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FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

REJECTS DOCTRINE OF MOTHER EDDY

First Reader and Practitioner Resigns

His Reason: "Christian Science Not Only Fails to Reveal, but Even Conceals"

The *Baltimore Sun* and various other papers of the country report the resignation of a well-known Reader and Practitioner from the Christian Science Movement, with a full text of his reasons, which we believe should appeal to other Scientists who have a sacred regard for the Bible as a Divine revelation. We publish an extract of the report, as follows:

"A sensation has been aroused in religious circles in this city by the resignation of Mr. Frederick W. Plaenker, first reader and practitioner of the Christian Science Church of Cumberland. The announcement of Mr. Plaenker's withdrawal, coming suddenly, as it did, was something of a shock to the members of his flock, but there was nothing for them to do but accept it, as their leader was determined upon severing his every connection with Mother Eddy's church, at the same time rejecting all its tenets absolutely. The fact that Mr. Plaenker has been one of the strongest and most active workers of the Christian Science church in the city, has made his complete rejection of all of Mother Eddy's teachings quite remarkable and startling.

"For over five years Mr. Plaenker has been an earnest supporter of Mrs. Eddy and Christian Science. He studied in Baltimore, having relinquished a career at the bar to do so, being a graduate of law at the University of Maryland, '05. Hence, from being one of the most loyal advocates of Christian Science, Mr. Plaenker now becomes one who totally rejects the teachings of that faith, for the following stated reasons:

1. "A careful perusal of Pastor Russell's STUDIES IN THE SCRIPTURES has shed more light upon the entire Bible than *Science and Health* has shed upon a single chapter during my five years of close study and practice; notwithstanding the Christian Science text-book, by Mrs. Mary G. Baker Eddy, bears the title of *Science and Health with Key to the Scriptures*.

2. "Since I understand the Bible to be an expression of God's Plan, I more and more realize that Christian Science not only fails to reveal that Plan, but even conceals it.

3. "By its denial that Adam was originally perfect and subsequently fell from that perfection, Christian Science consequently denies:

- The necessity of a Ransom-price.
- That our only hope of everlasting life is in our acceptance of the Redeemer, Christ, in obedience to His commandments.—Acts 4:10-12.

(Continued on 2d page, 1st column.)

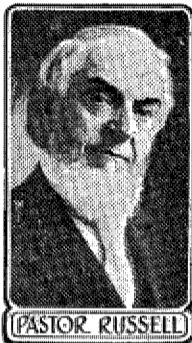
"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

CHRISTIAN SCIENCE IS IT REASONABLE?

"COME, LET US REASON TOGETHER," SAITH THE LORD

Remarkable Growth of This Cult—Its Adherents—Their Realization of a Supernatural Power Outside of Man—An Outgrowth of Present-Day Conditions—Are Its Teachings Logical?—Some Perplexing Problems—The Power of the Will in Resisting Disease—God Omnipotent and Omniscient but Not Omnipresent.



PASTOR RUSSELL

Pastor Russell recently delivered two addresses on Christian Science which have been widely quoted in the public press, and we here publish a synopsis of them for the benefit of our readers.

His text was, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow. (Isaiah 1:18.) He said in part:

What a man believes or disbelieves is his own business, and not subject to public criticism. But when a number of people associate themselves, publish their doctrines to the world and invite members, their doctrines are properly subject to public criticism. These should be honestly treated, however, not misrepresented; and all honest people should welcome such truthful criticism. We assume that Christian Scientists, therefore, will fully appreciate what we now have to say. We trust that we always have this attitude toward criticism of our public teachings.

The growth of Christian Science has astonished the world. Its teachings appeal to a very intelligent, well-to-do class of people, of considerable mental independence. The physical healing of either themselves or their friends seems to have been more or less associated with their conversion to their cult. Their realization of the cure brought them the conviction that there is a supernatural power outside of man, and aroused a religious sentiment such as they had never known before. It seems to them that they have started a new life.

The reason for this is that nominal Christianity is merely a form of godliness, without power or conviction. This form of godliness has spread until the whole is styled Christendom—Christ's Kingdom. In countries like Great Britain, Germany, Russia and Scandinavia approximately ninety-five per cent. of the population are rated as Christians, even though some of these are in prison, some in insane asylums and some too young to think. In Italy everybody is rated a Christian—although amongst some of the Italians who come to our shores flourish works of the Devil, such as the Black Hand, the Mafia, etc.

Bewildered Christendom

Additionally, some sincere Christian people have, during the last fifty years, been in great perplexity because of the stupendous nonsense intermingled with Truth which was handed down from the Dark Ages. Under the increasing light, thinking people could not swallow some of the monstrous statements of the creeds as readily as did their forefathers. Gradually the great churches which formerly persecuted all others as heretics, forbidding any to preach except by their ordinations, found themselves compelled to desist from making their tenets too prominent. Thus many people have concluded that the only difference between the various denominations is in church forms, ceremonies, ordinations, etc.

The doctrine that God had foreordained 999 out of every 1,000 to an eternity of torture in fire was gradually looked at as too horrible to believe. The alternate doctrine, that God did not foreordain the matter thus, but had not the wisdom or power to avoid such a catastrophe for His creatures, was equally repugnant. Consequently, preachers began to tell that the destiny of the world was not literal fire, but gnawing of conscience, etc.—each manufacturing a Hell in accordance with his own wisdom or ignorance and to suit his congregation.

Under such conditions Christian Science was born, and has grown to its present proportions. Three things especially favored it: (1) its acceptance of the Bible; (2) its rejection of everlasting torment, mental or physical; (3) its teaching respecting Divine healing. Mrs. Eddy, the acknowledged head of Christian Science, had a keen mind and considerable wisdom in its exercise. She would hold to the Bible, even though perverting its teachings. She would not make her teachings too antagonistic to other theories. She contented herself with vague, ambiguous statements re the future life. She laid principal stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil, no sin, no death; that what have been so-called are merely errors of the mind.

