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### Gnostic Elements in Christian Science

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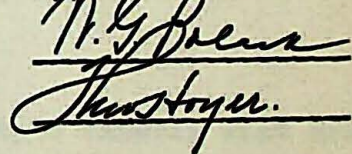
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**"GNOSTIC ELEMENTS IN CHRISTIAN SCIENCE"**

**A THESIS PRESENTED TO  
THE FACULTY OF CONCORDIA THEOLOGICAL SEMINARY  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE OF BACHELOR OF DIVINITY**

**Paul G. Strickert  
Concordia Seminary  
April 20, 1942**

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## PREFACE

This subject presents a new field of research for the archives of Concordia Seminary. Very few books mention the relationship between Christian Science and Gnosticism; whereas, very many books, which, in other respects, treat the subject of either Christian Science or Gnosticism very thoroughly, do not even allude to any relationship between the two. This thesis, then, is the result of much original research in these two, related, historically significant subjects.

The purpose of this thesis is not polemical. Nor is it the purpose to show that Christian Science is based directly and primarily on Gnosticism. It is to be a parallelism only; -- yet not of "accidental" doctrines taught in both, but of main tenets which are well substantiated.

Chapters I and II are included to provide a brief background of Gnosticism and Christian Science, respectively, in order to make this a more complete, objective study. In Chapter III there is also the added feature of seeing how Mrs. Eddy develops various Gnostic ideas to fit in with some of her salient teachings.

It is almost impossible to ascertain exactly what Mrs. Eddy's teachings are in every respect, because of her many contradictions and her constant, arbitrary play on words. Therefore, it is necessary to quote her writings a number

of times and from different approaches to prove what stand she actually did take in every instance which comes under consideration in this thesis.

It is taken for granted that any interested reader is acquainted with the rudiments of Gnosticism. Therefore, the author did not deem it necessary to quote long sections regarding the Gnostic teachings, except for the purpose of shedding additional light upon the subject under consideration. It is to be brought to mind that nearly all the gnostic teachings are well established and substantiated in a great array of books on the subject.

It is the author's humble wish that this thesis will serve as an incentive and a basis for further research in this, or a related, subject. The author has found that, with Gnosticism in mind, one has the best possible perspective from which to view the teachings of Mrs. Mary Baker Eddy, because, in the last analysis, Christian Science is nothing but a revival of the ancient Gnostic ideas, with the feature of metaphysical healing added for the sake of deceiving the unwary.

April 15, 1942

P. G. S.

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## GNOSTIC ELEMENTS IN CHRISTIAN SCIENCE

### INTRODUCTION

"There is nothing new under the sun." This holds true in the history of religions almost as universally as in the history of human experiences in general. Almost all recent thought is based upon previous knowledge. Even new ideas which, as<sup>it</sup> is thought, are born of purely, human minds to-day have been experienced by some before us in the yesteryears, though often but crude products of the human mind.

Even the ideas of Kant, Spinoza, and Hegel were but applications of former mental ideas. Mary P. Parmele brings out that Spinoza and Hegel were both Pantheistic. <sup>1)</sup> In like manner, Rousseau's, Voltaire's, and Paine's rationalistic ideas were applications of old rationalistic ideas.

As a trend of recent religious thought, Modernism is an issue which, seemingly, is very new. Yet it is really a mere revival and a development of ancient thought. It can be said that Modernism is nothing more than a synthesis of all previous heresies.

Theosophy, too, is only a revival and an adaptation of ancient thought. It is essentially an amalgamation of Christianity and Buddhism, as Madame Blavatsky, the real

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1) Parmele, Mary P., Christian Science, p.16f.

organizer of these Occultists, based her ideas on "the Arian and other Eastern literature, religion, and sciences." 2) \*

Christian Science is also a conglomeration of Mysticism, Buddhism, Idealism, Gnosticism, etc. Christian Science "has been charged with being Manichean, Gnostic or Docetic in doctrine, and antinomian in ethics. The truth is that Christian Science cannot be identified with any one heresy, either ancient or modern, though undoubtedly it has incorporated elements that were distinctive of ancient sects." 3) The Concordia Cyclopedia also adds that Christian Science contains also elements of Brahmanism and Neoplatonism. 4)

In this thesis we shall restrict ourselves to the Gnostic elements as represented in the writings of Mrs. Mary Baker Eddy. It will be impossible to give all the references in Mrs. Eddy's writings concerning the great array of the remnants of Gnosticism in a thesis as limited as this. But, it is hoped, the reader will find all the references pertinent to the subject, and in such a way that nothing essential is omitted.

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2) The Concordia Cyclopedia, p.755.

3) Bellwald, A.M., Christian Science and the Catholic Faith, 175.

4) P. 141.

\* Cf. Qualben, History of the Christian Church, p.361: "Theosophy, which means 'divine wisdom', is concerned with mystical speculations concerning God and the universe. It seeks to find the essential truth which underlies all systems of religion, philosophy, and science; ... it is in constant search for secret doctrines which will furnish the best key to truth."



CHAPTER I

THE GNOSTICS AND THEIR TEACHINGS

DEFINITION "Gnosis is the Greek word for 'knowledge,' or 'science.' The Gnostic, correspondingly, is the man who is supposed to have knowledge beyond the range of common man." 5) Therefore, Gnosticism, purporting to be a higher and more philosophic form of Christianity, is a paganizing religious philosophy, which included Christianity in its vagaries and speculations.

It is a broad term, as Kotsche points out: "Out of the fusing of cosmological myths of Oriental and Greek paganism with Christian historical elements in the crucible of its own speculation, there arose numerous systems of a higher fantastic sort of religious philosophy, which were included under the common name of Gnosticism." 6)

ROOTS FROM HEATHENDOM "Gnosticism is the most stupendous and the most fantastic form of religious syncretism known to history. Oriental mysticism and Greek philosophy, Buddhistic nihilism and Platonic idealism, Zoroastrian dualism and Alexandrian Judaism, Babylonian cosmology and Greek mythology, and other elements together with Christian ideas are thrown into the crucible and, as it were, chemically compounded." 7) As many erstwhile heathen were coming into the Church in this great missionary age, they wished to carry with them ethnic ideas dear to them and to mingle

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5) Waterman, Lucius, The Post-Apostolic Age, "Ten Epochs of Church History," Vol. II, p. 196.  
 6) Klotsche, Outline of the History of Doctrines, p. 99.  
 7) Concordia Cyclopaedia, p. 291.

them with Christian elements. Because of the fact that there were so many different heathen beliefs, there were also many varieties of gnostic thinkers, because each one "got his knowledge out of his own head by the simple process of rejecting everything in Apostolic Christianity which did not satisfy his own mind, and adding in everything which did particularly commend itself to him as an answer to the great questions of the universe." 8)

That the Gnosis and its principles had existed even before the Apostolic Age is shown by Foakes-Jackson:

"Its principles are to be found in the Timaeus of Plato which is an excellent introduction to the subject. According to Plato there are two worlds. The one around us, consisting of sensible objects, is but a shadow of the other, which is the world of essential forms (idéas), which are immaterial. The ideas belong to the real world, and all visible objects are partial revelations of unseen actualities. Thus, what is material is but a type: the idea itself is the ultimate reality. The world we see is the work of a creator or Demiurge who fashioned the things seen on the model of the unseen. In studying a Gnostic system we meet constantly with personified abstractions called Aeons (ages, eternities), Christ, the Church, Truth, Light, Wisdom. ... At first sight, Gnosticism appears little better than a tissue of absurdities. Nevertheless some of its great exponents were evidently no mean philosophers. We are, however, under the disadvantage of only having garbled reports of their systems." 9)

THE SYNCRETISTIC  
TENDENCIES

As we have pointed out, the Gnosis was brought in the realm of Christendom by heathen converts. It is necessary to understand the syncretistic tendency of the age to see why Gnosticism came into the Church so rapidly. "Skepticism had under-

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8) Waterman, op. cit., p.196.

9) Foakes-Jackson, Studies in the Life of the Early Church, p.60 f.

mined and finally dissolved the traditional religious beliefs of the ancient world. The influence of oriental religious elements was strongly felt in Greek and Roman culture. These pagan ideas were eagerly absorbed, interpreted through, and harmonized with, philosophical ideas. In conformity with the spirit of the age the great ideas of Christianity were also compared and harmonized with Hellenistic and Jewish philosophy, and oriental theosophy... In Gnosticism the syncretistic tendency was to amalgamate oriental theosophy and Hellenistic philosophy with Christianity in order to establish a universal religion." 10)

Kurtz, in his Church History, has given a fine evaluation of this syncretistic spirit which was such an <sup>influential</sup> big cause of the rise of Gnosticism:

"Even within the borders of the church, this Syncretism, favored by the prevailing spirit of the age, influenced those of superior culture to whom the church doctrine of the age did not seem to make enough of theosophical principles and speculative thought while the worship of the church seemed dry and barren. ... The pagan element is on the whole the prevailing one, inasmuch as in most Gnostic systems, Christianity is not represented as the conclusion and completion of the development of salvation given in the Old Testament, but often merely as the continuation and climax of the pagan religion of nature and the pagan mystery worship." 11)

EARLY  
BEGINNINGS

"Schon im apostolischen Zeitalter traten mit zunehmender Deutlichkeit Haeretiker auf, bes. in Kleinasien und Antiochien, welche ihren naechsten Ursprung im Judentum haben. Spekulationen ueber die Engel- und Geisterwelt, eine dualistisch asketische Ethik oder

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10) Klotsche, op. cit., p. 17.

11) p. 99.

unsittlicher Libertinismus, Spiritualisirung der Auf-  
erstehung, sowie Hon ueber die Hoffnung der Kirche  
kennzeichnen sie ... . Zu Schlus z der ap. Zeit, gegen Ende  
des 1. Jarh., haben diese Ansichten fester Gestalt ange-  
nommen. Johannes bekämpft eine Richtung, welche Christus  
von Jesus scheidet, indem sie leugnet, dass Jesus als  
Christus im Fleisch gekommen ... . Der ap. Zeit gehoert  
auch der sameritanische Pseudomessias Simon an ... . Seine  
Lehre wurde durch seinen Schueler Menander nach Antiochien  
verpflanzt. Auch er trieb Magie, lies z die Welt von  
Engeln gemacht sein, welche von der 'Idee' hervorgebracht  
seien; er verhies z denen, welche ihm folgen, die Unsterb-  
lichkeit..." 12)

ITS SPREAD "Beginning before the Apostolic Age was closed,  
and apparently in Syria, it spread fast and  
far. Just because it was an embodiment of what men felt  
like thinking at the time, it was constantly shifting and  
changing, never appearing in two countries in exactly the  
same form, never transmitted from one generation to another  
without change. Gnostic rationalism, being the play of  
self-indulgent fancy that it was, had no more history  
than the succession of cloud-shadows that flit across a  
hillside on a summer morning. Both the clouds and the  
fancies are bound by natural laws, no doubt, but they do  
not make a story that the mind of man can follow." 13)  
Yet we know that in this period "Gnostics have sprung up,

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12) Seeberg, Dr. Reinhold, Lehrbuch der Dogmengeschichte, 55f.

13) Waterman, op. cit., p.204.

and have been manifested like mushrooms growing out of the ground." 14)

Seeberg brings out this concise picture of the spread of Gnosticism:

"Seit Anfang des 1. Jarh. sind diese Irrlehren offen hervorgetreten und haben alsbald ungeheure Verbreitung erlangt ... Wandernde Lehrer werden dieses rapide Wachstum bewirkt haben (vgl. 1. Joh. 4, 1.2. Joh. 10, 3. Did. 11, 12. Ign. Sm. 4, 1 Eph. 9,1; 7,1...). In Einzelnen lidgt die Geschichte desselbon im Dunkeln. Nur so viel ist klar, dasz in einigen Decennien diese Richtung auf heidenschristlichen Boden grosse Ausbreitung gefunden und in spezifisch heidenchristlicher Weise fortgebildet worden ist. Die wichtsten gnost. 'Systeme' sind die des Basilides, des Valentin mit seinen Schuelern (Herakleon, Ptolemaeus die Hauptvertreter der italischen Schule, Axionicus, Bardesanes als Repräsentanten der anatolischen Schule), die Ophiten, Kainiten, Peraten, Sethianer, der Gnostiker Justin, die Naassener; dazu Ultras wie Marcus, Karpokrates u.s.w. (eine uebersichtl. Zusammenfass. in Hoellers KG. I, 156 ff.)." 15)

EARLY LEADERS It is beyond the scope of this thesis to enter into a discussion of the various views of all the leaders and of their Gnostic schools. It will suffice to mention them but briefly.

The leaders in the Apostolic Age were the following:

Simon Magus\*, who is mentioned in Acts 8 as making himself God; Corinthus\*\* , who invented the Demiurge; and Nicolas, who was condemned in Rev. 2, 6. 15.

These were the Gnostics who were repeatedly opposed and condemned in the New Testament. One passage that refers to these Gnostics in general is Col. 2,8: "Beware lest any

14) Iren. I, XXIX. Cp. also Jones, The Church's Debt to Heretics, p.23.

15) Op. cit., p.56.

\* Cf. Ayer, Source Book for Ancient Church History , p.78 ff.

\*\* Ibid., pp. 81. 114. PRITZLAFF MEMORIAL LIBRARY

man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

Foakes-Jackson bring out that the earliest Gnostic sects that came gradually into the realm of Christianity were the Ophites and the followers of Simon Magus. This is probably the correct view. We may go a little more at length in discussing what Foakes-Jackson says of the Ophites: 16)

"Of the earliest sects the most interesting are the Naasenes, or Ophites, the first, according to Hippolytus, who took the name of Gnostics, though the other fathers say the followers of Simon Magus were the earliest to assume the title. If Hippolytus means that the Ophites were the first Christian sect to be thus styled, he is probably right; for they were undoubtedly Christian in assigning to Jesus Christ the highest place in their system, which follows the usual Gnostic scheme of a Great Unknown Principle and a series of worlds, the lowest of which is our material universe. The distinctive characteristics of Ophitism are the reverence for the Serpent and the doctrine that this world is ruled by a positively evil being called Ialdabaoth. The Serpent comes probably from Asia Minor, where every temple is said to have had its serpent deity. He is the virtuous offspring of Ialdabaoth, and saves man by inducing him to partake of the tree of the knowledge of good and evil. All peoples, according to Ophite hymns quoted by Hippolytus, worshipped the one God under different names."

These Ophites were condemned in Peter, in Jude, and in Revelation.

GNOSTICS OF THE SECOND CENTURY\*

Among the outstanding leaders of the Gnostic teachings in the second century

were: Basilides of Alexandria; Valentinus (c.150 A.D.), who introduced Zyzygy, i.e., celestial or double marriage;

16) Foakes-Jackson, Studies in the Life of the Early Church, p. 65.

