, social distress, sickness, death of a loved one, or some other providence of God will produce the "suggestive shock" of the moral emotions that will break the stony heart and subdue the stubborn will. But the loving Father has a gentler way of wooing His children in the "means of grace" spoken of in another chapter. But alas! too many, like the author of this book, will not employ them till the judgments of God speak louder than trumpet thunders into his deafened ears and seared conscience. But this suggestive shock is necessary, hence the Apostle Paul said "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."—Eph. 5:14.

As it is a settled fact that the most favorable condition to receive the hypnotic suggestion is willingness, so is it with the sin-sick soul; "orthodox suggestion," if one may be allowed to coin an expression to convey his thought, occurs when one is willing and puts himself in a receptive condition. Herein is involved the "mourner's bench" of Methodist origin. Many have proven that by requiring the seeker to take specific steps, he becomes receptive and the Holy Ghost comes and produces the orthodox suggestion that frequently brings a complete change to the soul and often renews the body.

The moral reformation of the convert depends largely upon the light he has been given. Hence it has been deemed prudent to preach the Law as well as the Gospel.

Therapeutic suggestion also is often accompanied by moral reformation. Dr. Cook cites numerous instances in which hypnotic suggestion has cured inebriant, tobacco, morphine, opium and other drug habits. For the narration of the experiments see "Hypnotism," page 103.

There are many sincere persons in all the orthodox churches that are kept out of the Kingdom of God because their prejudice to the "altar" or the violent emotions of suggestive orthodoxy are feared as the prejudiced fear hypnotism.

The radical change in the soul that brings complete transformation and its accompanying "ecstasy" is neglected and rejected as fanaticism by the "too much learned." To obtain the "joy unspeakable and full of glory" or "peace that flows like a river" and "passeth all understanding," one must submit to the operation of the Holy Ghost on his soul, Who will begin by touching the affections to subdue the will, and then He will reveal Bible light to a willing mind.

The Bible doctrines of Sin, Righteousness, Judgment and eternal Rewards and Punishments, all of which Christian Science denies, have the salutary effect of awakening the soul that is "dead in trespasses and sins," to see that he is an "alien from the commonwealth of Israel, and stranger from the covenants of promise, having no hope and without God in the world."—Eph. 2:12. He sees then that he "must be born again," and his own works will not save him, even though he gave "all his goods to feed the poor"—or had founded schools, built churches or any other outward work—unless the "love of God was shed abroad in the heart by the Holy Ghost," he is but a "sounding brass or a tinkling cymbal."

This awakening quickens every faculty of his being and self-love induces repentance and here the struggle between "will" and "desire" begins, and the penitent cries "Jesus forgive these parting tears and yet from every idol I must part."

The blessed Holy Spirit helps the seeker "every step

of the way" and when the last fibre is severed that binds the heart to the things of this world, from the hopelessness of despair, the Holy Ghost brings Calvary to view and teaches him the beauty of those inspiring lines:

"Other refuge have I none
Hangs my helpless soul on Thee."

As he begins to see the love of God in "free grace," and pinions of faith and love carry him heavenward, he plants his feet firmly on the "Word of God that liveth and abideth forever." Skepticism and infidelity vanish away like the mists before the rising sun and the soul sings exultingly:

"I see the new creation rise,
I hear the speaking blood;
It speaks, polluted nature dies,
Sinks 'neath the cleansing flood."

We may be elated to merit a place in the annals of fame or to inherit a fortune, but to inherit eternal life and become "heirs of God and joint heirs with Jesus Christ," brings unspeakable bliss. The things of the world bring pleasure, but the things of God afford joy and peace.

Human emotions are sometimes uncontrollable and often lead to acts that excite indignation in the uninterested or unaffected. So many times we need to draw the mantle of charity over some scenes of great emotion, and in fact, they are too sacred to speak of lightly. But God has furnished a safety valve for the "blest spirit," either of man or angel, and on earth as in heaven the amen, glory, hallelujah, and praising God are all Scriptural licenses.

To the illuminated soul of the Christian, the Bible becomes a new book. In it he sees new beauties and cherishes every promise as his own. It becomes his constant companion and he feeds his hungry soul upon it as the children of Israel did the "angel food" that God rained upon them in the wilderness.