The very absurdity of these statements advertised them. People said, What does it mean—There is no death, no sickness, no pain, no sorrow, no evil of any kind? Absurd! Later, they said, We will see how Christian Scientists explain death, sickness, pain, sin. Thus curiosity led them into the metaphysical labyrinth which Mrs. Eddy had skilfully constructed. Having no intelligent knowledge of the Bible, they fell an easy prey to "Mother Eddy's" errors. If some of her definitions were fanciful, far-fetched and unscriptural, they were no more so than the illogical teachings to which people had been accustomed from childhood.

C. S. Readers and Practitioners.

Christian Scientists feel what might be termed spiritual pride in connection with their healing practises and with the public reading of the Scriptures and Mrs. Eddy's comments—as much spiritual pride as is sometimes felt in the churches by preachers, elders, deacons, vestrymen, deaconesses, etc. Once elevated to positions as readers, practitioners or healing practitioners, it becomes their duty loyally to support the system they represent. And so, just as earnestly as with other sects, the establishment and defense of Christian Science goes courageously onward.

Still another class is interested—those in control of Christian Science literature. It sells at good stiff prices; and anybody questioning the merchandising of the truth is given to understand that he is unappreciative; and with the majority the price regulates the value.

Is Christian Science Logical?

Having, we believe, fairly stated the facts and claims of Christian Scientists, we will now endeavor to show why we consider their teachings illogical. "Mother Eddy," striving after a truth, declared that there is no pain, no sickness, no sorrow, etc. The truth she was feeling after, but did not fully grasp, is that sin, sickness, sorrow, death, are abnormal conditions, resulting from the curse that came upon our race at the beginning because of disloyalty to God. We agree with Mrs. Eddy to the extent of saying that these unsatisfactory conditions are not designed by God to be everlasting. He does not recognize them as proper for those in fellowship with Him. Jesus Himself tells us that their obliteration will be the work of His Millennial Kingdom.—Revelation 20:6; 21:4; 22:3.

Is it wise to say in one breath that these will pass away, and in the next breath that they are non-existent? Surely we all value consistency and logic! Otherwise language would bring us confusion instead of intelligence. Let us then say that these conditions exist because man is out of relationship with God through sin; and that according to the Bible mankind shall be delivered from this bondage of sin and death into the glorious liberty of the sons of God.—Romans 8:21.

The perfect race was represented in Father Adam before he sinned; and through Christ eventually the earth will be filled with per-

fect human beings. Then whoever will not come into fullest accord with the Lord will die the Second Death. Theirs will be the perishing like natural brute beasts, which St. Peter mentions—the punishing with an everlasting destruction, mentioned by St. Paul. (2 Peter 2:12; 2 Thess. 1:9.) But nothing in the Bible implies an everlasting torture of any one.

In the Bible presentation there is a special place for the Church of the Gospel Age, called out of the world before the Restitution Times. Her acceptance of the Call implies her attempt to live in fullest harmony with the Lord under present imperfect, unsatisfactory conditions—even to the extent of laying down life for the brethren, for the service of God and His Word. To this Church class, the Bible assures us, will come a still higher blessing than Restitution. The Church is to have the highest form of spirit nature, as St. Peter declares.—2 Peter 1:11.

Truth Biblical, Scientific, Sanctifying

We commend Christian Scientists for their endeavor to hold fast to the Bible, but remind them that not the letter of the Bible merely will enlighten and sanctify, but its spirit, its real meaning. This is obtainable, not by confusing definitions, but by simplicity of mind in accepting the words for what they are and putting them together in logical order.

Let us give Mrs. Eddy credit for desiring to be logical; but let us notice that her language was confusing when she said, "There is no death, no sickness, no pain." The most that can be conceded by the most generous logician is that there should be no death, no sickness, no pain, no sorrow, if things were in right condition. But things are not in right condition, as the Bible declares and as all can see; and they will not be so until the Savior who redeemed the world by the sacrifice of Himself shall assume His kingly office and remove the curse. Then there will be no sin, no death, no sorrow, no pain.

But since Mrs. Eddy and Christian Science fail to recognize and state these facts clearly it follows that, however attractive her teachings may be to some people, they cannot be relied upon, because they are off the true foundation—recognizing neither the facts of sin and death nor the necessity for redemption therefrom by Jesus' sacrifice nor for the coming Restitution. Furthermore, Christian Science does not differentiate between the Church, which has been in process of selection for more than eighteen centuries, and the world, which still lies in the Wicked One, and which will not be dealt with until the Church shall be glorified, and with her Lord shall constitute the Kingdom of Righteousness.

Jesus prayed for His Church, "Sanctify them through Thy Truth; Thy Word is Truth." While Christian Scientists and people of other denominations, and some heathen as well, are many of them, moral, exemplary, honorable, yet few claim to be sanctified. Indeed, the sanctifying features of Truth they ignore or do not see. We are not to think of church attendance or of rejection of profanity, liquors, etc., as sanctification. The putting away of the filth of the flesh is indeed commendable, but is only a primary step in the right direction.

God is now calling a sanctified class—a set-apart people—whom He is testing under the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." This does not signify faithfulness to a denomination or a cult, but faithfulness to the Lord, to the testimony of His Word, to the principles of righteousness, to self-surrender to walk in Jesus' footsteps.

We will not discuss at length the scientific element of Christian Science. To some it seems very unscientific—inharmonious with (Continued on 2d page, 2d column.)

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(Continued from 1st page, 1st column.)

(c) That there will be "times of restitution of all things spoken," because man could not be restored to something he never yet enjoyed.—Acts 3:21.

(d) That Adam "was not deceived," sinning wilfully.—I Timothy 2:14.

4. "By teaching death to be merely an avenue to another plane of consciousness, Christian Science aids Satan in perpetuating his first falsehood, 'thou shalt not surely die' (Genesis 3:4), thus making it impossible for the Scientist to understand Christ to be 'the resurrection and the life,' as set forth in the Bible (John 11:25), and that Jesus suffered death as a substitute for Adam and his race, 'a ransom for all.'—I Timothy 2:6.