\* Cf. also Ayer, J.G., op. cit., pp.114.103-106.

Carpocrates, who taught traducianism, the theory that souls are transplanted from one body to another; and Marcion\* of Sinope, who said that the God of the Old Testament was inferior to the God of the New Testament. He was also one of the main upholders of the docetic doctrine, viz., that Christ only seemed to appear in the flesh.\*\*

Seeberg says still more of Marcion and of his great influence: 17)

Marcion "hat Gemeinden gegruendet ... und schon um 150 was seine Lehre *κατὰ πᾶν γένος ἀνθρώπων* verbreitet ... . Bis in das 6. Jarh. haben sich marcionitische Gemeinde in Orient erhalten. Die Lehre hat sich dabei theils gnostischen theils kirchlichen Ansichten accomodirt. ... Christi Leiden erkauft die Menschen aus der Gewalt des Demiurgen."

Other Gnostic schools or sects that may be mentioned were the Cainites, the Sethians, the Melchizedekians, and the Essenes\*\*\*. The Essenian Ebionites at Colosse were the ones who exalted all the negative elements of the Old Testament (the serpent, Cain, Esau, Korah, Sodomites, etc.) They were closely related to the Ophites.

And three other men that cannot be completely overlooked are Saturninus, Justin the Gnostic, and Mani.

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17) Seeberg, op. cit., p.65.

\* Klotsche, op. cit., p. 23, says that Marcion was not a Gnostic, even though he maintained asceticism and a dualistic view. We disagree with this view. Cf. Seeberg, op. cit., p.64f.

\*\* On related Monarchianism, cf. Waterman, op. cit., Vol.II,251.

\*\*\*The earliest reference which we have to this sect is found in Philo: Quod omnes prob. Liber (12-13). Philo points out that the main feature of the Essenes was their ethics.

GENERAL Gnosticism addressed itself to the  
CHARACTERISTICS\* same problem which lay at the foundation  
of all oriental religions -- the relation of finite man  
to the infinite God. They asked: How can an imperfect  
world proceed from a perfect God? What is the relation  
of spirit to matter? How did evil enter the world? What  
is evil? Almost all early thinkers were driven by these  
questions into some form of dualism, which, as we shall  
see, was also a characteristic of Christian Science.

Concerning dualism they believed that there were two  
worlds in sharp contrast with one another, the worlds of  
the good and of the evil, the worlds of light and of  
darkness, the spiritual world and the material world.

"Two primary and equal Powers, Good and Evil, were there-  
fore recognized. The latter was co-eternal with the  
former." 18) The world of matter, which cannot be traced  
to God as a spirit, is also evil. It was the world of  
the inferior God, the Demiurge, or God of the Jews. \*\*

"Accordingly Christianity, with its great idea of  
redemption, is to the Gnostics the world-renewing principle  
[viz., that anything considered to be the material, being  
evil, is to be fought against; but at the same time, believing  
that the spiritual is freed from the material], but it is  
not redemption from sin and guilt, ... it is not soteric

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18) Qualben, op. cit., p. 76.

\* Cf. also Mansel, The Gnostic Heresies, pp.87f.

\*\* Concerning the Demiurge, Qualben, op. cit., p.76, has also  
this to say: "God did not himself directly create the  
world. From him proceeded a series of emanations or aeons  
on a descending scale. The lowest of these emanations



but cosmic principle; and in spite of the fact that the Gnostics sought to elevate Christianity to the position of the universal religion they robbed Christianity as the one absolute religion of its fundamental and essential elements." 19)

Waterman has this to say concerning the Demiurge doctrine of the Gnostics:

"One hears much in Gnostic systems of the Demiurgus, or Demiurge, -- it is a Greek word meaning "World-maker," -- but he is always represented as a rival of the true God, or as a very inferior, and very ignorant and blundering, subordinate. Hence in some Gnostic systems the Creator is the jealous God of the Jews and of the Old Testament, meanly setting himself up against human progress, and against the nobler God of the Christian Revelation. In some such systems the serpent was exalted to a splendid position as the chief representative of light and progress, and the relentless foe of the Demiurge, who tries to hold him down. ... Of course, if the Old Testament Creator was an evil deity, Adam and Eve were true Gnostics in refusing to obey him, and the serpent was a Saviour." 20)

PERSON OF Dualism stamped itself upon the very person  
CHRIST of Christ. In the different Gnostic Systems we find a manifold confusion of opinions as to Christ's person, but they all agree that Christ was not God incarnate in whom both natures are united in one person.

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was called the Demiurgus, or Creator. He was identified with the God of the Jews, the Jehovah of the Old Testament. Hence the Father of Jesus Christ, the God of the Christians, was vastly inferior to the Supreme God; and the apostles of Christ would accordingly be vastly inferior to the apostles of this Supreme Being. Recall the struggle in the New Testament between the apostles of Christ and those who claimed to be apostles but were found false."

19) Klotsche, E.H., op. cit., p.20.

20) Waterman, The Post-Apostolic Age, op. cit., p.199.

Jesus is either a mere man with whom, for a time, the aeon Christ unites himself; or he is a heavenly aeon which assumed a body formed of psychical substance; but it was only the "psychical Christ who suffered and was crucified; or he was human in appearance only, having no real human nature, but a wholly spiritual one; his sufferings were only apparent. Christ's office as the Redeemer was not to atone for the sins of the world, but to bring knowledge to the world, especially Gnosis to the pneumatics. This Gnosis brings redemption in that it frees the pneumatic from the material and aids him to find his way to the upper world at death; hence no resurrection of the body." 21)

RATIONALISM The Gnostic sects stood for the general principle of Rationalism as against the principle of Traditionalism. The modern mind has a prejudice in favor of Rationalism as if it must be rational, and against Traditionalism, as if that must mean the acceptance of everything that has ever been told as a tradition. "The historical method appeals to an unbroken chain of testimony as to what the Divine Revealer, Jesus Christ, actually conveyed to His disciples, and regards that as a religion necessarily and infallibly true. The Rationalist method asks whether this or that statement in religion satisfies the enquirer's mind. The Rationalist is profoundly right, we may add, in claiming that no man

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21) Klotsche, op. cit., pp.20 f.

can really accept anything as true which antagonizes his reason and conscience. ... A man's reason and conscience ought generally to be satisfied that a thing is true, if there is sufficient historical proof that God has said it. That is the claim of a true Traditionalism. That is the claim which Gnosticism in every age has brushed aside." 22)

EVALUATION

In the next place, the Gnostic had an

OF GNOSIS

exaggerated idea of the value of knowledge.

"He held, as many do in these days, that education was salvation. All sin was delusion. Even the host of evil spirits were represented as enslaved by error, rather than as wilfully choosing evil when good was before them. ... Sin could not appear as exceeding sinful, when it was explained as a mere folly growing out of imperfect culture, a fault which better knowledge would certainly do away. The Gnostic in all ages is apt to be strong in the cultivation of some intellectual processes, wise or otherwise, but his pupils will be weak in the cultivation of character." 23)

MATTER EVIL

This higher knowledge than is possessed by ordinary men, as necessary to apprehend that which is supersensuous, brings us back to the fundamental denial of the existence of matter. This regarding of matter as evil "keeps cropping up in every age, that easy answer to the question of the origin of evil. 'The spirit is good,'

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22) Waterman, L., op. cit., p.196.

23) Ibid., pp.197f.

says the Gnostic; 'the Flesh is bad. Man is dragged down by the imprisonment of his spirit in his body. Deliver him from that bondage, and he will soon, and easily, be perfected.' That Gnostic tendency reappears to-day in the popular reception of what is called 'Christian Science,' which teaches that 'matter' is a mere delusion fastened upon the spirit by 'mortal mind,' a deceiving lower principle, and again in the still more popular opposition to the doctrine of the resurrection of the body, so many preferring to think that a man's true resurrection is a rising out of his body at his death." 24)

MICROCOSM     The doctrine of microcosm and macrocosm has,  
 and  
MACROCOSM     by some recent investigators, been considered the essential key to a study of gnosticism. "As man consists of body, soul, and spirit, so the universe must have a corresponding division. Our visible world, limited by the sky heaven, corresponds to the human body; the region of the stars and the Holy Seven planets corresponds to the human soul; the third heaven, where God and the Sophia dwell, corresponds to the human mind. This same doctrine divided mankind into three groups; (a) the 'hylics' or men of earth, who were not capable of being saved; (b) the 'psychics,' or men of heaven, who might or might not be saved; (c) the 'pneumatics' or men of God, who alone were sure of salvation."<sup>25)</sup> The Hylics

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24) Waterman, op. cit., p.198.

25) Qualben, History of the Christian Church, pp.76f.

were considered as unsaved because they were thought of as being material. The Psychics received a certain measure of salvation, but did not attain the full stage of salvation.

PLEROMA and KENOMA The Pleroma was the name which the Gnostics took to be the "Fulness," which was that part of the universe where evil had no entrance. The "Christ," or the divine part of the Savior, repeatedly took refuge in this Pleroma in time of danger, and does so continually now. The opposite of the Pleroma was the Kenoma (Emptiness), which is said to be our lower world. \*

CHARACTERISTIC DOCTRINE IN SUMMARY\*\* Klotsche gives these twelve points as a summary of the characteristic doctrine of Gnosticism:

- 1) "From the supreme God, the absolute and infinite being, the 'ineffable One,' is to be distinguished the creator of the world, the Demiurge.
- 2) "From the supreme God must likewise be distinguished the Old Testament God, for the creator of the world is the God of the Jews.

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\* Cf. also Waterman, op. cit., p.202 f.

\*\* Seeberg, in Lehrbuch der Dogmengeschichte, p.62, says: "Die Gnosis ist eine schröff anti-judaistische (die Beurteilung des Demiurgen) Erscheinung, welche auf dem Boden des Heidenchristentums sich entfaltet. Die Gnosis ist aber nicht nur heidenchristlich, sondern wesentlich heidnisch. Der heidnischen Religiosität entstammt ihr Grundproblem, sowie die eigentlichen Mittel zur Lösung desselben. Daz aber auch die Mittel christlicher und juedischer Ueberlieferung zur Lösung desselben verwandt werden, aendert an ihrem Charakter nichts. Als christlich aber erweist sich die Gnosis vor Allen durch ihre Schaetzung der Person Christi. Seine Person bezeichnet den entscheidenden Wendepunkt und seine Lehre ist die absolute Wahrheit/sic/. Man vergleiche

- 3) "Matter is eternal; it did not emanate from God, but the two stand dualistically opposed to each other.
- 4) "The present world came into existence by a process of emanation or evolution. Fallen divinities, or spirits sank down into the world of matter, or evil which, previously insensible, was animated into life and activity.
- 5) "Matter is identified with evil.
- 6) "There is a natural and gradual unfolding of the divine potency, or emanation from the divine being. The products of emanation are called aeons which are thought to be the media of creation, development and redemption of the world.
- 7) "The lowest and weakest of these aeons, the Demiurge, is the creator of the world.
- 8) "One of the highest aeons appears as the Redeemer in whom the celestial aeon and the human person are clearly to be distinguished.
- 9) "His mission was the deliverance of the captive spiritual elements from matter by the imparting of knowledge.
- 10) "The means of this deliverance are mystical rites, Gnosis and asceticism.
- 11) "Mankind is divided into three different classes and so fitted for different destinies ...
- 12) "The Christian eschatology as a whole is rejected. There is no room for the resurrection of Christ, nor the resurrection of the dead. The only thing to be expected from the future is the complete deliverance of the spirit from matter and its final return into the 'pleroma'." 26)

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Philo's Stellung zum Judentum (Mose dort und Jesus hier), sowie die der Zeit eigentuemliche Vorliebe fuer orientalische Religionsformen. Mit Recht hat man die Gnosis 'als die akute Hellenisierung des Christentums' bezeichnet (Harnack). Irrefuerend dagegen ist es die Gnostiker die 'ersten christl. Theologen' zu nennen (ders.)"

26) Klotsche, E.H., An Outline of the History of Doctrines, p.21f.

Cf. also Qualben, History of the Christian Church, p.75.

FORM OF \* From all this it can be seen that the  
GNOSTICISM form of Gnosticism is not an abstract speculation, but a "mystic religion based on revelation."

"All Gnostic sects boasted a mystic revelation and a deeply veiled wisdom, in no way accessible to the initiated.

This secret and mysterious knowledge was not to be proved and propagated by scientific demonstration. It was to be obtained only through initiation into the mysteries and believed by the initiated, and anxiously guarded as a secret ... " 27)

THE CHURCH'S  
OPPOSITION  
TO GNOSTICISM

The church most successfully met the great movement of Gnosticism and prevailed against it. The opposition was at first especially directed against Marcion and his adherents. Almost every Apologist from Justin onward takes some notice of him. The danger threatening the church from the Marcionites was the greater, since their master's doctrine, though mixed with error, was more closely related to true Christianity than that of the other Gnostics. The doctrines which the Antignostic Fathers opposed the most were that sin was a physical necessity, as promulgated by the Gnostics, and also the docetic views of all the Gnostics. These antignostics showed that sin was a free act of man, and pointed out that it was necessary for the Logos to become

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27) Klotsche, op. cit., p.22.

\* On the significance of Gnosticism, op. cit., p.62: "Die historische Bedeutung des Gnosticismus ist eine sehr grosse. Hier zuerst ist das Christentum als

Incarnate. And indirectly Gnosticism was one of the most powerful factors in the development of Christian doctrine. Since the Gnostics used the standards of the church and professed to accept the common belief of Christians, the church was led to insist more and more upon its Bible, its own Bible, to determine with greater distinctness what Christianity is, and to define more clearly the fundamental doctrines of the church. 28

REMNANTS  
OF  
GNOSTICISM In spite of the great opposition of the Church against Gnosticism, much of such a so-called "new thought movement" remained, even though the name "Gnosticism" is applicable only in the first two or three centuries of the New Testament era.

Remains of gnostic ideas have found expression even in modern times. Qualben points out, for example, that "... a Gnostic-Spiritualistic Christianity found its popular expression in the book of Leo Tolstoj," 29) (1828-1910). Waterman also alludes to some Gnostic

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'Lehre' und als 'Mysterium' aufgefasst worden. Dadurch ist die Kirche genötigt worden festzustellen, was christliche Lehre ist. Und indem die Gnostiker die kirchlichen Normen, die heil. Schriften und die Ueberlieferung (dieselben sind keinesfalls von ihnen zuerst so angewandt worden) zu ihrem Zwecke brauchten, sah man sich zu einer festeren Bestimmung jener Begriffe genötigt. Dagegen dürfen die positiven Anregungen der Gnostiker nicht ueberschaetzt werden."

28) Klotzche, Outline of the History of Doctrines, p.25.