He senses the reality and beauty of the words of the old prophet when he said:

"For as the rain cometh down, and the snow from

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands."—Isa. 55:10, 11, 12.

The words of the great Apostle, "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.***** Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints ***** which is Christ in you the hope of glory," (Col. 1:21, 26, 27,) come to his enraptured soul with new meaning and fresh vigor.

Even the hymns he sings brings to his soul the sacred bliss that he felt when in youthful innocence in his childhood home, he heard his saintly mother sing:

"Oh how happy are they,
 Who their Saviour obey,
 And have laid up their treasures above:
 Tongue can never express
 The sweet comfort and peace
 Of a soul in its earliest love.
 That sweet comfort was mine
 When the favor divine,
 I received through the blood of the lamb:
 When my heart first believed
 What a joy I received,
 What a Heaven in Jesus' name.
 Jesus all the day long
 Was my joy and my song:
 O, that all His salvation might see!
 He hath loved me, I cried,
 He hath suffered and died
 To redeem even rebels like me."

That such glorious experiences are wrought in the soul is manifest on every hand, infidelity and formalism to the contrary notwithstanding.

A poor besotted wife beater in a western town became deeply convicted of his sins, in answer to the prayer of his sister-in-law residing at the time in another part of the state, insomuch that with hot penitential tears rolling down his cheeks, he arose from his bed in the night time, and called upon the minister in the town to pray for him. This was done and he returned home feeling some better, but still unsatisfied.

Many sincere people tried to make him think he was converted and even induced him to join the church; but ah, he knew his own heart too well to be deceived. He determined to find God and became so serious that many ministers were consulted, who of course had their various theories to present, but the man had got to the place where he wanted more than theory; he wanted an experience. He often said "I want to *know* that I am saved." Some said he could know it and others said he couldn't. He lingered between doubt and despair for several months, but finally threw away his prejudice, came and humbled his proud spirit at the much despised and unpopular "mourner's bench," gave up his sins, confessed them all under the blood of the everlasting covenant and found "Him of whom Moses and the prophets did write."

Whisky, cards, tobacco and every vicious habit were swept from him by the mighty "outpouring of the Holy Ghost" and today he is a watchman upon the walls of Zion, declaring "the whole counsel of God," that we may know here on earth that men and women may become saints by the application of the precious blood of Jesus through faith. May many more go and "do likewise."

As God fills and thrills with His glory, the gratitude of the true saint is often expressed by shouting the high praises of God. However, these states of "ecstasy" are to be well guarded. Every good and perfect gift that cometh down from the Father of lights has its uses as well as abuses. Who does not know the "peculiar temptations" of both physician and minister.

The beggar Castellan's outrage and similar diabolical deeds prove the dangers of hypnotic influence. Doctors

of medicine, as well as Doctors of Divinity, perform the duties of their respective callings within the sanctity of the home, and because wicked men are given to malpractice and sinister motives, it neither overthrows the science of hypnotism or pathology, nor annihilates the religion of Jesus Christ, though their progress is often very much retarded thereby.

What has been said by Dr. Bernheim by way of advice in employing hypnotic therapeutics is applicable to religion:

“First, never hypnotise any subject without his formal consent or the consent of those in authority of him.

“Second, never induce sleep except in the presence of a third person in authority, who can guarantee the good faith of the hypnotiser and the subject. Thus any trouble may be avoided in the event of an accusation, or any suspicion of an attempt which is not for the relief of the subject.”

Clinical professors as well as church theologians should obey the Scriptural injunction “Abstain from all appearance of evil.”—I. Thess 5:22.

In the study of physical phenomena pertaining to religion, the most scholarly are unable to draw a distinct line of demarkation between the natural and supernatural; yet science and religion are not identical. (See Prof. Myers’ chart at the close of this chapter.)

That there are many of the deep things of God that can only be understood by the revelations of the Holy Ghost is proven by the Scripture.

“Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them to us by His Spirit for the Spirit searcheth all things, yea the deep things of God.”—I. Cor. 2:9, 10.