"All my reasons for rejecting Christian Science may be briefly summarized thus: If the Bible is true, many principles of Christian Science are utterly false, and I must recognize that either the one or the other must be rejected. I therefore reject Christian Science, and in obedience to candid conviction and conscience I accept the Bible as the inspired Word of God, the Revelation of the Divine Plan of the Ages. My purpose in thus stating my position is not to berate Mrs. Eddy nor to infer that she wilfully sought to deceive mankind, but to assist Christian Scientists and others who are sincerely seeking after Truth and righteousness."

NOW LOVES GOD, A NEW EXPERIENCE

Former Trustee of First Church, Scientist, New York City, Relates Interesting Life Story

We received, recently, a very interesting communication from Mr. Henry Lincoln Case, well-known soloist and composer of sacred music, which we here publish for the benefit of our readers:

"102 W. 84th St., New York City, May 3, 1915.

*International Bible Students Ass'n, Brooklyn, New York.

*Dear Brethren in Christ:

"For several years a Trustee of the First Church of Christ, Scientist, New York City, as well as musical director of the choir, I naturally became conversant with many phases of Christian Science in addition to those familiar to the average member or trained student. The inconsistencies, both of doctrine and of practice, which came to my notice during the eight years of my membership (1892 to 1900), forced me to choose between withdrawing or stifling my conscience. I left the church, not knowing where to go. For several years thereafter, I was 'without Christ, a stranger from the covenants of promise, having no hope, and without God in the world.' (Ephesians 2:12.) But how different is everything to me now! I cannot sufficiently express my gratitude to God 'who hatched me out of darkness into His marvelous light.'—I Peter 2:9.

"I must tell you, briefly, how this came about. It was through witnessing your Photo-Drama, 'CREATION,' at the New York City TEMPLE, recently, that my faith in the Bible was awakened. I became so deeply interested in the Drama's portrayal of the Bible's teaching that I inquired for further doctrinal information. Being advised of Pastor Russell's works, 'STUDIES IN THE SCRIPTURES,' I procured them immediately. Too much praise cannot be spoken or written concerning these books! A knowledge of the Truth, God's great Plan for humanity, as pointed out so lucidly by these volumes, has completely revolutionized my mind and my life. In the clear light of the true Gospel everything takes on a new aspect. Faith is bestowed. How I wish every Christian Scientist, and all others, could know the real teaching of the Bible! With the knowledge I have gained through Pastor Russell's writings, I have learned to fervently love God—an entirely new experience for me.

"Believing you would be pleased to have this testimony, I remain,
"Gratefully yours,
"HENRY LINCOLN CASE."

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

- Calamities—Why Permitted?
- Our Lord's Return.
- Which Is the True Gospel?
- The Battle of Armageddon.
- What Is the Soul?
- Philosophy of the Deluge.
- The Rebel Satan Doomed.
- Gathering of the Lord's Jewels.
- What Is Baptism?
- The Law of Retribution.
- Sin Atonement.
- The Lost Key of Knowledge, etc.

(Continued from 1st page, 4th column.)

CHRISTIAN SCIENCE IS IT REASONABLE?

the Truth. We believe that the only way that anything scientific could be associated with it is by adding to it the thought that sorrow, sin and death are in the world only temporarily, by reason of transgression of Divine Law, and that they are to be exterminated by Messiah's Kingdom.

A Very Pernicious Teaching.

Christian Scientists tell us that they have benefited mentally and physically from following Mrs. Eddy's theory and denying that there is any pain, etc. We quite agree that the will is a powerful factor in resisting disease—that if we brood over sorrows, difficulties, aches and pains, they are increased by the operation of our minds. We agree with all physicians, that the mind should be diverted from our diseases. But it is illogical, irrational and, above all, untruthful to say that we are without pain when we have pain. No lover of truth can consent to this. Honesty must be first with all right-minded people, and surely is pleasing to God.

There is one doctrine held by Christian

Scientists—and by many of other denominations—that is very pernicious, very injurious, very untrue, very unscientific, very unscriptural. This is the teaching that God is omnipresent—present in everything and in every place. Nothing in the Bible so declares; and when we attempt to be wiser than what is written we surely make a mistake.

Whoever thinks of God as omnipresent necessarily thinks of Him as impersonal; and the more he thinks the more vague his God becomes, until finally he has no God, but merely (as some Christian Scientists, including Mrs. Eddy, express it) believes in a principle of good and calls that principle God. Such wish to believe in a supreme Creator, but by this erroneous reasoning they mislead their own intelligence into the denial of a personal God. An omnipresent God is not a person.

The Bible recognizes a personal God—a great Spirit Being—and gives Him a home, or locality. Jesus taught us to pray, "Our Father, which art in Heaven." How different this is from saying that God is in everything useful or valuable—in the soil, because it is useful for the development of fruits; in the chair, because useful to sit upon; in the table, because useful as a convenience! Such teachings surely lead away from sanctification of heart and life and from the faith which the Bible inculcates.

CHRISTIAN SCIENCE IS IT SCRIPTURAL?

"Wages of sin is death"—"Soul that sinneth shall die."

Sickness and Death Abnormal—Death the Penalty of Man's Sin of Disobedience—Jesus the Divinely Appointed Redeemer of Man—Jesus' Death and Resurrection the Satisfaction for Man's Sin—Healing a Restitution Work—"God Is a Spirit"—His Personality—His Attributes—Omnipotent, Omniscient, but Not Omnipresent.

PASTOR RUSSELL'S sequential sermon on Christian Science was based on the text, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4.) He said in part:

In our address of last week, having, we believe, fairly stated the facts and claims of Christian Science and having pointed out the unreasonableness and inconsistency of some of its statements, we now proceed to inquire whether its teachings are Scriptural. This is the question of special interest to us. The others are merely incidental. We hold, and will endeavor to show, that Christian Science is in conflict with the Holy Scriptures.