29) Qualben, op. cit., p.385.



remnants when he speaks of the "Lesson on Gnosticism in the nineteenth century." 30)

Gnostic remnants are prevalent to this very day in Unity and in New Thought. Bellwald says that those who are fostering the New Thought movement have "dogmas of the Oneness and All-ness of God, of the inexistence of evil and the impossibility of matter." 31) And Fillmore brings out practically the same thought: "There are those in New Thought who are seeking to carry into the kingdom of heaven their earthly possessions. They are trying to use the newly discovered powers of the mind to bring up humanity on the old foundations. They proclaim the universality of the one Life and Intelligence, and that all necessary resting upon God must be good..." 32) Together with the Unity group, the New England Unitarians have some Gnosticism connected with their teachings. Concerning these it is said: "There is one, and just one, religious doctrine that really seems essential in these modern cults, namely the doctrine of the spirituality and universality of God." 33)

The most outstanding group which still nurtures the ancient Gnostic doctrines, of course, is the Church of Christ Scientist, which was founded by Mrs. Mary Baker Eddy. It is this fact which we shall discuss at length in this

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30) Waterman, op. cit., p.207.

31) Bellwald, Christian Science and the Catholic Faith, p.173.

32) The Science of Being (Kansas City, 1912), quoted in Bellwald, op. cit., p.181. Science of Being, pp.250-252/

33) Bellwald, op. cit., p.173.

thesis. Many have referred to this close relationship between Gnosticism and the so-called "Christian Science,"\* though few of them make any attempt to show in what respects the two are alike and in what respects they are different. Therefore, the reader will find it very profitable, and to his satisfaction, to find certain pertinent quotations on Gnosticism in the third chapter, where this close relationship is discussed.

Even as Gnosticism shows us how little the spirit of the age can be trusted to meet the religious needs of the age, so Christian Science teaching must be viewed as being pernicious, and yet, as being absurd, because it has dismayed many who have been approached by its sinister teachings.

We can, therefore, apply to Christian Science what Klotsche says of Gnosticism: "With all this, Gnosticism perverted Christianity, basing it on ancient oriental theosophy. ... Gnosticism became the gravest of all dangers to Christianity. Substituting heathen speculation it claimed to be the universal religion. It promised spiritual renewal without true repentance through outward asceticism. It allured many by the charm of mystery connected with its doctrines." 34)

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\* Compare, e.g., Watermann, op. cit., p.198: "The Gnostic tendency reappears to-day in the popular reception of what is called 'Christian Science.'"

34) Klotsche, op. cit., p.23.

CHAPTER II

MRS. EDDY AND CHRISTIAN SCIENCE

Christian Science came into being, "not by the old-fashioned method of seed planting and watering, but it was placed in toto in the lap of the waiting world." 35)

What is Christian Science? According to the Standard Dictionary, it is "a system of moral and religious instruction founded upon principles formulated by Mary Baker G. Eddy and combined with a method of treating diseases mentally."

BRIEF HISTORY Mrs. Mary Baker G. Eddy, the founder of the strange cult which pretends to combine Christianity and science, was born near Concord, N.H., in 1821, and died at Chestnut Hill, Mass., in 1910, the name of her father being Mark Baker. Even in her youth she had a peculiar tendency toward the occult and the mysterious, spending much time with mesmerism, magnetism, spiritism, hypnotism, and similar subjects. She was married three times: to Major George W. Glover of Charleston, S. C., who died after a few years; to Daniel Patterson, from whom she was divorced; and to Gilbert A. Eddy, who also died after some years. While still a young woman, Mary Baker spent some time in studying homeopathy, her studies convincing her that all causation is mental.

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35) Parmele, Mary P., Christian Science, p.31f.

HER "DISCOVERY" OF In Retrospection and Introspection  
CHRISTIAN SCIENCE she writes: "It was in Massachusetts,  
 in February, 1866, that I discovered the science of  
 divine metaphysical healing, which I afterwards named  
 Christian Science. The discovery came to pass in this  
 way. During twenty years prior to my discovery I had  
 been trying to trace all physical effects to a mental  
 cause, and in the latter part of 1866 I gained the  
 scientific certainty that all causation was mind and  
 every effect a mental phenomenon." \*

The next nine years were spent in retirement and in  
 preliminary work, the result being the strange book  
Science and Health with Key to the Scriptures, which was  
 first published in 1875. This book is the bible of  
 this organization which was founded in Boston, Mass.,  
 in 1879. That she makes her text-book "divine" is shown  
 from her own statements: "I should blush to write of  
 'Science and Health with Key to the Scriptures' as I  
 have, were it of human origin, and were I, apart from  
 God, its author. But, as I was only a scribe echoing

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\* In her first edition of Science and Health (1875) she  
 says that she discovered her "science" in 1864. And  
 in 1887, in the Christian Science Journal, she said  
 that it was in 1844. -- But Christian Science is deeply  
 rooted in her own personal experiences, and therefore  
 no definite date for her "discovery" can be given.

In the 1906 edition of her textbook (351 edition), p.  
 107, she again mentions 1866 as the date of her "dis-  
 covery": "In the year 1866 I discovered the Christ [sic]  
 Science, or divine laws of Life ... God had been  
 graciously fitting me during many years for the reception  
 of a final revelation of the absolute divine Principle  
 of scientific being and healing."

the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook." 36) And, furthermore, she says: "It is the voice of Truth to this age..." 37) For this reason the Christian Scientists consider the above-mentioned textbook as indispensable and as being above the Bible.

"The text book of Christian Science," she says, "maintains primitive Christianity, shows how to demonstrate it, and throughout is logical in premise and in conclusion." 38) And in Rudimental Divine Science, she says: "This was the first book, recorded in history, which elucidates a pathological Science purely mental." 39)

OTHER BOOKS BY Mrs. Eddy's other published books are MRS. EDDY the following: Christian Science Versus Pantheism, and Other Messages to the Mother Church (©1908); No and Yes (©1891); Retrospection and Introspection; Unity of Good (©1887); Miscellaneous Writings (©1896); Christian Healing: and the Peoples' Idea of God (©1886); Pulpit and Press (©1895); et. al.

IMPORTANT DATES IN In 1878 she preached regularly in a HER LATER LIFE Baptist church.

In 1879 she founded the Church of Christ, Scientist, and had herself ordained the first pastor.

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36) The First Church of Christ Scientist and Miscellany, p.115.

37) Science and Health with Key to the Scriptures (English-German bilingual edition, the English edition ©1906, and the German ©1912). This bilingual edition, published in 1917, is the book from which all future quotations of her textbook will be made.

38) The First Church of Christ Scientist and Miscellany, p.111.

39) p.16.

In 1861 when sixty years old, she founded the Massachusetts Metaphysical College, of which she was the principal and, for most of the time, the entire faculty. She closed the college in 1889.

In 1883 she founded and edited the Christian Science Journal, a monthly publication in the interest of Christian Science.

In 1884 she taught a class in Chicago and in 1888 she attended the Chicago convention, where she achieved a most remarkable personal triumph.

In 1889 she dissolved and reorganized her Church in Boston.

In 1890 she founded the Christian Science Quarterly.

In 1894 The Mother Church was erected and dedicated in her honor.

In 1895 she inaugurated the Concord Pilgrimages (1895-1904) when great crowds of Christian Scientists flocked to Concord to get a look at their beloved Leader. In the same year she published the Church Manual.

In 1898 she taught her last class and founded the Christian Science Sentinel, a weekly publication.

In 1906 the immense annex to the Mother Church in Boston was dedicated.

In 1908, at the age of eighty-seven, she founded the daily Christian Science Monitor.

This eventful career was brought to a close on December 3, 1910, when Mrs. Eddy died of pneumonia at the age of eighty-nine.\*

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\* For more material concerning her life, cf. Bellwald, op. cit., pp.17ff., and the complete book of Ed. Dakin, Mrs. Eddy, the Biography of a Virginal Mind.

TRUE ORIGIN OF

Recent investigations have clearly

CHRISTIAN SCIENCE

shown that the book Science and

Health is not the product of Mrs. Eddy alone, but that

"she based her strange conclusions on a metaphysical method of healing discovered by a certain Doctor Quimby, who is known as the 'parent mental healer' of America.

The ideas of Quimby may be summarized as follows: 1.

Sickness is unreal, does not really exist, but is present only in the imagination of man. 2. The object of healing is to take away the belief in the existence of the sickness in the patient, and that through the truth, namely, that truth, that God Himself is perfect health, and that men lives and is in God. ... At the same time an examination of Mrs. Eddy's doctrines show that she was dependent, not only upon Dr. Quimby's teaching, but also on the tenets of various heathen religions and philosophical systems, particularly Brahmanism, Buddhism, Manicheism, Neoplatonism, Mysticism, and Gnosticism." 40)

RELATIONS WITH

Her acquaintance with Dr. Quimby was

DOCTOR QUIMBY

brought about by her own sickness. She

visited him for "silent" treatments on two occasions, in 1862 and 1864. Bellwald points out that his influence at this time had far-reaching results over her mental and physical life. 41)

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40) Concordia Cyclopedia, p.141.

41) Op. cit., p.18.

Mrs. Eddy was somewhat acquainted with the teachings of Dr. Quimby even before her serious illness. She corresponded with Dr. Quimby for some time, because she had taken a fancy to his teachings. "From 1866-1870 ... she never attributed the invention of the new way of healing to herself. Quimby remained the source of her inspiration as well as the topic of her conversation." \*

In a letter to Dr. Quimby (April 10, 1864) she admits that she followed his teaching and that she was lecturing on his teachings to a group of people. <sup>42)</sup> And in another letter (April 24, 1864) she mentions that she had this notice published at the public marts of Warren:

"Mrs. M. M. Patterson [Mrs. Eddy] will lecture at the Town Hall one week from next Wednesday on P. P. Quimby's spiritual Science healing disease -- as opposed to Deism or Rochester-Rapping Spiritualism." <sup>43)</sup>

However, in later years she denied that her teaching was based to any extent on the teachings of P. P. Quimby. This gave rise to the so-called Quimby Controversy. In this controversy she emerged "ingloriously." <sup>44)</sup>

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\* Bellwald, op. cit., p.43.

42) Cf. Dresser, Horatio W., The Quimby Manuscripts, p.153. Parts of this letter also show her plain ambition to gain only fame and honor. -- Horatio Dresser was the immediate successor of Dr. Quimby, and, therefore, had access to the writings and correspondence of Dr. Quimby.

43) Dresser, op. cit., p.155.

44) Bellwald, op. cit., p.26f.



Mrs. Milmine says concerning Mary Baker Eddy's book, Science and Health : "The basic ideas of the book and much of the terminology were, of course, borrowed from the Quimby papers which Mrs. Glover had carried reverently about her since 1864, and from which she had taught his doctrines. But in the elaboration and amplification of the Quimby theory, Mrs. Glover introduced some totally new propositions and many an ingenious argument." 45)

Bellwald brings out the same evaluation when he writes: "If we are asked what are the relations between Mrs. Eddy's 'textbook' and Quimby's essays, we can state in fairness that Mrs. Eddy's work is her own, though its basic ideas, its inspiration and some of its phrases are undoubtedly borrowed from Quimby." 46) \* And, furthermore, he points out that Mrs. Eddy held out religion only as a bait that might make Quimbyism acceptable to the masses.

However, she stressed the "religious" elements for more reasons than that. She probably believed and was convinced that Mind and God were one and the same. She no doubt believed in the possibility of mental cures, but she must also be credited with sufficient shrewdness to realize the importance of religion in such an undertaking

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45) McClure's Magazine, Vol.28 (Jan.1907), p.178. Cf. on the entire Quimby controversy, pp.71-104. 162ff.

46) Op. cit., p. 47.

\* Cf. Ibid., p.37: "Mrs. Eddy copied well, and if at times she overshot her mark, she always had enough practical sense to explain away ... whatever was too offensive to her friendly critics."

as hers. Religion came in as a means, but not merely as a means, but also as an end. "Mrs. Eddy's religious bent was such that it could not but find a prominent place in her system of healing." 47)

Edwin F. Dakin says concerning Mrs. Eddy's approach to her theology: "Mrs. Glover approached her theology in much the same way as Quimby. She was seeking an orthodox supernatural cause to explain some physical results. On rereading her Bible, she thought she had found the theory, which, as Quimby had indicated, seemed to be explained in some of the words and practices of Jesus." 48)

Yet the followers of Mrs. Eddy's teachings regard her discovery as divine. "Christian Science, alone among all modern mind-cults, lays claim to an extraordinary, not to say supernatural origin. It assumes the mask of a new religious revelation; it claims to be the revival of original Christianity, the result of divine inspiration. ... When she [Mrs. Eddy] began to speak as one having authority, she gathered around herself a handful of followers who rapidly increased in number. Thus was laid the foundation of that organization." 49)

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47) Cf. Eddy, Miscellaneous Writings (in the Congressional Record), p. 311; and Georgine Milmine, "History of Christian Science," in McClure's Magazine, Vol. XXIX, p.138.182.

48) Mrs. Eddy, The Biography of a Virginal Mind, p.109. Cf. also Dresser, op. cit., p.272, which gives a quotation which Mrs. Eddy applies to her theology: "Jesus was as any other man, but Christ was the Science which Jesus tried to teach."

49) Bellwald, op. cit., p.35.

BRIEF SURVEY OF From a study of Mrs. Eddy's teachings  
HER TEACHINGS it can be seen that her whole  
whole philosophy is founded on syllogisms. However, her  
conclusions are so far-fetched, that it is often a  
practical impossibility to see how she arrived at some  
of her conclusions.

Some say that mental healing was only a cover for  
her sinister teachings. But Bellwald brings out that  
healing was a religion to her, and that it "constantly  
remains subordinated to the supreme purpose of mental  
culture." 50)

Mrs. Eddy gives this summary of her teaching: "The  
chief stones in the temple of Christian Science are to  
be found in the following postulates: that Life is God,  
good, and not evil; that Soul is sinless, not to be found  
in the body; that Spirit is not, and cannot be, material-  
ized; that Life is not subject to death; that the spiritual  
real man has no birth, no material life, and no death." 51)

Unlike most of the modern so-called Christian cults,  
Christian Science never pretended to make anything  
acceptable to the sects. Mrs. Eddy did not want unionism,  
but, on the contrary, "she compelled her followers to break  
with their former religious affiliations." 52)

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50) Op. cit., p. 173.

51) Science and Health, p. 288.

52) Bellwald, op. cit., p.174. Cf. Church Manual, Art. 4,  
sect. 2: "This Church will receive a member of another  
Church of Christ, Scientist, but not a member from a  
different denomination until that ... is dissolved."

In conclusion, we may say that Mrs. Eddy was very jealous in regard to her authority in her newly founded organization. For this reason she forbade that any preachers be ever ordained as teaching her doctrines. Nor were any sermons to be preached in any Christian Science churches. Two readers were to be appointed in each church for a period of three years. These were to read sections only from the Bible and from her text-book. She says, Miscellaneous Writings, Art. XIV, Sect. 1; "I, Mary Baker Eddy, ordain the Bible and Science and Health with Key to the Scriptures, Pastor over the Mother Church, the First Church of Christ, Scientist ... they will continue to preach for this Church and the world."