Jesus Christ who “brought life and immortality to light through the gospel” said to Nicodemus:

“Marvel not that I said unto thee Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.

Verily, verily, I say unto thee, We speak that we do know and testify that we have seen; and ye receive not our witness."—Jno. 3:7, 8. 11.

The words of our Saviour quoted above are quite contrary to Prof. Beard's triple division of the universe in its relation to the human understanding; he makes these three general divisions—"the demonstrably true, or science; the demonstrably false, or delusions; and the indemonstrable, or religion."

As orthodox religion is revealed, some of its tenets may be demonstrable and others not, and yet religion is not science nor science religion, but as has been said they are never antagonistic.

Through repentance toward God and faith in Jesus Christ, the most uneducated as well as the most erudite, can demonstrate the fact of forgiveness of sins, and yet neither can demonstrate the Trinity. Probably in Dr. Beard's philosophy the conscience resides in the brain and that leads to another fallacious statement of his that "Religion is recognized exclusively by the emotions and science is recognized exclusively by the intellect," but God says, "I will put my laws in their mind and write them in their hearts," (Heb. 8:10,) and finally to his statement "The attempt to make religion scientific—to confirm the longings of the heart by the evidence of the senses—is a delusion." We agree with him that a "Religion proved to be false becomes a delusion.

He, along with Christian Scientists and other infidel teachers, may attempt to prove orthodoxy to be a delusion; but as long as the old ship Zion continues to ride the tempestuous sea of life, and the evangelical mission of the Church militant is not countermanded by the King of kings and Lord of lords, the saints on earth will continue to sing that grand old hymn.

"How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in Heaven?"

What we have felt and seen
 With confidence we tell;
And publish to the sons of men,
 The signs infallible.

We who in Christ believe
 That He for us hath died,
We all His unknown peace receive,
 And feel His blood applied.

Exalts our rising soul,
 Disburden'd of her load,
And swells, unutterably full
 Of glory and of God.

His love, surpassing far
 The love of all beneath,
We find within our hearts, and dare
 The pointless darts of death.

Stronger than death or hell
 The sacred power we prove:
And, conquerors of the world, we dwell
 In Heaven, who dwell in love."

It seems appropriate in this connection for the author to relate his personal experience with reference to the "suggestive shock" that the Holy Ghost gave at the time of his conversion:

It was on a bright morning in August, 1894, after six weeks of earnest effort to find the Lord, while alone reading the last two verses of the 6th chapter of I. Cor., in a school house on the plains of Nebraska, that Jesus revealed Himself to me. The transfiguration glory that caused the three Apostles to fall like dead men became a reality to me. The Scripture also was fulfilled in my case: "Howbeit when He, the Spirit of truth is come He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and He will show you things to come."—Jno. 16:13. In addition to the knowledge of sins forgiven, and adoption into the family of heaven, I was told that my wife and family who had been separated from me for over fifteen months, and with whom

I had no correspondence, would be restored to my embrace. To this I testified publicly, for which I was derided. But the strange part of it was that after the family was reunited, my wife told me that before she received any word from me, while she was living in Peoria, Ill., while *awake* one night she heard me call her plainly and knew my voice. Call it telepathy, clairvoyance or any other scientific name pertaining to the supraliminal or subliminal self, the facts and effects remain unchanged and harmonize with the Word of God. Orthodoxy is orthodoxy and never conflicts with science.

The subjoined chart by Prof. F. W. H. Myers, Hon. Sec. of the proceedings of the Society for Psychical Research, London, is the scientific basis of the thoughts of this and other chapters, and the reader is invited to study it carefully in connection with the Bible.

But in this and previous chapters of this book, what has been termed the "suggestive shock" relating to orthodox religion, accompanied by conversion, sanctification, revelations, healing, etc., the line between the natural and supernatural is not to be obliterated even though not always clearly understood, or defined to human intelligence.

The investigation of Hypnotism, Clairvoyance and Telepathy for scientific purposes is right and proper, and will undoubtedly yield wonderful and beneficial results in the near future, but if handled by the unsentific and irreligious, out of which to make merchandise, in the name of religion, it becomes empyricism on the one hand and hypocrisy on the other and retards the progress of both science and religion.