The Bible distinctly avers that God created man perfect—in His own likeness, morally, intellectually. It declares that Adam's disobedience was sin, punishable, not with eternal torment, but with death.—Romans 5:12; 6:23; 1 Corinthians 15:21, 22; Genesis 2:17; 3:17-19; Ezekiel 18:4, 20.

Christian Science denies these facts, declaring that there is no death and that whoever dies merely commits "mortal error." It is surely against Christian Science, but confirmatory of the Bible teaching, that for more than six thousand years mankind have been dying. Even "Mother Eddy," who was expected not to commit "mortal error," finally succumbed to it. What answer can our Christian Science friends make to this? We know of none, except that they might claim that the unreasonableness of their position is no greater than the unreasonableness of any of the other sects and creeds. Logic never seems to be taken into consideration in religious matters; the more illogical a statement, the more commendable the acceptance of it.

If all disease is error, if death is the greatest of errors, and if the escaping of "mortal error"—death—brings the reward of everlasting life, how do our Christian Science friends expect to get everlasting life, when at the last moment of their trial they make failure? For those of them who are at all logical, this must be another very perplexing problem. The Bible declares that whoever fails in one point is guilty of all the Law. (James 2:10.) Surely he who commits "mortal error" has failed in attaining the desideratum of Christian Science more than in all the other failures of his life in combating all other things! If "mortal error" thus takes hold at the dying moment, what hope would there be for such a person as respects everlasting life, if only to overcomers will be granted that life and if none of them overcome, but all succumb to "mortal error"? The corollary of the argument would be hopeless death for all mankind. In this conclusion the Bible agrees. "The wages of sin is death"; sin brings death, "mortal error."—Ezekiel 18:4; Genesis 2:17; Romans 6:23.

What the Scriptures Say.

The Bible logically and beautifully points out God's compassion for our race and His provision in Christ for our recovery out of this death condition by a resurrection from the dead. The Bible logically shows that the Divine sentence of death (not torment) must be met either by humanity, or by a Redeemer, and informs us that for this purpose Christ left His Heavenly glory, that He might redeem Adam and his race from sin and its death penalty. So the Apostle writes by inspiration: "As by a man [Adam] came death, by a man also [Jesus] comes the resurrection of the dead. For as all in Adam

die, even so all in Christ shall be made alive." (1 Corinthians 15:21, 22.) What is this but a declaration that the sin leading to "mortal error" is atoned for by Divine favor, to the intent that all sinners may be rescued from "mortal error"—from death?

The Bible is so much more reasonable and beautiful than, we believe, Christian Scientists, seeing its teachings with clear vision, will gladly exchange an inferior for a superior. Why should they bind themselves too closely to "Mother Eddy," who according to her own theory failed in the highest degree, in committing "mortal error"—and hopelessly? Would they not rather take the older and still better teaching of God's Word, and realize that Jesus' Resurrection from the dead was the Divine recognition of His perfect sacrifice and a guarantee that His death had accomplished the designed purpose of providing a way for the removal of "mortal error"—death—from all?

Those who accept Jesus' death and resurrection as the satisfaction provided by God for sin, and who believe the Bible teaching that the actual resurrection is to occur after the Second Advent of Jesus, may by faith speak of themselves as already risen with Him. But those who deny that there is any death must of necessity deny that Jesus died, and hence would be, whether intentionally or otherwise, denying the Ransom-Price—the Redemption-Price—given for the sins of the whole world.

Cannot our Christian Science friends accept the Redeemer and His work, and by faith look forward to the Restitution, which St. Peter declares will follow our Lord's Second Advent? (Acts 3:19-21.) It will be for all mankind, and will last a thousand years, dealing with "every man in his own order"—bringing them back from the tomb and from all their weaknesses, which are the blemishes of sin—back to the perfect image and likeness of God, as originally represented in Father Adam.

Healing the Sick Not a Sin

Christian Science healers necessarily acknowledge that there is sickness when they speak of healing; for how could any one be healed who is not diseased? We have already conceded that sickness, sorrow and pain would not be proper for any who are God's people; and that the prevalence of these conditions attests the fact that God is dealing with the world as criminals under death sentence. The question arises, Is not the Church an exception to the world in this matter? We answer that those who believe in Jesus' redemptive work and who fully consecrate their lives are counted as separate and distinct from the world. (John 17:16.) Nevertheless, to the surprise of some, it is not the Divine Plan that these received by God as sons should be released from sickness, imperfection or death.

Take the case of Jesus: "Holy, harmless, undefiled, separate from sinners," the Son of God by a full outward attestation (Matthew 3:17; John 1:14), He was weary, He hungered, He agonized in the Garden, He died on the Cross. Nor were these errors; rather, they were the very things for which He came into the world, as He Himself declared; and without Jesus' suffering as our Redeemer Adam and his race could never be recovered, according to the Divine arrangement.

The Church, styled in the Scriptures "the Bride of Christ," is invited to "suffer with

Him" and to "be dead with Him," that she may thus share with Him in the best resurrection—to the Divine nature. (2 Timothy 2:11, 12; 2 Peter 1:4.) Therefore the Church should not expect Divine healing, which is so much of Restitution and will belong to the world by and by, after Messiah's Kingdom shall have been established. But Restitution is not the promise to the Church, but a new nature, the Divine; and that Divine nature is obtainable only by participation with the Redeemer in "the sufferings of this present time" and in "the glory to follow."—Romans 8:18, 19.

Healing in the Early Church

Neither Jesus nor His Apostles experienced healing—nor did any of the early Church, so far as the record shows. Dorcas, who was raised from the dead, and St. Peter's wife's mother, who was healed of a fever, are not to be considered exceptions to this rule. Nor was this because none of them were sick. Jesus Himself evidently was very sick in Gethsemane, and on the way to the Cross he fainted. St. Paul mentions Trophimus and how sick he was; yet there is no suggestion that the Apostle healed him. St. Paul notes the fact that St. Timothy had dyspepsia; but instead of healing him the Apostle wrote to him advising a certain diet.