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CHAPTER III

WHAT IS Gnostic IN CHRISTIAN SCIENCE?

A. ARBITRARY AND ALLEGORICAL      The first stepping-stone  
USE OF THE WORD OF GOD \*      which precipitated Mrs. Eddy's  
teachings into decadent Gnosticism was her complete dis-  
regard of the Divine authorship of the Bible.

For this reason, Mrs. Eddy, as well as the ancient Gnostics, felt that the Scriptures could be interpreted by the human mind in an allegorical and spiritual manner. Bellwald points out: "A group of Gnostics based themselves on the Bible ... but insisted on the absolute necessity of giving it an allegorical interpretation; thus does Mrs. Eddy advocate a spiritual interpretation which, while it neglects the literal meaning, is to her the real interpretation and the Key to the Scripture." 53)

Of course, both Mrs. Eddy and the Gnostics admitted that certain parts of the Bible were of Divine origin. But what they meant with this, we shall see later. In effect, they already make the Truth a lie by denying its Divine authorship, in toto.

Seeberg brings out concisely what the attitude of the Gnostics was over against the Scriptures: "Als

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\* Seeberg, R., in Lehrbuch der Dogmengeschichte, Vol. 1, p. 61, says concerning the Gnostics: Sie brauchten "gleich uebliche Mittel der allegorischen Exegese."  
53) Op. cit., p. 175.

christlich wurde dieselbe [die Gnosis des 2. Jarh.]  
erwiesen durch allegorische Exegese des A. und N. T.  
sowie durch Berufung auf selbstgemachte heil. Schriften  
und Geheimtraditionen." 54) \*

Mrs. Eddy speaks of her arbitrary, allegorical  
use of Scripture as a "spiritual interpretation." 55)

The reason which she gives to justify her "spiritual  
interpretation" is, that the Bible, and especially the  
historical parts of the Old Testament, "often seems so  
smothered by the immediate context [*Italics our own*] as  
to require explication." 56) Thus she says of the book of  
Genesis: "Spiritually followed, the book of Genesis is the  
history of the untrue image of God, named a sinful mortal  
[denying Creation and the Fall]. This deflection of  
being, rightly viewed, serves to suggest the proper re-  
flection of God and the spiritual actuality of man, as  
given in the first chapter of Genesis." 57)

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54) Seeberg, Dogmengeschichte, p.57. [*Italics our own*]

\* Cf. Klotsche, An Outline of the History of Doctrines,  
p.22, where it is brought out that the Gnostics cast  
aside the Old Testament altogether. They supported  
their doctrines "by arbitrary and allegorical inter-  
pretations of the apostolic writings and by unwritten  
traditions of apostolical teaching and apocryphal  
gospels."

Cf. also Foakes-Jackson, op. cit., p.77: "Marcion  
rejected the Old Testament as a work inspired by an  
inferior God; and of the New he accepted only parts  
of St. Luke's Gospel, and the Pauline Epistles."

55) Science and Health, p.501.

56) Ibid., p.501.

57) Ibid., p.502. Cp. the Gnostic belief that the world  
was created by an "inferior God, the Demiurge, or God  
of the Jews," Klotsche, op. cit., p.20.

Again, Mrs. Eddy speaks of propositions being "understood in their Science" (instead of "context") in showing the meaning of Scripture passages. 58) What she really means by this is that her own arbitrary, "revealed" interpretation is the only correct one. \*

Let us see what some of her interpretations of theology are. First, we shall take a few instances in general; then we shall take a few interpretations of Scripture passages; and, finally, we shall take some instances from her "Glossary" in Science and Health.

One of her most outstanding arbitrary statements is that Jesus illumines the narratives of the New Testament "showing the poverty of mortal existence." 59)

A clear example to show that Mrs. Eddy applied Scripture in the interest of her own teachings is when she speaks of "... that divine digest of Science called the Sermon on the Mount." 60)

Nothing more general, or specific, could have been written to show how arbitrarily she treats Scripture. From her, therefore, we can expect nothing more than a radical, allegorical use of the rest of the Bible.

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58) Rudimental Divine Science, p.13.

\* Cf. Science and Health, pp.559-562.  
Cp. also what Philo, quoted in Drummond, Vol.II, pp.292.321, says of the Gnostic Cerinthus.

59) Science and Health, p.501.

60) Rudimental Divine Science, p.3.

In a letter to Dr. Quimby (April 24, 1864) she quotes two passages according to her own interpretation: "Wisdom forgive them for they know not what they do;" and, "All things shall work together for good to them who love wisdom; i.e., if they have the courage to feel -- these are not they whom my Father hath chosen." 61)

On Exodus 20,3, she says that the First Commandment "demonstrates Christian Science." 62)

On Eccl. 12,13 ("Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man/*Italics our own*."), she omits the word "duty" and makes the passage read: "This is the whole of man in His image and likeness." 63)

On Genesis 1, 1, she says: "The infinite has no beginning. This word beginning is employed to signify the only ... The creative Principle -- Life, Truth, and Love -- is God. The universe reflects God. ... This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God." 64)

On Genesis 1, 2, her statement is blasphemous: "Divine Science, the Word of God, saith to the darkness

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61) Dresser, The Quimby Manuscripts, p.155. *Italics our own*

62) Science and Health, p.340.

63) Ibid., p.340.

64) Ibid., Key to the Scriptures, p.502f.



upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder, -- that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms." 65)

Here is her interpretation of Genesis 1, 10: "Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text ... In metaphor, the dry land illustrates the absolute formations instituted by Mind, while water symbolizes the elements of Mind..." 66)

On Genesis 1, 25, she writes as follows concerning the creeping things which God created: "Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them, -- the power which changeth the serpent into a staff." 67)

Concerning Genesis 1,26, she says: "The name Elohim is in the plural, but ... it relates to the oneness, the tri-unity of Life, Truth, and Love. 'Let them have dominion.' Man is the family name for all ideas,-- the sons and daughters of God..." 68)

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65) Ibid., p.503.  
66) Ibid., p.506f.  
67) Ibid., p.515.  
68) Ibid., p.515.

Concerning Genesis 1, 27, Mrs. Eddy says: "It is repeated that God made man in His own image, to reflect the divine Spirit. It follows that man is a generic term. Masculine, feminine, and neuter genders are human concepts. In one of the ancient languages the word for man is used also as the synonym of mind. This definition has been weakened by anthropomorphism, or a humanization of Deity ... The life-giving quality of Mind is Spirit, not matter. The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity." 69)

Mrs. Eddy does not accept the second record of the creation, as recorded in the second chapter of Genesis. She says that this account is "mortal and material." 70) Again, concerning Genesis 2, 6, she writes: "The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded. ... The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic ... This second record unmistakably gives the history of error ..., called life and intelligence in matter." 71)

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69) Ibid., p.516f. Cp. the Gnostic Sophia, the Great Mother.  
70) Ibid., p.521, l.20.  
71) Ibid., p.521f.

Let us, therefore, see what Mrs. Eddy says concerning the following three verses from the second chapter of Genesis:

On verse 15, she says:

"Eden stands for the mortal, material body. God could not put Mind into matter [her argument that this record of the creation is untrue] nor infinite Spirit into finite form to dress it and keep it, -- to make it beautiful or to cause it to live and grow. Man is God's reflection, needing no cultivation, but ever beautiful and complete." 72)

Concerning verse 19, she writes:

"Here the lie represents God as repeating creation, but doing so materially, not spiritually, and asking a prospective sinner to help Him. Is the Supreme Being retrograding, and is man giving up his dignity? Was it requisite for the formation of man that dust should become sentient, when all being is the reflection of the eternal Mind, and the record declares that God has already created man, both male and female? That Adam gave the name and nature of animals, is solely mythological and material. [Italics our own] It cannot be true that man was ordered to create man anew in partnership with God; this supposition was a dream, a myth." 73)

And here is what she says concerning verses 21 and 22:

"Here falsity, error, credits Truth, God, with inducing a sleep or hypnotic state in Adam in order to perform a surgical operation on him and thereby create woman. This is the first record of magnetism [a reference to her pernicious doctrine of animal magnetism]. Beginning creation with darkness instead of light, ... -- error now simulates the work of Truth, mocking Love and declaring what great things error has done. Beholding the creations of his own dream and calling them real and God-given, Adam -- alias error -- gives them names. Afterwards he is supposed to become the basis of the creation of woman and of his own kind, calling them mankind, -- that is, a kind of man." 74)

Thus it can be seen that the rejection of this second record of creation helps her immensely in eluding a material interpretation.

72) Ibid., p.526 f.

73) Ibid., p.527 f.

74) Ibid., p.528.

It is interesting to see what Mrs. Eddy says concerning Genesis 3, 15: "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, -- will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, -- yea, the seed of Spirit and the seed of matter, -- are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places." 75)

Concerning Genesis 4, 9, she says: "Here the serpentine lie invents new forms. At first it usurps divine power. It is supposed to say in the first instance, 'Ye shall be as gods.' Now it repudiates even the human duty of man towards his brother." 76)

Finally, she says concerning Genesis 4, 10.11: "The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie

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75) Ibid., p. 534 f.

76) Ibid., p. 541.

and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy." 77)

Mrs. Eddy discontinues the history of the Old Testament with Genesis 4, 16. It is not difficult to understand why she does not accept most sections of the Old Testament. It would have been almost impossible for her to apply every narrative and every promise to her "Science." But wherever a passage could lend itself well to "elucidate" her teachings she readily accepted it and applied it in the main section of her book, Science and Health.

She devotes an entire chapter in explaining various verses of the Apocalypse. Here especially does she bring the teachings of the Bible to bear upon her own teachings. It seems that it is for this purpose alone that she goes into the matter of interpreting the figurative passages of this book. She omits the first nine chapters, including chapters two and three, which treat of the then existing Christian churches.

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77) Ibid., p. 542.

What does Mrs. Eddy say concerning the Gospels?  
 In all her writings there is nothing said in general concerning the integrity and authenticity of the Gospels of the New Testament. However, it seems that she omits nearly all of the narratives contained therein, except the sayings of our Savior. Concerning these sayings of the Lord she offers a distorted, perverted, ridiculous, lawless, and unnatural interpretation. At best, her treatment of the Gospels is but wildly allegorical.

Let us take a few examples to show what her absurd treatment of the Gospels really is.

Concerning the resurrection of our Lord she says:  
 "Christian Science ... rolls away the stone from the sepulchre of error, and health is the resurrection." 78)  
 "Kurzum, die Auferstehung Christi war eine ganz natuerliche Erscheinung, die jeder, der Frau Eddys 'Christliche Wissenschaft' ordentlich studiert, an sich erfahren kann." 79)

Professor F. E. Mayer points out also what her idea was concerning the time when Jesus walked on the Sea of Galilee: "Nach ihrer Lehre ist Jesus auf dem Meer gewandelt, um zu zeigen, dass es keine Materie gebe." 80)

Concerning the miracle of healing the blind man at

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78) Mrs. Eddy's second article to the Portland Advertiser, quoted in part by Dresser, The Quimby Manuscripts, p.162.  
 79) Der Lutheraner, 98. Jahrgang (March 24, 1942), p.93. Sp. Science and Health, pp.44-46.  
 80) Ibid., p.93.

Jerusalem she says in part: "To suppose that Jesus did actually anoint the blind man's eyes, with His spittle, is as absurd as to think, according to the report of some, that Christian Scientists sit in back to back séances with their patients, for the divine power to filter from vertebrae to vertebrae." 81) Haldeman very shrewdly points out what such a statement really amounts to:

1. "To suppose that Jesus did anoint the blind man's eyes with spittle is absurd.
2. "As it is absurd to suppose it, it is equally absurd to believe it; and this is saying that Jesus did not do it.
3. "As Jesus did not anoint the blind man's eyes with spittle, the record which says He did is not only absurd, it is absolutely untrue.
4. "As this record is the Gospel of John, the ninth chapter, then the ninth chapter of the Gospel of John is not wholly true.
- "Therefore,
5. The Gospels are no more a record of exact truth than the book of Genesis.

"From all this it is evident that Christian Science looks upon the Bible, whether in the Old or the New Testament, as a book full of human error, childish weakness, and deliberate falsehood.

"Such a book cannot be wholly inspired of God; it cannot be wholly the Word of God.

"But while the Bible fails to be wholly the Word of God; while it is full of error and falsehood, there is a book which does not fail; and that book is, Christian Science and Health." 82)

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81) Miscellanies, p.171.

82) Haldeman, Christian Science in the Light of Scripture, p. 383.

Last of all, let us view Mrs. Eddy's distorted, perverted, ridiculous, lawless, and unnatural interpretation of the Lord's Prayer, before we consider her "Glossary" in Science and Health. She says: "Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

Our Father which art in heaven,  
Our Father-Mother God, all-harmonious,

Hallowed be Thy name.  
Adorable One.

Thy kingdom come.  
Thy kingdom is come; Thou art ever-present.

Thy will be done in earth, as it is in heaven.  
Enable us to know, -- as in heaven, so on earth, --  
God is omnipotent, supreme.

Give us this day our daily bread;  
Give us grace for to-day; feed the famished affections;

And forgive us our debts, as we forgive our debtors.  
And love is reflected in love;

And lead us not into temptation, but deliver us from evil;  
And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

For Thine is the kingdom, and the power, and the glory, forever.  
For God is infinite, all-power, all Life, Truth, Love, over all, and All." 83)

Thus, even though Mrs. Eddy's conclusions are usually quite different from those of the ancient Gnostics, we can, nevertheless, see that Mrs. Eddy's interpretation serves the same purpose for her as did the allegorical interpretation for the ancient Gnostics. In many respects,

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83) Science and Health, pp. 16.17.



however, it can be clearly seen that Gnostic elements creep into her teachings for the simple reason that she made practically the same use of the Scriptures as the Gnostics did.

But, as we pointed out in Chapter II, Mrs. Eddy had become interested in many ancient cults. One of these, no doubt was the Gnostic group. She made up a glossary of her own which contained many of these ancient Gnostic and Manichean ideas. In her completed "Glossary", which is now a part of her Key to the Scriptures, we can see a number of Gnostic elements. Let it be understood, however, that not much is left in her "Glossary" which closely resembles Gnosticism, because Mrs. Eddy began approximately where the Gnostic left off, adding her own subjective ideas so as to make Christian Science appear altogether as her own.

Thus, when Mrs. Eddy applied her "self-made" Glossary to Biblical interpretation, her conclusions were not only different in many respects from the Gnostic teachings, but they were often contradictory to her own statements in another part of her book.