It is not to be inferred that the "gifts" alluded to in Chapter III. page 35, and termed "religious phenomena" are always and invariably to "follow them that believe."

They belong to the Church, as a whole, and are distributed among the various members of the Body by the Holy Spirit "*as He will.*"

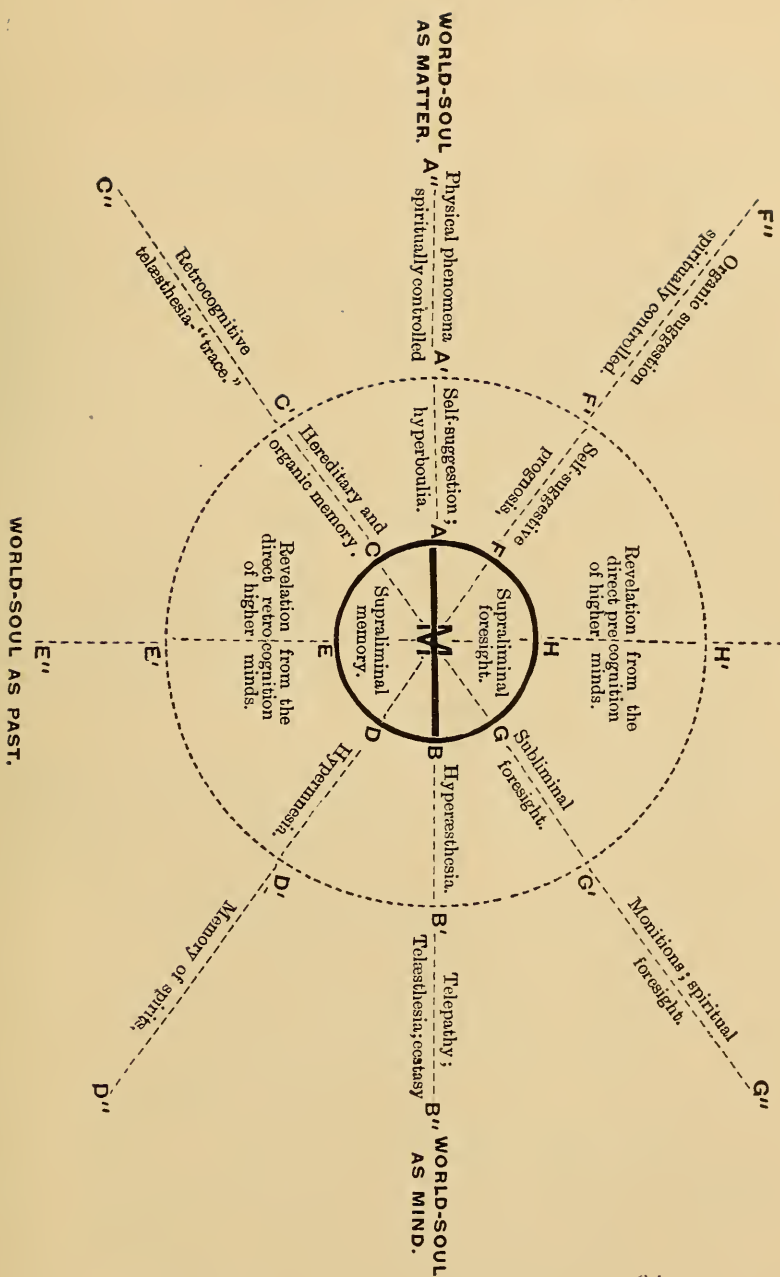
Nor are the demonstrations alluded to in Chapter V to be confounded with what in the science of Hypnotism, is

termed "ecstasy," "catalepsy," etc., for wicked men and women have in the name of religion, through Spiritualism, Mormonism and Christian Science, accomplished similar results. Surely the origin of every religious sect is revealed in this Scripture.—Rev. 16:13, 14:

"AND I SAW THREE UNCLEAN SPIRITS LIKE FROGS COME OUT OF THE MOUTH OF THE DRAGON, AND OUT OF THE MOUTH OF THE BEAST, AND OUT OF THE MOUTH OF THE FALSE PROPHET. FOR THEY ARE THE SPIRITS OF DEVILS WORKING MIRACLES, WHICH GO FORTH UNTO THE KINGS OF THE EARTH AND OF THE WHOLE WORLD, TO GATHER THEM TO THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY."