We must not think of these things as accidental; for they are in full accord with what is abundantly set forth in the Bible. The healings were done in exceptional cases, for the purpose of convincing the people respecting the Church and for the establishment of the Church. Even Jesus Himself did not heal all who needed aid. At the Pool of Bethesda there were many impotent folk; but He healed one only. (John 5:5-9.) He informed us that His work was merely a sample of what Restitution will be in due time, when Messiah's Kingdom shall prevail worldwide: "These things did Jesus, and manifested beforehand His [coming] glory"—His Kingdom work at His Second Advent, when He will be the great Healer, the great Life-Giver, for all of Adam's race.—John 2:11.

Some one may inquire, Pastor Russell, have you forgotten Mark 16:17, 18? "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." No; we do not forget that these words are accredited to Jesus and St. Mark; but all scholars know, or should know, that these words do not appear in any Greek manuscript of earlier date than the Seventh Century. Besides, we doubt whether all Christian Scientists claim to be healers, or whether even the healers would handle serpents or drink poisons, such as prussic acid. This is not Higher Criticism. I am not a Higher Critic. It is the simplest form of criticism to reject frauds and impositions when we have proof that they are such, as in this case. We are glad to acknowledge, however, that the number of such fraudulent additions to God's Word is comparatively small. John 21:25 is another of these; and its absurdity is manifest.

Another important fraud is found in 1 John 5:7, 8, where unscrupulous men sought to establish the false doctrine of the Trinity; for not one text of Scripture could be found to its support. Here they have added twenty-four words of the text, which in the oldest MSS. reads, "For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one [record]." As usual, all these spurious additions involve absurdities. In this text the absurdity would be to have Father, Son and Holy Spirit all bearing witness in Heaven to the angels that Jesus is God's Son, as though the angels would not know that fact!

The God of the Bible.

Christian Scientists declare that the ten most potent words ever written were penned when Mrs. Eddy wrote the first ten words of her "Scientific Statement of Being"—"There is no life, truth, intelligence, nor substance in matter." How does this agree with their teaching that God is everywhere and in everything?

It further declares that God is a Principle, yet discusses Him as a personality, quoting, "God is of purer eyes than to behold iniquity." (Habakkuk 1:13.) On the strength of this misapplied text Christian Scientists build the theory that God is ignorant of everything impure or injurious; that to Him and to them such things are not realities. Nevertheless, the context contradicts all their theories by declaring, "Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?"—Hab. 1:13; see also V. 3.

Christian Science is in conflict with the Bible along another very important line. According to Christian Science, "God is a divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love. These are synonymous terms. They refer to one absolute God, and nothing else. The attributes of God are justice, mercy, wisdom, goodness, and so on. Principle is divine, one Life, one Truth, one Love, and this is God, omnipotent, omniscient, and omnipresent." * * * "Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul, or spirit."

But the God of the Bible is a Person, a Spirit. Jesus said, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." (John 4:24.) God is a Person, or Soul: "If any man draw back, My Soul shall have no pleasure in him." (Hebrews 1:3; 10:38.) He is "the God of all grace, the Father of mercies," from whom cometh every good and perfect gift." (2

Corinthians 1:3; James 1:17.) All these expressions tell us of personality, as do those Scriptures which declare His Justice, Wisdom, Power and Love. These qualities are not properly attributable to a good principle; for principles of right and wrong have no personality.

Man was made an earthly image of his Creator, who is a Spirit. Man was made "a little lower than the angels" (Hebrews 2:9; Psalm 8:5); for, although the angels have God's likeness also, they have it on the spirit plane. The likeness is not necessarily one of form, but of character and of organism to the extent that man can reason with God and appreciate God's revelations respecting moral and religious things. Other animals, not in God's image, cannot reason on those subjects and cannot be appealed to as man can. To humanity God says, "Come now, let us reason together."—Isaiah 1:18.

A personal God must have a *place of presence*, as suggested in Jesus' prayer, "Our Father, which art in Heaven." For God to be everywhere, as Christian Scientists and others assert, would make Him impersonal—a Principle. This wrong thought is held by many who, contrary to the Bible, declare that God is *omnipresent*, everywhere present.

While God is not omnipresent, everywhere present, He is omniscient; that is, He has knowledge of everything and of every place; as it is written, "The eyes of the Lord are in every place, beholding the evil and the good." (Proverbs 15:3.) We know that there are both evil and good to behold; and that the eyes of the Lord represent His intelligence, taking cognizance of everything every-

where. Since the invention of the telephone and the wireless we may much better than ever before understand how God can have fullest knowledge of everything throughout the Universe, just as man can receive information in an instant from the remotest parts of the earth. What man can do under Divine guidance and enlightenment is, we may be sure, as nothing in comparison with what his Creator can do with that Creator's power and knowledge.

In conclusion, we urge upon Christian Scientists, as upon all professing the name of Christ, the importance of coming into relationship with Jesus by faith: First, faith in Him as the Redeemer—the One through whom alone there is provision for escape from sin, sorrow, sickness, death; secondly, belief in Him as the great King whose Reign is to accomplish the work of overthrowing sin; thirdly, belief in the testimony of Jesus and the Apostles that He is gathering out a Church to be His Bride, or Associate, in His glorious Messianic work of a thousand years—yea, and to be His Companion in glory to all eternity.—Ephesians 2:7.

Let us become, through Christ, through consecration, through Spirit-begetting, the children of God, that we may properly call Him our Father and properly expect and receive His parental care over all our affairs, temporal and spiritual. Let us remember that the glory, honor, immortality and Divine nature, promised to the elect saints, are to be attained only by those who shall demonstrate their love and loyalty to God by faithfulness in His service even unto death, as did our Lord Jesus Christ.