Let us, however, take up a few sections from her "Glossary", which she says, "contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." 84)

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84) "Glossary" of Science and Health, p.579.

"ADAM.\* Error; a falsity; ... the opposite of good,-- of God and His creation; a curse; a belief in intelligent matter, finiteness, and mortality; ... not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; ... The name Adam represents the false supposition that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material sense; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter." 85)

She denies the existence of angels: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." 86)

"BELIEVING. Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth. Mortal thoughts, illusion." 87) Thus she shows that she denies the necessity of faith as commanded in the Bible, but she believes in a higher "gnosis."

"Christ is the divine manifestation of God, which comes to the flesh to destroy incarnate error." 88)

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\* In Science and Health, p.338, she says that the word "Adam" suggests the thought of something fluid, of mortal mind in solution. Then she adds that Adam "stands for ... the supposed separation of man from God."  
85) "Glossary" of Science and Health, pp. 579.580.  
86) Ibid., p.581.  
87) Ibid., p.582.  
88) Ibid., p.583.

"CHURCH. The structure of Truth and Love; what-  
ever rests upon and proceeds from divine Principle." 89)

"CREATOR. Spirit; Mind; intelligence; the animating  
divine Principle of all that is real and good; self-  
existent Life, Truth, and Love; that which is perfect  
and eternal; the opposite of matter and evil, which  
have no Principle ..." 90)

"DEATH. An illusion, the lie of life in matter;  
the unreal and untrue; ... Matter has no life, hence  
it has no real existence. Mind is immortal. The flesh,  
warring against Spirit; that which frets itself free from  
one belief only to be fettered by another, until every  
belief of Life is not yields to eternal Life [sic]..." 91)

"DEVIL. Evil; a lie; error; neither corporeality  
nor mind; the opposite of Truth; a belief in sin, sick-  
ness, and death; animal magnetism or hypnotism; the lust  
of the flesh, which saith: '... There is more than one  
mind, for I am mind, -- a wicked mind, self-made or  
created by a tribal god and put into the opposite of  
mind, termed matter, thence to reproduce a mortal  
universe, including man, not after the image and likeness  
of Spirit, but after its own image." 92)

"EVE. A beginning; ... the belief that the human race  
originated materially instead of spiritually ..." 93)

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89) Ibid., p.583.

90) Ibid., p.583.

91) Ibid., p.584.

92) Ibid., p. 584.

93) Ibid., p.585.

"FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation." 94)

"GOD... the all-knowing,... Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." 95)\*  
She also identifies God with Good (p.587) and with Mind (p. 591).

"HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." 96)\*\*

"HOLY GHOST. Divine Science; the development of eternal Life, Truth, and Love." 97)\*\*\*

"JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." 98)\*\*\*\*

"LORD GOD. Jehovah. This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when ... the true scientific statements of the

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94) Ibid., p.586.

95) Ibid., p.587.

\* Cp. Waterman, The Post-Apostolic Age, "Ten Epochs of Church History," p.200, where it is mentioned that the Gnostics believed that the Wisdom of God was a living personality.

96) Science and Health, p.537.

\*\* Cp. Qualben, History of the Christian Church, p.77, concerning the Ogdoad of the Gnostics.

97) Science and Health, p.588.

\*\*\* Cp. the Gnostic belief of the identity of Sophia and the Holy Spirit.

98) Science and Health, p.589.

\*\*\*\* Cp. the Gnostic teaching, Seeberg, Dogmengeschichte,

Scriptures become clouded through a physical sense of God as finite and corporeal. From this follow idolatry and mythology,-- belief in many gods, or material intelligences, as the opposite of the one Spirit, or intelligence, named Elohim, or God." 99)\*

"MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." 100)\*\*

"MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined." 101)\*\*\*

"MOTHER. God; divine and eternal Principle; Life, Truth, and Love." 102)

"NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; ... reign of harmony." 103)

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p.58: "Jesus wird erwaelt von Gott, in der Taufe vereinigt sich mit ihm der Aeon Christus auch Anthropos oder Menschen-son genannt ... Sie haben das mit einander gemein, dasz der historische Jesus scharf getrennt wird von dem himmlischen..."

99) Science and Health, p.590f.

\* Note that the God which Mrs. Eddy mentions as of the second and third chapters of Genesis closely corresponds to the Demiurge of the Gnostics.

100) Science and Health, p.591.

\*\* Cp. Klotsche, Outline of the History of Doctrines, p.19: According to Acts 8,10, Simon Magus' followers considered him "that power of God which is called great," that is, the chief emanation from the deity, and so entitled to divine worship..."

101) Science and Health, p.591.

\*\*\* Cp. Waterman, op. cit., p.201, which mentions that, according to the Gnostics, Mind (Nous) and Truth (Aletheia) were Personalized and were the only reality.

102) Science and Health, p.592. 103) Ibid., p.592.

"RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." 103)\*

"SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed." 104)\*\*

"TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears." 105)

Most of these definitions seem very absurd to us. But to Mrs. Eddy and to her followers they represent a higher knowledge, a "theological philosophy," which is a Gnosis attainable only by the initiated.

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103) Science and Health, p.593.

\* Cp. the Gnostic teaching as brought out in Klotsche, Outline of the History of Doctrines, p.22: "The Christian eschatology as a whole is rejected. There is no room for the resurrection of Christ, nor the resurrection of the dead. The only thing to be expected from the future is the complete deliverance of the spirit from matter and its final return into the 'pleroma.'"

104) Science and Health, p.593.

\*\* Cp. Seeberg, Dogmengeschichte, p.59: "Christus bringt der Welt also die Erkenntnes, dadurch werden die Geist Elemente gestaerkt, sich von der Materie zu befreien. Die Selbstbesinnung des Menschengestes beginnt."

105) Science and Health, p.595.

But we may ask: "What can we do with her quotations and statements if she so allegorizes? Can we really say anything definite with regard to her teachings?" Bellwald points out that it would be practically useless to attempt a direct refutation of all her views; "for as long as any one can claim a right to put his own meaning into somebody else's words, it is useless to argue about the meaning intended by the author." 106) Yet we may say at this point that it is possible to ascertain what her general teachings are when we repeatedly find her teaching the same teachings over and over again. These are the elements which we shall discuss at length in the following sections, for we have treated them only in general in this section of her arbitrary and allegorical use of the Bible.

Let this quotation from Haldeman, then, be the conclusion to this section. He says concerning Mrs. Eddy's bold statement (Science and Health, p.441):

"Science and Health ... is the voice of Truth to this age ... and is the very Word of God:"

"Put all this together and look at it:  
Christian Science and Health is,  
 The text-book.  
 Revealed truth.  
 Uncontaminated truth.  
 Truth without human hypotheses.  
 Truth without mixture of human error.  
 Divine teaching.  
 Infallible teaching.  
 The key to the Scriptures.  
 The perfect Word of God.

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106) Christian Science and the Catholic Faith, p.179.

"Over against this put what Christian Science says of the Bible:

A compilation of human documents.

Composed of legends.

Composed of metaphors.

Composed of allegories.

Composed of fables.

Composed of myths.

Full of thousands of errors.

Full of mistakes.

Some of its statements downright falsehood.

Its account of creation a lie.

Some of the Gospel statements not only false but absolutely 'absurd.'

"Compare such a book with Christian Science and Health and there can be but one conclusion:

"The text-book, the infallible book, the supreme book is, not the Bible, but Christian Science and Health." 107)

Is there any doubt that Mrs. Eddy's interpretation of the Bible is allegorical and arbitrary? There can be none.

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107) Haldeman, I. M., Christian Science in the Light of Holy Scripture, p.385 f.



## B. GNOSTIC DUALISM IN CHRISTIAN SCIENCE

The most striking similarity between Christian Science and Gnosticism is the dualistic explanation for the existence of good and evil.

The basic problem for the Gnostic thinkers was: "How can an imperfect world proceed from a perfect God?"<sup>108)</sup> The gnostic thinkers were driven by these questions into some form of dualism. "There are, they say, two worlds in sharp contrast with one another, the worlds of the good and of the evil, the worlds of light and of darkness, the spiritual world and the material world."<sup>109)</sup> Dualism is, therefore, the basis of Gnosticism.<sup>110)</sup>

It will now be our purpose to show that such a dualistic principle is contained in the writings of Mrs. Eddy. We shall show that, as the great appeal in Gnosticism "lay in its dualism which offered a solution, theoretical and practical, to the problem of evil,"<sup>111)</sup> Mrs. Eddy also offered her "Science" to her followers to solve all the fundamental problems of God and the universe.

Apparently, however, Christian Science is monistic. Mrs. Eddy says: "We must learn that God is infinitely more than a person, or finite form, can contain; that God

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108) Klotsche, Outline of the History of Doctrines, p.19.

109) Ibid., p.20.

110) Fisher, History of the Christian Doctrine, p.52.

111) Streeter, The Primitive Church, p.8.

is a divine Whole, and All, an all-pervading intelligence and Love, a divine, infinite Principle." 112)

Because of her belief in the All-ness of God, Mrs. Eddy tries to deny the possibility of matter and of evil. She says: "There is no material sense. Matter is inert, inanimate, and sensationless,-- considered apart from Mind [which she identifies with God]." Then, on the same page, she tries to prove this statement: "Lives there a man who has ever found Soul in the body or in matter, who has found sight in matter, hearing in the material ear, or intelligence in non-intelligence?" 113)

However, because of the conflict between Divine and mortal mind, there is, in the writings, some explanation for the existence of matter. She says, for example: "Matter without Mind is a moral impossibility." 114) Again: "Mind is not in matter." 115)

Such statements show clearly that Mrs. Eddy is forced to admit some kind of an existence besides the existence of God. This utter confusion in her teachings is what makes it so difficult to prove the underlying dualistic teaching in the writings of the founder of Christian Science.

For this reason, we shall discuss the dualism in

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112) Miscellaneous Writings, p.16.

113) Rudimental Divine Science, p.5.

114) Ibid., p.5.

115) Ibid., p.13.

Christian Science under the following heads: First, the All-ness of God; Second, the Non-existence of Matter; and Third, the Admission of both God and Matter.

THE ALL-NESS OF GOD Mrs. Eddy says: "God is Mind, which both are all in all."<sup>116)</sup> By this she means that God is a divine Principle, a divine Idea which fills all things.\*

All things that emanate from God are therefore only divine ideas.

Bellwald says: "It is easy to see some analogy between the Gnostic aeons that emanate from God, and Mrs. Eddy's conception of the divine ideas [*Italics our own*], which are thoroughly spiritual, and yet so real as to be the only reality we know."<sup>117)</sup>

To Mrs. Eddy, God is nothing more than some "Unknown",\*\* a being which is not personal or individual. In answer to the question, "By the individuality of God, do you mean that God has a finite form?" she says: "No. I mean the infinite and divine Principle of all being, the ever-present I AM, filling all space, including in itself all Mind, the one Father-Mother God."<sup>118)</sup>

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116) Rudimental Divine Science, p.5.

\* Cp. Seeberg, Dogmengeschichte, p.55: The Gnostics believed that the "Idea" is the beginning of all things, even of the angels.

117) Op. cit., p.175.

\*\* Cp. the view held by Marcion, as pointed out by Foakes-Jackson, Studies in the Life of the Early Church, p.76.

118) Rudimental Divine Science, p.3f.

Again she says: "God is definitely ... not a person, as that word is used by the best authorities ...; but God is personal, if by person is meant infinite Spirit." 119)

For this reason Mrs. Eddy does not even believe in the Triune God: "The creative Principle -- Life, Truth, and Love [Her "Trinity"] -- is God. The universe reflects God. ... This creation consists of the unfolding of spiritual ideas [Italics our own] and their identities, which are embraced in the infinite Mind and forever reflected." 120)\*

To Mrs. Eddy, Spirit is this great "Unknown," -- yea, it is the "only substance." She says: "There is nothing in Spirit out of which matter could be made,

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119) Rudimental Divine Science, p.2.

Note, however, that she says on the same page: "I prefer to retain the proper sense of Deity by using the phrase an individual God, rather than a personal God; for there is and can be but one infinite individual Spirit, whom mortals have named God."

120) Science and Health, p.502.

\* The Gnostics of the second century tried to establish the Unity of God, by saying that He merely called Himself by different names. At the same time, they emphatically denied the Trinity. Waterman, in The Post-Apostolic Age, p.253, brings out the Gnostic belief in this respect: "He calls Himself Father to set forth all love and all authority as summed up in Himself. He calls Himself Son, to show Himself obedient to His own laws ... and constitute Himself a Brother to the souls which He has made. He calls Himself the Holy Spirit, the Holy Breath, as One who breathes on all men with words of truth, with gifts of life. Just as one of us may be at once a father and a son and a husband and a brother, a teacher ..., so God is One Person, Father, Son, and Holy Ghost, all in one, and all at once [Italics our own], and all always, and in such wise that Son and Holy Ghost

for, as the Bible declares, without the Logos, the Aeon \* or Word of God, 'was not anything made that was made.' Spirit is the only substance [*Italics our own*], the invisible infinite God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial." 121)

Spirit (God) is identified with Soul: "Soul and Spirit being one, God and Soul are one, and this one never included in a limited mind or a limited body. Spirit is eternal, divine. Nothing but Spirit is more than all else. Because Soul is immortal, it does not exist in mortality." 122) Again she says: "Soul must be God; since we learn Soul only as we learn God, by spiritualization." 123) Again she writes: "What is the Principle of Christian Science? It is God, the Supreme Being, ... the Soul of man ..." 124)

Thus Mrs. Eddy also identifies God with Good: "The Science of Soul ... overturns the testimony of the five erring senses, and reveals in clearer divinity the existence of good only; that is, of God and His idea." 125)

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are but names for the one God, our Father, acting in particular ways."

Note that in this way the Gnostics also fostered the idea of Patripassianism, i.e., "the Father's suffering." Sabellius fostered this teaching especially in the Eastern Church.

- \* Cp. the Gnostic aeons, or emanations from the Pleroma.
- 121) Science and Health, p.335.
- 122) Ibid., p.335.
- 123) Eddy, Unity of Good, p.28.
- 124) Rudimental Divine Science, p.1.
- 125) Miscellaneous Writings, p.13.

In answer to the question, "How would you define Christian Science?" she replies: "As the law of God, the law of good." 126) And yet again: "Good is not in evil, but in God only." 127)

But more than this! She also identifies God and Mind: "All consciousness is Mind, and Mind is God. Hence there is but one Mind; and that one is the infinite God, Good, supplying all Mind by the reflection, not the subdivision of God." 128)\* "All is Mind. According to the Scriptures and Christian Science, all is God, and there is naught beside Him." 129) "If -- God is All-in-all, then all must be Mind, since God is Mind." 130) "Mind is the I AM, or infinity." 131)

Finally, Mrs. Eddy identifies God with Life: "Because Life is God, Life must be eternal, self-existent. Life is the everlasting I AM [*Italics our own*], the Beginning who was and is and shall be, whom nothing can erase." 132)\*\*

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126) Rudimental Divine Science, p.1.