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CHAPTER XV.

CONCLUSION—MORTALITY AND IMMORTALITY.

“If a man die shall he live again?”—
Job. 14:14.

THE Bible reveals the fact that sentence of death is passed upon all mankind, for it says “The soul that sinneth, it shall die,” and “All have sinned and come short of the glory of God.” In spite of the vain tenets of Christian Science, there is not a home in the land, that has not been invaded by the grim monster Death, whom Milton represents as the the hellish progeny of Sin and Satan.

In his ancient allegory Milton represents Satan, commissioned by the Stygian Council. and with purpose of heart to be revenged on God, on his way from Hell to Eden, to tempt our grandparents.

At the confines of his fiery abode he met the “snaky sorceress” who held the portal key, and encountered Death, his son and hers, whom he with disdainful look addresses:

“Whence and what art thou, execrable shape,
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? Through them I mean to pass,
That be assured, without leave asked of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of Heaven.”

To whom the goblin full of wrath replied:
“Art thou that traitor angel, art thou he,
Who first broke peace in Heaven and faith till then
Unbroken, and in proud rebellious arms
Drew after him the third part of Heaven’s sons,
Conjured against the Highest: for which both thou
And they, out-cast from God, are here condemned
To waste eternal days in woe and pain?
And reckons’t thou thyself with spirits of Heaven,

Hell-doomed, and breath'st defiance here and scorn
 Where I reign king, and, to enrage thee more,
 Thy king and lord? Back to thy punishment,
 False fugitive, and to thy speed add wings,
 Lest with a whip of scorpions I pursue
 Thy lingering, or with one stroke of this dart
 Strange horrors seize thee, and pangs unfelt before."

—*Paradise Lost.*

A striking representation of what paternal love and filial fear is to the inhabitants of Hell.

How Sin was begotten in Heaven is portrayed in the following verses, in which Sin, who held the key to Hell's pondrous portal, but who had become so deformed in giving birth to Death and other inbred progenies as to be incognizable to Satan, thus addressed him:

"Hast thou forgot me then, and do I seem
 Now in thine eye so foul? Once deemed so fair
 In Heaven, when at the assembly, and in sight
 Of all the seraphim with thee combined
 In bold conspiracy against Heaven's King,
 Al! on a sudden miserable pain
 Surprised thee, dim thine eyes, and dizzy swum
 In darkness, while thy head flames thick and fast
 Threw forth, till on the left side opening wide,
 Likest to thee in shape, and countenance bright,
 Then shining heavenly fair, a goddess armed,
 Out of thy head I sprung: amazement seized
 All the host of heaven: back they recoiled afraid
 At first: and called me Sin, and for a sign
 Portentous held me; but, familiar grown,
 I pleased, and with attractive graces won
 The most averse, thee chiefly, who full oft
 Thyself in me thy perfect image viewing
 Becamest enamored.*****

At last this odious offspring whom thou seest,
 Thine own begotten, breaking violent way,
 Tore through my entrails, that with fear and pain
 Distorted, all my nether shape thus grew
 Transformed: but he my inbred enemy
 Forth issued, brandishing his fatal dart
 Made to destroy: I fled, and cried out 'Death!'
 Hell trembled at the hideous name, and sighed
 From all her caves, and back resounded 'Death!'"

—*Paradise Lost.*

The above extract, while filled with many gems of thought is given to illustrate the fact that from time immemorial it has been a well established doctrine that sin may originate with any being possessed of a will and a conscience, nevertheless the opposite is that with which Christian Science is poisoning the minds of the public, and is repugnant to reason and common sense.