Women Not Always Messengers of Light

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing His twelve Apostles, and later the seventy, He included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The Divine Program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex, when they take up duties for which they were not by nature designed,

and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever." (1 Peter 1:23.) It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

Let the Shadows Flee Away

It was the Word of God, made clear to me some years ago, through reading the SCRIPTURE STUDIES series of Bible helps, that led me to see how un-Scriptural is this Christian Science theory, and how un-scholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

- Adam..... A damn, or error.
- Eve..... Evil.
- God..... Good, or Principle.
- Israel..... Is Real.
- Mary..... Sweet.
- Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew, from which they were taken:
- Adam..... Of the Ground.
- Eve..... Life-Giving or Life Sustainer.
- God..... Mighty One.
- Israel..... Ruling with God.
- Mary..... Bitter.

In the case of the meaning of the word Mary, it comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23, and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
CLAYTON J. WOODWORTH.

CHRISTIAN SCIENCE UNSCIENTIFIC, UNCHRISTIAN

BY C. J. WOODWORTH

(Reprinted from our issue, Vol. II, No. 5—See Explanation Page 4)

THE following criticism of a minister's address from the Scranton (Pa.) Times is worthy of circulation:

Editor of *The Times*,
Scranton, Pa.:
Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject; hence my letter:

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But now, hear the Word of the Lord regarding those who accept the doctrines which Christ Himself taught: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. 1:26.

Prosperity Not a Proof of Merit

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." (Matt. 24:24.) "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24.) "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) "I will spue thee out of my mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it. Mrs. Eddy is God! She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone [without Mrs. Eddy's help]; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the Atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." (1 Peter 1:18, 19.)

"Thou wast slain, and hast redeemed us to God by thy blood." (Rev. 5:9.) "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures."—1 Cor. 15:3.

"Many Wonderful Werks" Net Proof

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshipers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the Apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in His twelve Apostles, of whom, by Divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the Apostles died. By that time the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the Old Testament and parts of the New Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

Interpolation, Not Scripture

Rev. Tomlinson goes on to say: "In His farewell address to the members of His church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.'" Right here is where Rev. Tomlinson stuck his foot into it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrian MS., written in the fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—1 Tim. 6:20.

CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

WHILE seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point, "O, how I love thy law! It is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore, I hate every false way. Thy Word is a lamp unto my feet, and a light unto my path."—Psa. 119:97-105.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good fight, and we all should be gallant soldiers in this battle for Right and Truth, bravely defending our Captain's honor and his people's liberties.

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ—contrary to love.

Do Not Trust to Conscience Alone

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

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"God's purpose in permitting evil was to make manifest the perfection, majesty and righteousness of His moral law. . . . Again, God designed to permit evil, because, having the remedy already provided for man's release, He saw the result would be to lead him through experience to a full appreciation of the exceeding sinfulness of sin and to the matchless brilliancy of virtue in contrast with it—thus teaching him to love his Creator, the source and fountain of all goodness, and to shun forever that which brought so much woe and misery to the human family."
"Right and wrong, as principles, have always existed and must exist; though the right principle only will forever continue to be active. When the activity of the evil principle has accomplished its purpose it shall forever cease, and all who continue to submit to its control shall forever cease to exist. Right-doing and right-doers only shall continue forever."—1 Cor. 15:25, 26; Heb. 2:14.

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CHAIRMAN ROSS AND MR. WOODWORTH DEBATE ON CHRISTIAN SCIENCE

C. S. Official Asks That Publication of Criticism Be Suppressed. Refers to Woodworth Article as Reprinted on Page 3 of This Issue.

FOLLOWING the appearance of a letter by C. J. Woodworth, published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5, under the caption "Christian Science Unscientific and Unchristian," as clipped from the Scranton (Pa.) Times of several years ago, we have received various protests from Mr. Robert S. Ross, chairman of the Christian Science Committee on Publication, New York City, asking that the article in question be suppressed. That our readers may have full benefit of the points at issue, we are publishing the protest and the author's reply, as well as a reprint of the controverted article. (See page 3.)

"As a matter of justice both to Christian Science and to your readers, I feel you should not only stop immediately the circulation of the copy of THE BIBLE STUDENTS MONTHLY containing the erroneous article entitled 'Christian Science Unscientific and Unchristian,' but that you should publish this communication, which I feel you will be glad to do."

Mr. Woodworth's Reply

Upon receipt of the foregoing communication we immediately forwarded it to Mr. C. J. Woodworth, who corresponded direct with the writer, sending copies to us, from which we quote:

MR. ROSS' ARGUMENT

Mr. Ross' complaint follows:

"In regard to the article in Vol. II., No. 5, by Clayton J. Woodworth, permit me to state:

"1. There is nothing in the teachings of Jesus to indicate that they were not intended to be understood by all mankind. If the teachings of Christian Science have, in some cases, been adopted by learned and cultured people, it is indicative of their reasonableness. Anybody who is familiar with the makeup of Christian Science congregations knows that the teachings of Christian Science have appealed to both the rich and poor, the high and the low. Love is no respecter of persons.

"2. Mr. Woodworth refers to the growth of Christian Science, infers that it is the work of the devil, and then quotes several passages from the Scriptures to back up his *ipse dixit*.

"3. Mr. Woodworth refers to the financial prosperity of the Christian Science Movement, infers that this is also a sign of evil, and again quotes passages from the Bible to substantiate his opinion, quite overlooking the words of the Psalmist, 'Blessed is the man that walketh not in the counsel of the ungodly; . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' It is quite natural that an organization which is made up of people who are trying to do rightly should be as prosperous, as a collective body, as the individuals who make up that body.

"4. Mr. Woodworth quotes *Science and Health* as stating, 'Jehovah is not a person. God is principle.' There is no such passage in *Science and Health*. Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God. She never claimed to be more than the discoverer of an eternal Science.

"5. The quotation, 'Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it,' is presumably from page 271 of *Science and Health*, the exact wording of which is, 'When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science; and the eternal life, not the death of Jesus, is its outcome.' The foregoing comparison is a fair example of how carelessly our critic has quoted from *Science and Health*.