127) Ibid., p.4.

128) Eddy, Retrospection and Introspection, p.77.

\* Cp. the Gnostic idea of the divine Nous.

129) Rudimental Divine Science, p.4.

130) Ibid., p.5.

131) Science and Health, p.336.

132) Ibid., p.289 f.

\*\* Cp. Waterman, The Post-Apostolic Age, "Ten Epochs of Church History," p.201, which mentions that, according to the Gnostics, the Logos and Zoe (Word and Life) were identified and personalized.

NON-EXISTENCE  
OF MATTER

One of the primary propositions of Christian Science is that matter does not exist, because the only thing that really exists is Spirit (God). As God is good and God is all, then all is good. Matter is non-existent because it is evil. Sin and sickness manifest themselves in what appears to be matter. But "as sin, sickness and disease are contrary to the being and character of God and would contradict Him in His wholeness or allness, then matter is actually a fiction, and disease, sickness, sin, must be deemed as non-existing." 133)

Mrs. Eddy says: "The five material senses testify to the existence of matter. The spiritual senses afford no such evidence, but deny the testimony of the material senses ..." 134) "As pretension to be Mind, matter is a lie, and the 'father of lies;' Mind is not in matter, and Spirit cannot originate its opposite, named matter." 135) "Why should mortals concern themselves with the chemistry of food? Jesus said: 'Take no thought what ye shall eat?'" 136)

The Gnostic element in this teaching of Christian Science is that matter is evil. In fact, matter is identified with evil. And, therefore, everything that is not Spirit, or God, is evil.

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133) Haldeman, op. cit., p.17.

134) Rudimental Divine Science, p. 5f.

135) Ibid., p.7.

136) Ibid., p.12. Cf. also p.10.

The Gnostics taught: "The world of matter, which cannot be traced to God as a spirit, is evil; it was the world of the inferior God, the Demiurge, or God of the Jews. The material, the natural, being evil, is to be fought against. The spiritual must be freed from the world of matter. Indeed, the truly spiritual are already freed from and above it." 137)

Thus does Foakes-Jackson speak of "the whole Gnostic view of the evil of material things." 138)

Gnosticism, in general, addressed itself to the relation of finite man to the infinite God. The Gnostics asked: How can an imperfect world proceed from a perfect God? How did evil enter the world? In attempting to solve the difficulty, the Gnostics taught that there are two worlds in sharp contrast with one another, the worlds of the good and of the evil, the spiritual world and the material world which is evil. Thus it happened that the Gnostics really returned to the dualism of Zoroaster.

What Mrs. Eddy actually sought to deny, because of her stubborn belief that evil was non-existent, was the reality of an objective universe. "In her philosophy there was only one reality: the world of subjective ideas." 139)

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137) Klotsche, op. cit., p.20.

138) Studies in the Life of the Early Church, p.82.

139) Dakin, Edwin, Mrs. Eddy. The Biography of a Virginal Mind, p.104.



With this in mind, we can see her purpose in denying the existence of matter, when she says, for example, in Miscellanies: "My first plank in the platform of Christian Science is as follows: There is no substance in matter; matter is mortal error; matter is the unreal." 140) "But, say you, is a stone spiritual? To erring mortal sense, No! but to unerring spiritual sense, it is a small manifestation of mind. Take away the mortal sense of substance, and the stone itself would disappear." 141)

But not only does she say that all things in the universe are spiritual, immortal, and unreal,\* but she also says that there is no material sense: "Jesus said of personal evil, that 'the Truth abode not in him,' because there is no material sense [Italics our own]. Matter, as matter, has neither sensation nor personal intelligence." 142)

Mrs. Eddy tries to prove that there is no such concept as a human being from Deut. 4,35: "The Lord, He is God; there is none else beside Him." 143)

Having denied the existence of man, and of matter, she also denies that there is a carnal mind: "At best, matter is only a phenomenon of mortal mind, of which

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140) Miscellanies, p.21.

141) Ibid., p.27.

142) Rudimental Divine Science, p.7.

143) Ibid., p.13.

\* Cf. Science and Health, p.289

evil is the highest degree; but there is no such thing as mortal mind, -- though we are compelled to use the phrase in the endeavor to express the underlying thought."144)

Therefore, she denied the ~~reality~~ reality of error: "Truth cannot be contaminated by error. The statement that Truth is real necessarily includes the correlated statement, that error, Truth's unlikeness, is unreal." 145) Evil, therefore, is also denied:\* "...evil, being contrary to good, is unreal, and cannot be the product of God." 146) The Rev. Maurice E. Wilson writes of Christian Science: "Its fundamental principle is that sin and sickness have no real existence." 147)\*\*

Because she denied the existence of evil, she also denied the existence of the Devil: "Deity can have no such warfare against Himself." 148)

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144) Eddy, Unity of Good, p.50. Note that she denied the existence of mortal mind in order to make objective reality seem very real to humanity. Note also that she identifies this carnal mind with error. Cp. the Gnostic teaching, Seeberg, Dogmengeschichte, p.57: "Die Sinnlichkeit ist (echt heidnisch) das Boese im Menschen."

145) Science and Health, p.287 f.

\* Cp. Waterman, The Post-Apostolic Age, p.250: "Gnosticism stumbled at the idea of a good God who should make an evil world, and there must be a struggle to teach men to believe in ... a Maker and Upholder of all the universe, with all its freedom and all its mixture of evil and good."

146) Science and Health, p.339.

147) Wilson, "Eddyism: Commonly Called Christian Science," in The Fundamentals, Vol.IX, p.111.

148) Eddy, No and Yes, p.23. Cf. also pp.22-25, where she is very bold in denying the very Devil whom she served.

\*\* Cp. Eddy, Rudimental Divine Science, p.10: "Mortal ills are but errors of thought, -- diseases of mortal mind..." P.11: "What seem to be disease, vice, and mortality are illusions of the physical senses."

HER DUALISM\* SHOWN It would seem that it would be very difficult to prove that Mrs. Eddy does teach a dualistic doctrine, and that she does, therefore, admit the existence of evil and of matter.

"To judge from appearances, nothing seems farther from the truth that an identification of Christian Science, with its insistence on the One-ness of God, and Manicheism, with its dualism of the two irreconcilable and eternal principles of Good and Evil. And yet, is not Mrs. Eddy's anomalous teaching concerning animal magnetism, which is practically omnipotent, the nearest approach to Manicheism?" 149)\*\*

Mrs. Eddy is forced to admit some sort of creation in her teachings. She brings out, however, that she speaks of evil and of matter, because of the conflicts of "carnal" and "spiritual Mind."

ADMITS EVIL That Mrs. Eddy does admit an existence of evil is shown from a number of her statements: "Good is great and real. Hence its opposite, named evil, must be small and unreal."150) Here it can be clearly seen that

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\* Cf. Seeberg, Dogmengeschichte, p.57, which shows the dualism of the Gnostics: "Die Welt des Geistes und der Materie stehen einander dualistisch gegenueber wie oben und unten, wie gut und boese."

149) Bellwald, op. cit., p.175.

\*\* Cf. Seeberg, Dogmengeschichte, p.58: "Mancherlei Daemonen wohnen nun in der menschlichen Seele und beschaedigen und beschmutzen dieselbe wie Reisende ein Wirtshaus." The Gnostics also believed, however, that no sin existed in the Pneumatics.

150) Eddy, No and Yes, p.32, (Italics our own above).

Mrs. Eddy does admit the possibility of the existence of evil, though she tries to slight this fact as much as possible.

Edwin F. Dakin says, however, that Mrs. Eddy "could have said that the sense of evil is a finite limitation; merely a point of view." 151)

But let us take more of her own statements to prove that she actually knew that evil did exist. She writes: "Sin, as a claim, is more dangerous than sickness, more subtle, more difficult to heal." 152)

Again, she says: "Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is real." 153)

Again, when she says that "Good never enters into evil," 154) she by no means denies evil.

Again: "To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain, or pleasure. You conquer error by denying its verity." 155)

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151) Dakin, Mrs. Eddy. The Biography of a Virginal Mind, p.101.

152) Retrospection and Introspection, p.86.

153) Christian Science versus Pantheism, and Other Messages to the Mother Church, p.14.

154) Science and Health, p.348.

155) Eddy, op. cit., p.339.

Again: "The emancipation of our bodies from sickness will follow the mind's freedom from sin." 156)

Again she admits both sin and sickness: "The emphatic purpose of Christian Science is the healing of sin; and this task sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." 157\*

There is, therefore, no doubt that Mrs. Eddy does admit both a Principle of good and a principle of evil. She contends with this dualistic idea and tries to cast out the possibility of any evil. However, hard as she may try, she just does not seem able to explain it away. The most outstanding teaching in regard to the principle of evil is her malicious doctrine of animal magnetism. \*\*

ADMITS MATTER Another approach to show that there was a dualistic element in her teaching is to show that she also admits matter as an existent entity.

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156) Eddy, The Peoples' Idea of God, p.10.

157) Eddy, Rudimental Divine Science, p.2f.

\* Cp. also Eddy, No and Yes, p.4: "Disease is more than imagination; it is a human error, a constituent part of what comprises the whole of mortal existence... But an erring sense of existence, or the error of belief, named disease, never made sickness a stubborn reality."

Cp. also Science and Health, p.337: "Sensualism is not bliss, but bondage."

\*\* Cf. page 61.

Note also what Mary Parmele, in her Christian Science, p.56, says: "Would it be unreasonable to ask ... how she accounts for the presence of that unmitigated evil, the 'Mortal Mind?'"

Edwin F. Dakin points out: "She never did define the word Matter in a way that might have shown her some release from her morass. Matter remained for her the entire objective world. Having denied its reality, she left herself floating in a universe which was nothing but a void." 158) "The statement 'There is no matter' [as stated by Mrs. Eddy], really means nothing whatever. Or rather, it may mean so many things -- depending on the definition of 'matter'-- that it is open to almost innumerable interpretations." 159)\*

Nevertheless, let us take a few quotations from her writings which she does not attempt to contradict otherwise.

Here is a quotation which shows that she taught some kind of material existence: "Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite." 160)

Here is another: "... Creations of matter must return to dust." 161)

Another: "Mortal mind says that matter cannot feel matter; yet put your finger on a burning coal, and the nerves, material nerves, do feel matter." 162)

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158) Dakin, Mrs. Eddy, The Biography of a Virginal Mind, p.104.

159) Ibid., p.103.

\* Ibid., p.104: Many scientists and mathematicians also deny the existence of matter. But what Mrs. Eddy actually sought to deny "was the reality of an objective universe."

160) Science and Health, p.287, line 26; 161) Ibid., line 5.

162) Unity of God, p.34.

Another proof that Mrs. Eddy did not hold throughout that Spirit is the only thing that exists is her explanation for the existence of man. She writes: "A material or human birth is the appearing of a mortal, not the immortal man." 162) Again, in answer to the question, "Why does the record make man a creation of the sixth and last day, if he was coexistent with God?" she says: "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man. But all that really is, always was and forever is; for it existed in and of the Mind that is God, wherein man is foremost." 163) Even though Mrs. Eddy tries to make man a part of the all-ness of Mind, yet she is forced to think of man as material, human concept. Man does exist, not only as a part of Mind, nor only as a "corporeal, sensuous belief," but as part of matter. \*

Mrs. Eddy's dualism, as the preceding quotations show, continually resolves itself into this ever-recurring conflict between the "carnal" and the "divine Mind." She cannot escape the conclusion that matter and evil do exist.

For this reason, Mrs. Eddy tries her best to explain away the conflict between good and evil.

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162) Miscellaneous Writings, p.17.

163) Ibid., p.57.

\* Note in particular what Mrs. Eddy says under her heading, "The Son's Duality" (Science and Health, p.334): "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus

This attempt, however, does nothing more than to lead her into another form of dualism: consigning to the all-ness of God (Good) an active counterpart. She does this when she speaks of the "Lie" or "Error" in the second chapter of Genesis.

This inferior God of the Old Testament closely corresponds to the "Demiurge" of the Gnostics. The ancient Gnostics had believed that if the material of which this world consists is essentially evil, it, therefore, cannot be the creation of the supreme God.\* To them the Jehovah of the Old Testament, the God of the Jews, was far inferior to the true "Gnosis" or the revelation of the Supreme Being. \*\*

Nothing can show Mrs. Eddy's dualism more clearly than this Gnostic idea that there is a rival to the true, "all-being" God.

In conclusion, we can say that it is for this reason that Mrs. Eddy can really admit sin as opposed to God:

"Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the way-marks of God. To envy's own hell, justice consigns the lie which ... breaks God's commandments." 164)

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appeared as a bodily existence. This dual personality of the unseen and the seen ..., the eternal Christ and the corporeal Jesus manifest in the flesh /Italics our own/, continued until the Master's ascension ..."

164) Science and Health, p.542, lines 22 ff.

\* Gp. Seeberg, Dogmengeschichte, p.57; also Waterman, The Post-Apostolic Age, p.199.

\*\* The Gnostics believed that the union between God and the world was not a direct one. This took place through the medium of agencies, the lowest of which approaches most nearly to material existence.



### C. THE EMANATIONS

The teaching in Science and Health, and in the other writings of Mrs. Eddy, that there are various emanations of the Deity is essentially a recurrence of the Gnostic teaching. \* In order to prove this we shall discuss, first, the docetic doctrine regarding the Messiah; and secondly, the development in Christian Science of this docetic principle in advocating the belief that man is only an emanation, or a reflection, of God.

The Gnostics taught that there is a natural and gradual unfolding of the divine potency, or emanation from the divine being. "The products of emanation are called aeons which are thought to be the media of creation, development and redemption of the world ... One of the highest aeons appears as the Redeemer in whom the celestial aeon and the human person are clearly to be distinguished." 165)

By this "celestial aeon" the Gnostics mean the divinity of Christ. They separate the Christ, or divine, element of the Messiah from the human element, the Jesus part. Thus Klotsche can say: "All the gnostics agree that Christ was not God Incarnate in whom both

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165) Klotsche, Outline of the History of Doctrines, p. 21f.

\* The Gnostics originally held an evolutionistic emanation over against the doctrine of creation. Cf. Seeberg, Dogmengeschichte p.57: "Aus der Geisteswelt, die in sich bewegt ist durch die αιωνες, ... durch Emanation oder Evolution diese Welt hervorgegangen."

natures are united in one person." 166) For this reason the Gnostics denied that the divine-human aeon, called Jesus Christ, appeared on this earth. They completely denied the communion of attributes.