"The free will is a self-determining, original cause, itself uncaused, in its volitions. It is a new and responsible fountain of causation in the universe."*

This is an axiom that all the postulates of Christian Science cannot overthrow. So, in the Garden when our foreparents yielded to temptation, inbred sins sprang up as sands on the sea-shore innumerable, and the eternal God declared, concerning man, "That every imagination of the thoughts of his heart was only evil continually." The truth of sin originating in the mind of man is also substantiated in the Scripture that says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Sin originated in the mind of Lucifer, son of the morning, and she caused endless separation from God and consequent misery to disobedient angels, and so it was with disobedient man. Dalliance with Sin unlocked the portal of Hell and constructed a bridge from the infernal regions that flooded this earth with the martial hosts of Hell under her first born angel, Death (See Jas. 1:15.)

This brings us back to the original thought, That in the midst of life we are surrounded by death.

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour.

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day:

Turn, mortal turn; thy danger know;
Where'er thy foot can tread,
The earth rings hollow from below
And warns thee by her dead."

There is none exempt from the grisly terror that mounts his pale horse and girds the earth in a moment of time. He lays his icy hand on the high as well as the low; he is a terror to the rich as well as the poor; and his time there is none can tell. His ravages and desolations are seen on every hand. Homes are saddened, friends are separated, children orphaned, mothers bereaved, and yet his maw is not full.

He brings the shroud, the coffin and the knell. We follow him with our precious one to the silent city, and see the loved one lowered to his cold embrace, and hear the low dull thud of the clods of the valley, that bury from our view the form of our dear one, and nothing to mark the spot, but the narrow mound on the grassy hill-side, the cold slab, and—memory !

Helpless hands are wrung with sorrow, eyes are filled with scorching tears, and hearts are bursting with unassuaged anguish ! All these are but pitiless appeals to the unmoved King of Terrors, and mortality is swallowed up in Death !

Here ends the hope of the Gnostic "Scientist." Buried in that dark abyss is the fondest hope of the Christless therapeutic religionist ! In spite of his pretended demonstrations, and vain prating of "no matter," "no sin" and "no death," in this solemn moment his better judgment, wrought upon by the providence of God, enables him to understand, instead of the "awful unreality of matter," it's mighty *reality* as well as that of *sin* and *death*, notwithstanding the vain tenets of his religion.

Death and the grave are enshrouded with a chill and a gloom, too deep to be pierced by the eye of the materialist, but to the Christian they are the gateways "to countries elysian."

Immortality begins where mortality ends. The darkest hour precedes the dawn and the pall that mantles the

tomb is but the morning twilight of an eternal day !

Christian hope discerns rays of light on his religious horizon, that herald the approach of the resurrection morn, when the trump of God shall sound, "and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality."

The eye of faith beholds a resurrected body that excels the grandest views of the most sanguine "Scientist," a body "fashioned like unto His glorious body," clothed with immortality, eternal life, caught up to elysian fields, when the "Lord himself shall descend from heaven with a shout and the voice of the archangel." Glorious thought! Hear the victorious Christian shout as he ascends to eternal bliss with glorified millions;

"O death, where is thy sting? O grave, where is thy victory?"

"But thanks be to God who giveth us the victory through our Lord Jesus Christ," and is able to present us "faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

The Bible does not reveal what God's plan and purpose with man would have been had he not sinned; but it does graciously tell us how death, hell and the grave are overcome and how we may attain eternal life and dwell with God and the angels in heaven forever.

Shall we not give heed to it?

Oh let us, one and all, make it our first business and chief aim in this life, to be Christians, and then when we hear the voice from heaven saying "Behold I come quickly," we may be found in Him and ready to say "Even so Lord Jesus, come quickly."

The doctrine of the Resurrection may not be very consoling to the wicked and unprepared; but to the believer it is glorious. By prophetic light, the righteous Daniel, looking down through the vistas of time, saw that grand awakening and with awful eloquence exclaimed "And many

of them that sleep in the dust of the earth shall awake, some to everlasting life. and some to everlasting shame and contempt."



THE RESURRECTION.

Oh man! remember the words of the Lord God Almighty: "Dust thou art and unto dust shalt thou return!" But His Son four thousand years later spoke of the resurrection in the following language: "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

Reader, death is inevitable. Are you ready? If not will you get ready? The decision is for you to make. Cast the die that decides your destiny for eternity. Will you follow the Anti-Christ that can only lure you with a false hope in this world, and torment you forever in hell; or will you accept the reproach of the cross of Christ for this life, and then be permitted to enjoy the pleasures forevermore at His right hand? God help you for His blessed name's sake.