"Finally, Mr. Woodworth attributes to *Science and Health* meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings. For instance, he states that the meaning of Eve is 'Evil'; Israel 'Is real'; Mary 'Sweet,' etc., all of which are misrepresentations. Time will not permit me to refer to Mrs. Eddy's definitions of these words, but in cases where she does define names you will find them in the Glossary of *Science and Health* with Key to the Scriptures.

"I have pointed out enough errors in Mr. Woodworth's article to prove beyond cavil that he evidently wrote to misrepresent Christian Science merely because its teachings differ from his own theological views. It is very easy for an advocate of one system to see in other systems various types of so-called heretical teachings, and to point to certain passages from the Scriptures to verify his conclusions. I do not desire to challenge your statement that the author of this article is 'a Christian man of the highest ideals.' There are a great many sincere religionists who are zealous to do right in most of their dealings with their fellowmen; but when it comes to the matter of doctrine oftentimes they throw truth to the winds and resort to methods that are less cruel than those of the Middle Ages only because civilization has so far advanced that the dungeon and the scaffold, as means of settling doctrinal differences, are frowned upon by society.

MR. WOODWORTH'S ARGUMENT

Mr. Woodworth said:

"Mr. Robert S. Ross, 'Christian Science Committee on Publication, New York City.

"Dear Sir: 'The Secretary of the International Bible Students Association has handed me your communication of February 13th, in which you make further protests against my letter published in the Scranton (Pa.) Times, some ten years ago, and republished later by the I. B. S. A.

"I am extremely busy and can hardly devote the necessary time to the work, but as you seem to feel badly about the repeated appearances of this article I have made a re-examination of the original sources from which I drew my data, and am now able to give you the citations which you have called in question. Doubtless you have been sincere in questioning my truthfulness, because you were not sufficiently familiar with the past history of your movement. But you should realize that it places you in a very embarrassing position to accuse a gentleman of untruthfulness, and have him afterwards confront you with abundant evidence that his statements were based upon authorized Christian Science publications. It is your place, not mine, to stand sponsor for what Mrs. Eddy has written.

"You say, 'Mr. Woodworth quotes *Science and Health* as stating, 'Jehovah is not a person. God is principle.' There is no such passage in *Science and Health*.' Now, having in mind that my article was written several years ago and was based upon your literature of a still earlier date, will you refer to your edition of *Science and Health* when it was published in two volumes, and note page 167, Vol. I., where the statement is made in the exact form above quoted!

"You say, 'The quotation, 'Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it,' is presumably from page 271 of *Science and Health*, the exact wording of which is, 'When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome.' And then you add, 'The foregoing comparison is a fair example of how carelessly our critic has quoted from *Science and Health*.' But what will you now say when I show you that the quotation you have rejected as carelessly made is to be found word for word in that work! Please see *Science and Health*, Vol. II., pp. 185, 186, heading *Attonement*.

"You say, 'Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God.' It is impossible to answer this charge fully without knowing which quotations are claimed as inaccurate, but to give you no ground for this statement I will quote a paragraph from my article, and give the references to *Science and Health*:

"The fourth point Rev. Tomlinson makes is that Christian Science does not deny the personality of God. Hear Mrs. Eddy on this point: 'Jehovah is not a person. God is Principle.' Principle is 'life, truth, love, substance and intelligence.' [*Science and Health*, Vol. I., p. 167.] 'In divine science God and man are inseparable, as principle and its idea. . . . Woman is the highest term for man.' [*Science and Health*, Vol. II., p. 197.]

I joined these four statements logically, in the conclusion that follows irresistibly—if those statements are true. But please note that the quotations are correct, and it is the statements themselves, not my deductions, that are open to question:

- "1. If Jehovah is not a person, but a principle;
- "2. If God and man are inseparable, as principle and its idea;

"3. If woman is the highest term for man; and if Mrs. Eddy stands pre-eminent above other women, as the discoverer of these 'truths,' I fail to see why her votaries should object to the conclusion as I expressed it, i. e., that 'Mrs. Eddy is God! She has proved it!'

"You say further, 'Mr. Woodworth attributes to *Science and Health* meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings.' If you will re-examine my article in *The Times* you will see I do not claim the quotations are all from *Science and Health*. However, of the five illustrations given therein, I have succeeded thus far in locating three (all from Mrs. Eddy's writings), and search for the others is still going on.

"1. 'God. . . Good, or Principle.' See *Science and Health*, Vol. II., p. 80, 'I can do more for you than God (Good) has done.' And again, Vol. I., p. 167, 'God is Principle.'

"2. 'Adam. . . A-daman, or Error.' See *Science and Health*, Vol. II., pp. 80, 81, 'The history of Adam (or Error) is a dream without a dreamer. . . the word Adam, divided into two syllables and reading A-dam, indicates more closely the character and curse of the divine spirit.'

"3. 'Eve. . . Evil.' In *Science and Health*, pp. 584, 585 (1903 edition), you define as follows:

"DEVIL. Evil; Error
"EVE. Error

"You will certainly agree to the old-established axiom that 'Things equal to the same thing are equal to each other.' If 'Error' is a correct definition of both 'Devil' and 'Eve,' it follows that they are substantially one and the same; and if 'Devil' means Evil I fail to see wherein Christian Science is in any way slandered by the conclusion that *Eve* means Evil, according to Mrs. Eddy, as set forth in my article.

"I may further say that Mr. F. W. Plaenker, of Baltimore, Md., who for many years was a First Reader in one of your assemblies, and a practitioner amongst you, has, at my request, carefully examined my article to which you take exceptions, and assures me that every statement therein made is correct. (Copy of Mr. Plaenker's letter is appended hereto.) In view of his familiarity with the subject, and your evident unfamiliarity with it, I am bound to accept his statement as truthful.