Therefore, the Gnostics claimed a docetic doctrine. Seeberg points out Marcion's view concerning this: Christus "ist die Erscheinung Gottes selber ... Er hat sich nicht mit dem Leib des Demiurgen besudelt, sondern nahm -- nur um sich verstaendlich machen zu koennen -- einen Scheinleib an ..." 167)

Some of the Gnostics said: "Jesus is either a mere man with whom, for a time, the aeon Christ unites himself; or he is a heavenly aeon which assumed a body formed of psychical substance ..." 168)

Waterman discusses at greater length:

"The Word was made flesh and dwelt among us, had to be erased or explained away in a Gnostic Gospel. There were two ways of doing this. Either (1) our Lord's bodily life was treated as a mere illusion of the senses, -- He never was truly born, He never had a real body of flesh, He only seemed to suffer on the Cross, being all through a bodiless spirit raised serenely above the common experiences of humanity. He never was tired or hungry or sad or indignant or gratified, in all His career, -- or else (2) the great Aeon Christ was represented as having entered into the man Jesus, either at His conception, or ... at His Baptism, and as having left that man of sorrows to his fate, when crucifixion threatened, and retired again into the Pleroma ..." 169)

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166) Klotsche, op. cit., p.20.

167) Dogmengeschichte p.64.

168) Klotsche, op. cit., p.20.

169) Waterman, Ten Epochs of Church History, Vol.II, p. 202.203.

Mrs. Eddy can be charged with such a docetic teaching only in the sense that she divides Christ. This is shown when she speaks of the "Christ-element in the Messiah." 170)

In her Glossary she declares Jesus to be "the highest human corporeal concept of the divine, rebuking and destroying error and bringing to light man's immortality." 171) She defines Christ as "the divine manifestation of God which comes to the flesh, to destroy incarnate error." 172) But, according to this definition, the Christ can be in Mrs. Eddy as readily as in Jesus of Nazareth.

The point we want to make here is that, to Mrs. Eddy, this Jesus of Nazareth is nothing more than a divine emanation, an aeon proceeding from the Supreme Being. She brings this out very clearly on page 332 of Mer Science and Health: "The Christ is the incorporeal, spiritual, -- yea, the divine image and likeness, dispelling the illusions of the senses." \*

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170) Science and Health, p.288, line 29.

171) Ibid., p.473.

172) Ibid., p.583. Cf. also p.589.

\* Cp. the Gnostic teaching, Kurtz, Church History (Philadelphia, 1878), Vol.I, p.96: "The theogenic and cosmogenic process was explained on the principle of an emanation, by which from the hidden God a long series of Divine formations or aeons they removed from the original divine source." This was the basis for the docetic views of the Gnostics. Cp. also Klotsche, op. cit., p.19: "According to Acts 8:10, Simon Magus' followers considered him 'that power of God which is called great,' i.e. the chief emanation from the deity, and so entitled to divine worship ..."

In the same manner Mrs. Eddy also said that man is a reflection of God, because man is the image of God, stating also that "God is man's divine Principle." 173)

Edwin F. Dakin points out: "She could have said that the individual, being a part of God, was himself endowed with the same 'creative' powers as God, and could thus create freely, his sense of good and evil depending only upon whether he used this godlike gift to create in complete accord with all his needs." 174)\*

Though the reader will realize that Mr. Dakin is not quite fair in his conclusion, because Mrs. Eddy does not admit even a creation of the Supreme Being, Mind, Spirit, yet we shall show that Mrs. Eddy does admit the premise which Mr. Dakin credits to her.

Mrs. Eddy says: "Man originated not from dust, materially, but from Spirit, spiritually." 175)

Again she says: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth and Love." 176)

Again: "According to the Word, man is the image and likeness of God ... Man is seen only in the true likeness of his Maker." 177)

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173) Science and Health, p.515.

174) Mrs. Eddy, The Biography of a Virginal Mind, p.101.

\* Mr. Dakin seems to forget the reason why Mrs. Eddy teaches this, viz., to show that man is without sin.

175) Miscellaneous Writings, p.57.

176) Science and Health, p.336.

177) Miscellaneous Writings, p.61f.

Again: "In divine Science there is no material mortal man, for man is spiritual and eternal, he being made in the image of Spirit, or God." 178)

Again: "In Science, man is the manifest reflection of God, perfect and immortal Mind. He is the likeness of God; and His likeness would be lost if inverted or perverted." 179)

Again: "Science and spiritual sense contradict this [that man is material], and they afford the only true evidence of the being of God and man, the material evidence being wholly false." 180)

Again: "God is individual ... not in any anthropomorphic sense. Therefore man, reflecting God, cannot lose his individuality. ... According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal..." 181)

And yet again her anthropological emanations are shown: "The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses as is man's infinite Principle." 182)

Once more she brings out that the image of God is a deflection of being, which, "rightly viewed, serves to

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178) Rudimental Divine Science, p.5.

179) Ibid., p.7.

180) Ibid., p.7.

181) Science and Health, p.336 f.

182) Ibid., p.337.

suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis." 183)

Therefore, the ethical tendencies in Christian Science are <sup>that</sup> man, as the reflection of God, can be perfectly holy and that the truly spiritual man wants to do only that which is good. \*

Mrs. Eddy says: "Man, in Christian Science, is as perfect and immortal now as when 'the morning stars sang together, and all the sons of God shouted for joy.'" 184) On another occasion she writes: The spiritual man in Science "keeps unbroken the Ten Commandments, and practises Christ's Sermon of the Mount." 185)

In conclusion to this section, let us compare all this with what Klotsche says of the Gnosis of the Gnostics: "Gnosis also leads to moral purification and a perfect life. Perfection shows itself in the contempt of the material world -- the practical consequence of Gnostic dualism." 186)

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183) Science and Health, p.502.

\* Mrs. Stetson, who was the great leader of Christian Science after the death of Mrs. Eddy, also bears this out, Reminiscences, Sermons, and Correspondence Proving Adherence to the Principles of Christian Science, p.284: "Let us be reflectors of good, voice our Father-Mother God, and never admit evil as a reality. ... May God make us conscious of our great power to rise superior to all sin, sickness, death."

184) Unity of Good, p.42.

185) Rudimental Divine Science, p.12.

186) An Outline of the History of Doctrines, p.21.

D. CHRISTOLOGY

NO REAL INCARNATION \* At first glance, it seems that Mrs. Eddy does admit that Jesus was incarnate. Note this statement, for example: "Jesus was born of Mary [but to her "Jesus" is not the Christ]. Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, -- yea, the divine image and likeness dispelling the illusions of the senses... The corporeal man Jesus was human." 187) From this quotation it can be seen that we must first of all recognize that Mrs. Eddy divides Christ.\*\*

It is all the more surprising that Mrs. Eddy should maintain that Jesus was born of a virgin. But notice what she really means when she says: "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. ... The Christ dwelt forever an ideal in the bosom of God, the divine Principle of the man Jesus;

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\* Concerning the Gnostic teaching, op. Klotsche, Outline of the History of Doctrines, p.20: "Dualism stamped itself upon the very person of Christ. In the different Gnostic Systems we find a manifold confusion of opinions as to Christ's person, but they all agree that Christ was not God incarnate in whom both natures are united in one person." [Italics our own]

187) Science and Health, p.332, IX. [Italics our own]

\*\* Op. Seeberg, Dogmengeschichte, p.55: "Johannes bekämpft eine Richtung, welche Christus von Jesus scheidet, indem sie leugnet, dass Jesus als Christus im Fleisch gekommen (1.Joh.4,2; 2,22; 4,15; 5,1.5.6). Gemeint ist die Irrlehre des Kerinth (Iren.III,11,1)."

and woman perceived this spiritual idea, though at first faintly developed in infant form ... Jesus was the offspring of Mary's self-conscious communion with God." 188)\* In this way Mrs. Eddy wants to accept an incarnation of the Jesus of Nazareth, but she does not believe that He was the Christ manifest in the flesh. \*\*

DENIAL OF DEITY Concerning the denial of the deity  
OF JESUS CHRIST of Jesus Christ let us first quote her "famous" statement: "JESUS CHRIST IS NOT GOD, AS JESUS HIMSELF DECLARED." 189)\*\*\*

Again she argues: "God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be

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188) Science and Health, p.29.

\* Bellwald, op. cit., p.177, points out that this quotation proves at the same time that she tried to accept the virgin birth only in a manner quite out of keeping with orthodoxy. "Also did she teach this Virgin-Birth not as a unique privilege, but as something which will become the rule as soon as men are sufficiently spiritual no longer to believe at all in the reality of matter."

\*\* The Gnostics did not believe that the aeon Christ became incarnate by birth: "Jesus wird erwählt von Gott, in der Taufe vereinigt sich mit ihm der Aeon Christus auch Anthropos oder Menschensohn genannt... Sie ... haben das mit einander gemein, dass der historische Jesus scharf getrennt wird von dem himmlischen Christus, entweder so dass der himml. Aeon in einem Scheinleibe wohnt, oder so, dass der Mensch Jesus von dem Aeon geleitet und bewegt wurde."

Foakes-Jackson, op.cit., p.82, shows that the anti-Gnostic Irenaeus fought against the idea of Marcion and others who said that Christ came suddenly, without being born.

189) Science and Health, p.361, line 12.

\*\*\* For a lengthy dissertation on this subject of the denial of the deity of Christ, cp. Baltzly, The Death Pot in Christian Science? pp.19-24.



manifestly finite, lose the deific character, and become less than God."190)\*

From these two statements by Mrs. Eddy it is clearly shown that she fully, and without reservation, denied the deity of our Lord.

Not all of the Gnostics denied the deity of Christ. That there were some Gnostics, especially in the second century, who denied His deity is pointed out by Waterman, in his Ten Epochs of Church History, Vol.II, p. 202 f. He also brings out this pertinent statement: "Theodotus had tried to save the Divine Unity by taking away the Divinity of Jesus Christ."191)

NO SACRIFICIAL ATONEMENT The Gnostics did not believe in a sacrificial atonement of Christ.

"Christianity, with its great idea of redemption, is to the Gnostics the world-renewing principle, but it is not redemption from sin and guilt, but deliverance of the spiritual from the material; it is not soteric but cosmic principle..."192)

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190) Science and Health, p.336.

\* We cannot quote Mrs. Eddy's statement concerning the "man Jesus" (as, e.g., in Rudimental Divine Science, p.3), as it would be useless to take any quotations when she speaks of the human Jesus apart from the deific Principle.

191) Waterman, op.cit., p.252f.

192) Klotsche, Outline of the History of Doctrines, p.20. On p.20 f., Klotsche also says: "Christ's office as the Redeemer was not to atone for the sins of the world, but to bring knowledge to the world, especially Gnosis to the pneumatics."

Mrs. Eddy does speak of an atonement, but she acknowledges Jesus' atonement only as "the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus, the Way-shower." 193)

In this manner she really and implicitly rejects the Christian dogma of Christ's vicarious atonement. She sets forth many a beautiful thought on Christ's sufferings, but the general trend of her teaching is that Christ, by suffering and apparently dying has become to us an example of how to overcome the belief of suffering and how to "demonstrate" over death. She says, furthermore: "Let men think they have killed the body! afterwards He would show it to them unchanged." 194)

What becomes of the Atonement when suffering which was not suffering, in a body which was not a body, was offered in expiation for sin which was not sin? She admits no atonement at all when she says, for example: "Jesus suffered to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God." 195)

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193) Science and Health, p.497.

194) Ibid., p.42.

Elsewhere Mrs. Eddy points out that the Atonement "should demonstrate that the true man, in Christian Science, is governed by God, by good, not evil, and is therefore not a mortal, but an immortal," Ibid., p.42. She sets this forth more plainly when she said that the crucifixion and resurrection of Jesus served to "elevate faith and understanding to perceive eternal Life -- the allness of Spirit and the nothingness of matter," Ibid., p.497.

195) No and Yes, p.35.

Mrs. Eddy admits no Atonement at all when she says: "One sacrifice, however great, is insufficient to pay the debt of sin." 196)

Again she says: "Jesus did not come into the world to save sinners from their sins, but from their sense of sin." 197)\*

Therefore, Mrs. Eddy does not believe in forgiveness of sins through Christ. In answer to the question, "If there is no sin, why did Jesus come to save sinners?" she says: "...Jesus came to seek and to save such as believe in the reality of the unreal [viz., sin]; to save them from this false belief..." 198)

Again she says: "To me divine pardon is that divine presence which is the sure destruction of sin; and I insist on the destruction of sin as the only full proof of its pardon. 'For this purpose the Son of God was manifested, that he might destroy the works of the devil' (I John 3,8). "199)

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196) Science and Health, p.22.

197) Ibid., p.23, line 3.

198) Miscellaneous Writings, p.63.

199) No and Yes, p.31.

Cp. also Seeberg, Dogmengeschichte, p.64f.: "Christus ging darauf in die Unterwelt und befreiete hier die Heiden und zwar selbst die Sodomiter und Aegypter, nicht aber die Frommen des A. T. ... Die Meisten gehen aber verloren ..., d.h. sie verfallen dem Feuer des Demiurgen (Tert. I,28). Der gute Gott straft nicht; er will die Boesen nicht. Das ist sein Gericht."

\* Cp. the Gnostic belief that redemption is only the deliverance of the spiritual, the Pneumatics.

Therefore, Mrs. Eddy also denies the salvation through Christ. To her, "self-sacrifice is the highway to heaven."<sup>200</sup> Salvation, to the Christian Scientist, is merely a getting rid of some erroneous beliefs in the present life. The future interests a Christian Scientist very little. "As there is no future hell to be feared, and therefore no future heaven holds out very little attraction. It adds nothing to the happiness of a Christian Scientist; it is merely the present life continued in a different sphere. For this reason the Christian Scientist focuses all his attention on the present life."<sup>201)</sup> To Mrs. Eddy, therefore, salvation means primarily and exclusively salvation from sin, sickness and death, as she understands these. \*

NO RESURRECTION Because Mrs. Eddy denied the death  
OF CHRIST of Christ, she also denied his  
 resurrection from the dead.

Concerning His "apparent" death she says: "Jesus' unchanged physical condition after what SEEMED TO BE DEATH was followed ..."<sup>202)</sup> Again: "...He HAD NOT DIED."<sup>203)</sup>

200) No and Yes, p.33.

201) Bellwald, op. cit., p.179 f.

\* Cp. Seeberg, Dogmengeschichte, p.59: "So wird der Geist durch Erkenntnes frei von dem Druck der Sinnlichkeit und erhebt sich zu Gott."

202) Science and Health, p.46, line 20.

203) Ibid., p.45, line 32.  
 Cf. also p.46, lines 1-3.

Again Mrs. Eddy quotes St. Paul in this fashion,  
"We were reconciled to God by the (seeming) death of  
His Son." 204)

Again she says: "His Disciples believe Jesus to  
be dead while he was hidden in the sepulchre, WHEREAS  
HE WAS ALIVE." 205)

And yet again: "The lonely precincts of the tomb  
gave Jesus a refuge from His foes", where "He met and  
mastered, on the basis of Christian Science, all the  
claims of medicine, surgery and hygiene." 206)

In the same way the Gnostics completely denied  
the resurrection of Jesus Christ. There simply was  
no room for the resurrection of Christ in their  
teachings. 207)

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204) Science and Health, p.46.