Eternity, eternity, eternity! were the dying shrieks of one without hope. Just think of it! Eternal torment! Eternal woe!

"In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer,
No Saviour call you to the skies."

See the picture as the poet painted it and ask yourself if it is overdrawn. What does God say about it in the Bible? Listen!

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Mat. 25:30.

"And these shall go away into everlasting punishment."—Mat. 25:46.

"God has traced it with his finger,
Jesus said it should be so;
He who lives and dies a sinner,
Must endure eternal woe."

Hell and destruction are before the wicked and are never full. The inhabitants that ride those fiery billows are "tormented day and night forever." It says so.

Oh sinner, flee to the arms of a sin-pardoning God while there is time and opportunity; for if you go to the Judgment a sinner, you will cry for the rocks and mountains to fall on you and "hide you from the face of Him that sitteth on the throne and from the wrath of the Lamb."

Oh, who shall be able to stand in that great day?

Ah yes, people in that great day will pray for annihila-

lation, and wish they never had been born, but then, as well as now, the "nihility of matter" as a doctrine will prove untenable.

Reader, did you ever conscientiously and soberly consider what annihilation would mean to you? Dr. Redfield gives us an idea of what it meant to him when he refused to obey God.

The noted evangelist so felt the awful responsibility of preaching the Gospel that he tried, as many have, to escape the call by leaving home.

He went about a hundred miles from all his acquaintances, but the Spirit followed him. In less than a fortnight after his arrival at his new destination he was questioned about his duty of preaching, and again he fled.

This was repeated to the third place, where to shield himself, he resolved not to profess religion at all. His own narration of the circumstances is affecting:

"I felt the Holy Spirit leave me as plainly as I ever felt the taking off of my coat. Now the funereal pall of annihilation settled down over me, and I could see nothing but darkness and desolation. Man and earth seemed orphaned. I sought in anatomy, physiology, and philosophy for testimony to clear this up, and, if possible, give me a single fact, to settle my distracted mind.

"One favorite haunt of mine, during this period, was an ancient Indian burying ground. Some of the graves were entirely gone, washed away by the high waters of an adjoining stream; others were partly gone, the dark sands of which gave traces of the bodies which had been laid there to rest several hundred years before. A few sea-shells, flint arrow-heads and hatchets, and beads, were all that bore testimony that these bodies had ever lived.

"In contemplation of these things my whole soul would cry out, while the suffocation of death seemed to be upon me, 'O God, if there be a God, send me to the hell of the Bible, but don't annihilate me.'

"It seemed to me at such times that I could have died a hundred deaths if that would have made the Christian

doctrines true, and have run my chances of heaven or hell”

In after years he would say, “Men may talk of annihilation as a possible fact, and regard the theory as a light affair; but let them stand where I have stood, by the graves of the long-forgotten dead, and in imagination pass down the vista of coming time, and think; ‘with all my longing for life, I must lie down in the dust and darkness of the tomb, and let the rusty centuries fold over my head, till ages have passed and gone, and I sleep on as these have slept, who now lie here in a common ruin, forgotten and forever gone! Poor nameless dust, who lived, hoped, feared; made as they thought, ample provision for life in the spirit land; yet all in vain!’ and they will cry out, as I have cried, ‘O God, spare me at least a bare existence.’

“No! I would rather know the truth, however unwelcome it may be.” (Life of Redfield, page 41.)

Reader, think on these things, and in the light of a pure conscience, an open Bible, and human experience, decide on which side you wish to hang your immortal interests; the doctrines of old, time-honored and God honored *Orthodoxy*, or this modern, unsafe, and uncertain Christian Science religion—the *Anti-Christ in 1900*.

“Reflect, thou hast a soul to save,
Thy sins how high they mount!
What are thy hopes beyond the grave?
How stands that dark account?

Thy flesh (perhaps thy greatest care)
Shall into dust consume;
But ah! destruction stops not there;
Sin kills beyond the tomb.

Death enters and there’s no defense,
His time there’s none can tell:
He’ll in a moment call thee hence,
To heaven or down to hell.”