"It seems to me that the whole foundation of Christian Science rests on the wrong principle set forth in the following sentence, 'This difficulty is overcome only by teaching the student the metaphysical meaning of terms in common use.' (*Science and Health*, Vol. I., p. 12.) Surely any teaching that must rest on special meanings placed on 'terms in common use' should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that 'the common people heard him gladly.' Indeed, Mr. Ross, I feel certain that a gentleman who could write a letter giving expression to the high principles voiced in your note would not continue to advocate Christian Science at all if he were thoroughly acquainted with its teachings, and with the Bible.

"Now please turn to your Glossary (*Science and Health*, 1903 edition, p. 579), while I endeavor to show you what I mean. Of the contents of this chapter the opening paragraph says: 'It contains the metaphysical interpretation of Bible terms—giving their spiritual sense, which is also their original meaning.'

"I have before me the two most valuable Greek and Hebrew concordances ever published, Prof. Young's *Analytical Concordance* and Prof. Strong's *Exhaustive Concordance*; the one a great Presbyterian scholar, the other a great Methodist scholar, both thoroughly familiar with the original tongues in which the Scriptures were written, and therefore with the 'original meaning' of the words which have come down to us in English versions. Let us make some comparisons:

"MOTHER" EDDY'S METAPHYSICAL DEFINITION.

Abel. Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.

Abraham. Fidelity; faith in the divine Life and eternal Principle of being.

Adam. Error; a falsity; the belief "in original sin," sickness and death; evil; the opposite of good—God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; "dust to dust;" red sandstone, etc.

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.

PROF. STRONG'S AND PROF. YOUNG'S DEFINITIONS.
Emptiness or vanity; figuratively something transitory and unsatisfactory. From *habal*, a primitive root, meaning to be vain in act, word or expectation.—*Strong*.
Transitoriness.—*Young*.

Father of a multitude. From *ab*, a primitive word meaning father.—*Strong*.
Father of a multitude.—*Young*.

A human being; from *Adam*, meaning to show blood in the face, to flush, to turn rosy, to be ruddy.—*Strong*.
Of the ground, firm.—*Young*.
(Here *Strong* and *Young* appear to differ, but not actually. *Adam* was originally "of the ground," and became "a human being," animated, of ruddy countenance.)

From *Malak*; an unused root meaning to despatch as a deputy; a messenger, specially of God, i. e., an angel. *Angelos* from *angelos* (to bring tidings); a messenger.—*Strong*.
Malak; *Angelos*; messenger; agent.—*Young*. (Note the Bible mentions evil angels as well as righteous ones (2 Peter 2:4), a fact quite contrary to Mrs. Eddy's definition of angel.)

"I have not the time to carry the matter further, but the mixture of truth and error in Christian Science doctrine is so palpable to me that I cannot ask the International Bible Students Association to discontinue reprinting the article which offends you, sorry as I am to offend anybody. Truth is truth, and in defense of the truth I would not hesitate to take my stand, kindly but firmly, even though I should have to stand alone.

"Very truly yours,
"C. J. WOODWORTH."

FORMER C. S. READER AND PRACTITIONER VOICES APPROVAL

"308 E. 20th St., Baltimore, Md.

"Mr. C. J. Woodworth, 'Maplewood, N. J.
"Dear Mr. Woodworth:

"I have examined with interest your article, 'Christian Science Unscientific and Unchristian,' as published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5; which I note is a reprint from the Scranton (Pa.) Times of some years ago. I am also glad of the privilege of noting the criticisms of this article, as offered by Mr. Robert S. Ross, chairman of the Christian Science Publication Committee of New York, and to submit my candid opinion relative thereto.

"The objections which Mr. Ross raises to your letter are but another evidence, to my mind, that no person can understand Christian Science properly until his reasoning faculties are liberated from the distorting influences of its self-denying theory.

"After five years of close application of each principle of Christian Science, as a Practitioner and Reader and earnest worker, I finally found myself in this predicament: Well, what am I here for? I have rented this office, have arranged for telephone service, etc., and have set myself apart for—*what purpose?* For no purpose other than to enable others to tell me they are suffering and that they wish me to relieve them. But whence come the patients? Is there any sickness in spirit? Is there any pain in perfection? Am I in spirit? Christian Science says that I am. But do I believe that God is all in all? I do. Then am I a consistent practitioner when I encourage myself to believe that there is any sufferer, any one needing my services? No! Then the time has come for me to be honest with myself, and acknowledge that my so-called patients are themselves the objects of my own false sense, according to the entire theory upon which I have built. Should I not rather practise upon myself, on the basis of Mrs. Eddy's own statement: 'The substance, life, intelligence, truth and love, which constitute Deity, are reflected by His creation; and we (not our patients) shall see this true likeness and reflection everywhere when we subordinate the false testimony of the corporeal senses to the facts in spirit.' (*Science and Health*, p. 516, edition of 1903.)

"With all due respect for Mrs. Eddy, I indeed must recognize the inconsistency of her attempt, through *Science and Health*, to 'bear consolation to the sorrowing, and healing to the sick,' instead of at once proceeding upon the basis of Christian Science herself, to 'subordinate the false testimony of the corporeal senses' which deceived her into believing that 'God [who suffers not a woman to teach in the Church—1 Timothy 2:12] called her to proclaim His Gospel to this Age;' whereas God Himself (Principle), according to Christian Science, had no sense of any need of a Christian Science Gospel, or any other.

"I now thank our personal, intelligent Creator, JEHOVAH, that He did know our need of redemption from actual sin and death, and sent Jesus to preach a Gospel consistent with itself, with reason, and with His own all-important mission of atonement, by the blood of His cross. I thank God for the works of Pastor Russell, the careful perusal of which has opened to me the great plan of God, has made me acquainted with my Maker, and has given me the joy and blessedness of a consistent Christian, an experience which Christian Science can neither give nor take away.

"Your article, to which Mr. Ross objects, I approve as logical, truthful and in every way fair to the presentations of Mrs. Eddy, in *Science and Health*, and elsewhere.

"Yours very sincerely,
"FRED'K WM. PLAENKER."

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