205) Ibid., p.44, lines 28.29.

206) Ibid., p.44.

207) Klotsche, op. cit., p.22.

Cf. also Seeberg, Dogmengeschichte, p.65: "Die  
leibliche Auferstehung leugnete Marcion."

### E. ESCHATOLOGY REJECTED

According to the Gnostics, there is no life after death. Klotsche points out: "The Christian eschatology as a whole is rejected. There is no room for the resurrection of Christ, nor the resurrection of the dead. The only thing to be expected from the future is the complete deliverance of the spirit from matter and its final return into the 'pleroma'." (208)

In like manner Mrs. Eddy also denies the entire Christian eschatology. She denies the reality of death, of the resurrection of the body, of the Judgment, and of heaven.

Of death she says: "The fact that Christ, or Truth, overcame and still overcomes death proves the 'king of terrors' to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal delusion (illusion), for to the real man and the real universe there is no death-process." (209)

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208) Op. cit., p.22.

Op. also Seeberg, Dogmengeschichte, p.59: "Christus bringt der Welt also die Erkenntnis, dadurch werden die Geisteselemente gestaerkt, sich von der Materie zu befreien. Die Selbstbesinnung des Menschen-geistes beginnt."

209) Science and Health, p.289.

Mrs. Eddy bases this denial of death on the non-existence of matter: "Life is not in matter. Therefore it cannot be said to pass out of matter. Matter and death are mortal illusions," p.289, line 27ff.

Again Mrs. Eddy says: "There is no death."<sup>210)</sup>

Again: "Man in Science never dies."<sup>211)\*</sup>

Because Mrs. Eddy denies the reality of death, she also denies the resurrection from the dead, saying: "There is no resurrection of the dead."<sup>212)\*\*</sup>

Therefore she also denies the Judgment: "No final judgment awaits mortals." <sup>213)</sup>

Finally, Mrs. Eddy does not believe in a future heaven. She says: "Heaven is spiritual. Heaven is harmony, -- infinite, boundless bliss."<sup>214)</sup> She speaks of a "paradisiacal rest from physical agony" and of a "paradise of Spirit."<sup>215)</sup> But, according to her teachings, this rest is found in this life when one applies the principles of Christian Science.

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210) Science and Health, p.429, line 3.

211) Unity of God, p.40.

\* Cp. Ibid., p.41, where she also says: "Material sense, or the belief of life in matter, must perish, in order to prove man deathless."

In The First Church of Christ Scientist and Miscellany, p.267, she seems to admit some sort of reality of death: "The dying or the departed enter heaven [the harmony of infinite bliss] in proportion to their progress ..."

212) Ibid., p.51.

\*\* Compare the Gnostic denial of the resurrection of the body, Seeberg, Dogmengeschichte, p.59: "Der Gesamtichtung gemaesz fehlt die Auferstehung des Fleisches sowie die gesammte urchristl. Eschatologie in der Gnosis. Die Rueckkehr des aus der Materie befreiten Geistes in das Pleroma bildet den Abschluss."

213) Science and Health, p.291, line 28.

214) Miscellany, p.267.

215) Unity of God, p.70.

F. PARODY OF THE LORD'S SUPPER

Foakes-Jackson brings out what Irenaeus thought of the Gnostics' teaching regarding the Lord's Supper: "In the Eucharist there is an 'offering the first fruits of his own created things.' Christ took bread, that created thing, and the cup 'which is a part of the creation to which we belong.' This refutes the whole Gnostic view of the evil of material things. In the synagogues of the heretics [Gnostics] there can be no proper Eucharist on this account. The bread and wine ... consist of two realities, the earthly and the heavenly, and if the former be denied, as by the Gnostics, how can there be a proper offering?"<sup>216)</sup>

What does Mrs. Eddy say concerning the Lord's Supper? She says: "Our Eucharist is spiritual communion with the one God. Our bread 'which cometh down from Heaven' is Truth. Our cup is the cross; our wine, the inspiration of Love -- the draught our Master drank and commended to His followers. ... His true flesh and blood were His Life; and they truly eat his flesh and drink his blood who partake of the divine Life."<sup>217)</sup>

Furthermore, Mrs. Eddy tells us that the passover which Jesus ate with His disciples the night before His death "was a mournful occasion, a sad supper;" and

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216) Studies in the Life of the Early Church, p.82.

Cf. also Waterman, op. cit., Vol.II, p.275.

217) Science and Health, p.35.



that it "closed forever Jesus' ritualism, or con-  
cessions to matter."<sup>218)</sup>

Snowden points out that the Eucharist which  
Christian Scientists observe is not the Lord's Supper  
which Jesus instituted with his disciples on the evening  
Before His crucifixion, but "it is the 'morning meal'  
at which he was present with his disciples on the shore  
of the Sea of Galilee after his resurrection..."<sup>219)</sup>

Here is Mrs. Eddy's account and interpretation of this  
incident:

"Convinced of the fruitlessness of their toll in  
the dark and wakened by their Master's voice, they  
changed their methods, turned away from material  
things, and cast their net on the right side.  
Discerning Christ, Truth, anew on the shore of time,  
they were enabled to rise somewhat from mortal  
sensuousness, or the burial of mind in matter,  
into newness of life as Spirit. This spiritual  
meeting with our Lord in the dawn of the new  
light is the morning meal which Christian  
Scientists commemorate." <sup>220)\*</sup>

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218) Science and Health, p.32, as quoted in The Fundamentals, Vol.IX, by Rev. Maurice Wilson, p.118.

219) Snowden, The Truth About Christian Science, p.106 f.

220) Science and Health, p.35.

\* Wilson, op. cit., p.119: "The so-called 'Communion Service' used to be held once a year; but in 1908 it was abolished from the Mother Church in Boston, because the crowd was inconvenient. That was the reason assigned, but in her order Mrs. Eddy decreed: "There shall be no more communion season in the Mother Church that has blossomed into spiritual beauty, communion universal and Divine." Thus this 'dead rite,' as she called it, was done away with."

### G. GNOSIS VERSUS FAITH \*

The most conclusive evidence in Science and Health that Mrs. Eddy's teaching is much like Gnosticism is the clear evidence that Mrs. E. placed knowledge, the spiritual knowledge, above faith. This knowledge, or Gnosis, was the only means of obtaining real salvation, or freedom from the idea of matter and mortal mind. \*\*

That the Gnostics placed Gnosis in opposition to faith is shown by Seeberg: "Die ἐπίγνωσις τοῦ ἀπρότου μετέθους ist die Erloesung, aber nur auf den Geist und nicht auf Seele und Leib bezieht sich dieselbe (Ir. I, 21, 4; 7, 5)."<sup>221</sup> According to them, this Gnosis was attainable only by the Pneumatics. They spoke of some method of deliverance for the Psychics also, but the only real salvation by this superior Gnosis was only for the Pneumatics, as Seeberg points out: "In der Praxis haben die Gnostiker die Genossen ihrer Verbindungen durchweg fuer Pneumatiker angesehen ..."<sup>222</sup>

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\* This was stressed more in practise than in actual teaching by the Gnostics. Cp. Seeberg, Dogmengeschichte, p.57: "Nicht philosophische Erkenntnis soll dem Einzelnen hiedurch geboten werden, sondern intuitive Gefuehlerkenntnis, eine neue Gemuetsstimmung und damit die Anregung zu einer religioesen Weltanschauung."

221) Op. cit., p.59.

222) Op. cit., p.59.

\*\* Bellwald, Op. cit., p.175: "Christian Science is akin to Gnosticism by making understanding or science its issue in opposition to faith."

Mrs. Eddy had practically the same idea of what constitutes salvation. In her Miscellanies, p.267, she says: "The dying or the departed enter heaven in proportion to their progress [In Christian Science], in proportion to their fitness to partake of the quality and the quantity of heaven."

On page 286, line 3, of her Science and Health, she shows very clearly her position of placing Gnosis in opposition to faith: "We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon BELIEF INSTEAD OF DEMONSTRATION, for this is fatal to the knowledge of Science."

Again she says: "Mind [God, Good, Spirit] must be not merely believed, but it must be understood."<sup>223)</sup>

According to Mrs. Eddy's system, men needs no rebirth, but needs rather a revelation: "With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought ... by which one loses himself as matter, and gains a truer sense of Spirit and spiritual man."<sup>224)</sup>

Thus Mrs. Eddy, and her followers, regard Gnosis as a higher knowledge than possessed by "ordinary" men. And in this manner she robs Christianity of the

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223) Science and Health, p.339.

224) Miscellaneous Writings, p.17.

one absolute, fundamental, and essential element.\*

Because Mrs. Eddy believed in the universality of this supreme Gnosis, which she identified with the all-ness of Mind, she completely discards all teachings concerning man's dependence upon God. To her the spiritual man is supreme.

Therefore, she also discards Christian prayer. She has no use for it. She says that it would do no good to ask God for anything material because nothing material exists. Nor is prayer for forgiveness necessary because she does not believe in the existence of sin, nor in the need of atonement.

She says:

"Prayer is not to be used as a confessional to cancel sin. This error would impede true religion. Sin is forgiven only, as it is destroyed by Christ, (that means) Truth and Life. If prayer nourished the belief that sin is canceled, and that man is made better by merely praying, it is an evil. ... Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be till we learn that there is no discount in the law of justice, and that we must pay the 'utmost farthing.' ... To suppose that God forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong-doing. ... Do you ask Wisdom (that is, God) to be merciful and not punish sin? Then, ye ask amiss. Without punishment sin would multiply." 225)

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\* Bellwald, op. cit., p.175: "While the Christian Church has always exalted the act of faith as the essential act of religion /Bellwald is a Catholic/, the Gnostics, and with them the Christian Scientists, depreciate faith, in order to exalt what they label gnosis, understanding or science, but what in truth is nothing but a figment of their fertile imagination."

225) Science and Health, pp.20.6.10, as quoted by Bellwald, op. cit., p.183.

Take a look at Mrs. Eddy's definition of prayer: 226)

"True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good." And yet Mrs. Eddy know no prayer.

Finally, Mrs. Eddy says that prayer is useless and injurious because all help should come from Gnosis:

"The habit of pleading with the Divine Mind, ... perpetuates the belief in God as humanly circumscribed -- an error which impedes spiritual growth. ... A mere request that God will heal the sick is powerless to gain more of the Divine Principle than is always at hand. ... A mere request that God will heal ... is one belief casting out another, -- a belief in the unknown casting out a belief in sickness. ... Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrowing its power from human faith and belief. ... This common form of praying for the recovery of the sick finds help in blind belief; whereas help should come from the enlightened understanding." 227)

The following prayers, which Mrs. Eddy has drawn up for little children 228), show that the Christian Science prayers are not only unchristian<sup>in form and use</sup>, but are also devoid of any petitions to the true God:

"Father-Mother God,  
Loving me, --  
Guard me when I sleep;  
Guide my little feet  
Up to Thee."

"Father-Mother good, lovingly  
Thee I seek, --  
Patient, meek,  
In the way Thou hast, --  
Be it slow or fast,  
Up to Thee."

Gnosis versus faith! They can have their "Gnosis."

Let us keep the faith!

226) No and Yes, p.39.

227) Science and Health, p.12.

228) Miscellaneous Writings, p.400.

CONCLUSION

Almost everything that can be said in conclusion to the teachings of Gnosticism can be applied also to the teachings of Christian Science. It is doubly significant what Lucius Waterman says of Gnosticism in conclusion:

"For us in these modern times there is a further gain in the calling up of this Gnostic nonsense of ... centuries ago. It shows us how little the spirit of the age can be trusted to meet the religious needs of the age. Gnosticism was folly, but it was not the work of fools. It represents the best work that some of the best minds of that age could do in providing themselves with a religion, when God's religion did not suit them. Our age is another age of restlessness, of fanciful speculation, of religion-making. ... Again men are looking for a religion that can meet their wants. The old religion which alone succeeded in meeting men's needs in the second and third centuries, will alone meet any real needs of the nineteenth century, or even of the twentieth." 229)

Though this quotation is taken from a work of the nineteenth century, yet it is quite applicable to-day. There is absolutely no delusion which leads to as much speculation regarding God and the universe as the teaching of Mrs. Mary Baker, Glover, Patterson, Eddy. Her teaching is not only unscientific and unchristian, but it is also supremely dangerous.

With regard to every teaching we should ask: Does it conform to the standard of the Gospel of Christ? We must apply this standard to every new teaching, no matter how scientific or unscientific it may be. With

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229) Ten Epochs of Church History, Vol.II, p.207.

this in mind, we find that Christian Science is utterly beyond the scope of the Gospel.

PSEUDO-SCIENTIFIC Christian Science, therefore, is nothing more than a false science, being related to the Gnostic sects, the "oppositions of science falsely so called ( ψευδίσκων γνῶσις )," I Timothy 6, 20. Its Gnosis is nothing more than the fanciful product of the imaginative mind.

But Christian Science is also unscientific in its methods and principles of acquiring this Gnosis, since it denies the existence of all true reality. True science throughout the centuries has always been materialistic.\* All sciences which are atheistic and Gnostic in principle are not real sciences.

For this reason we must realize that we cannot combat the arguments of Christian Science with logic nor with pure philosophy. It is impossible to persuade a Christian Scientist by mere argument that the true Christian view is the only orthodox one. To convert a Christian Scientist, we must rely only on the power of the Word of God.

ANTI-CHRISTOLOGICAL As it has been pointed out, the Christian Scientists utterly reject the Christian Christology. According to Mrs. Eddy's teaching, there is no need of a world-Redeemer.

Even as the ancient Gnostics were considered as anti-Christis, even so we cannot but think of Mrs. Eddy as an anti-Christological teacher.\* Note the words in I John 4, 2-3:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus [is the] Christ [which] is come in the flesh is of God: [And every spirit that confesseth not that Jesus [is the] Christ [which] is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Though these words were originally written against the Gnostic Cerinthus, yet they can be also applied to Mrs. Eddy, whose teachings were, in part, a recurrence of this ancient gnostic teaching.

DANGEROUS It follows from this that Christian Science teaching is very dangerous. By its "strong delusions" it leads many on the pathway to destruction. It is a "Way that seemeth right unto a man but the end thereof are the ways of death." Proverbs 14, 12.

Yet we know that even as Christianity overcame all the oppositions of the Gnostic teachers, even so the Christian Church will ultimately triumph over this modern, pernicious Gnosis of Christian Science.

Soli Deo Gloria!!

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\* Co. Dakin, op. cit., p.281.  
Cf. also Science and Health, pp.559-562.



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