CHRISTIAN SCIENCE NOT CHRISTIANITY

[Concluded from Page 3.]

for sin, or sickness, or death. These are felusions and utterly devoid of reality. Disease is only bodily fear. "I learned," says Mrs. Eddy, "that sickness is an il-lusion" and that "disease is fear made says Mrs. Eddy, "that sickness is an illusion" and that "disease is fear made manifest in the body, whether this fear takes the form of cancer, consumption, small-pox, or an injured limb" (p. 425). "Sin is a high degree of insanity," and "sickness is always hallucination" (f. 850). "Man is never sick," and "illusion is both the sin and the sinner, the disease and the cause, death and dying. It is well to be cheerful in sickness, to be hopeful is better; but to understand that sickness is a delusion * * is best of all" (pp. 341-342). "Tumors, uleers, inflammation, pain, deformed backs, are all decam-shadows" (p. 301). "The illusion named death, sickness, and sin, are all that can be destroyed." The "human" body cannot cie, because it has no life of its own" (p. 217).

Mrs. Eddy gives to her pupils this interesting formula: "If exposure to a draught of air, while in a state of perspiration, is followed by enilis, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your mind-remedy is safe and

the lungs, or hints of inflammatory Freu-matism, your mind-remedy is sate and sure" (p. 314). "Fear is the foundation of all sickness" (p. 297). "Man is incapable of sin, sickness, and death * * hence man cannot depart from holiness. Nor can God endow man with the capacity or freedom to sin" (p. 511). Mrs. Eddy calls sin, sickness and death, "nothingness." And yet, strange to say, she tries to And, yet, strange to say, she tries to cure "nothingness." An easy matter, surely, seeing there is nothing to cure. surely, seeing there is nothing to cur-she frankly admits this and tries evade its absurdity by asserting another ab-surdity, namely, that sin, sickness and death belong to "the nothingness of er-ror" (pp. 38-389). These are facts about "Christian Science" that Judge Ewing forces to meeting, and the reason with he suppressed them is obvious enough He either does not believe them, or else he feit that such a recital would be pronounced absurd by any intelligent audi-

PERVERTS HOLY SCRIPTURE. It is a serious charge to make against "Christian Science" that it perverts the meaning of Holy Scripture. But this charge is true. The Bible teaches that sin, and temptation, and error, and sickness, and death are potent realities; and with this Bible truth the experience of all ages is in harmony. "Christian Sciall ages is in harmony. "Christian Bel-ence" teaches that all these are un-realities. Over and over again it asserts that "Error is unreal." The Bible teaches and experience proves that matter is as real as mind. "Christian Science" teaches that there is no such a thing as matter, but that "All is Mind." Mrs. Eddy says: "All is Mind. On this statement I stand. I hold myself ready to meet any profound thinker on this sub-ject, for this statement is scientific" (p. 431). An unintelligent, illy expressed idealism is the ground work of Mrs. Eddy's system—if it can be called a sys-

One or two samples of "Christian Sciof Scripture will show the men-tal caliber of its author and "dis-coverer." The Apostle Paul says: "If a man think himself to be something when he is nothing, he deceiveth him-self." On this passage "Christian Sci-ence" builds the idea of "human nothingness" (p. 588). The meaning of the apos-tle's words is plain from the context, and it is not creditable either to the head or the heart to twist Scripture so as to make it teach an absurdity. If possible, a still more absurd meaning is attached by "Christian Science" to the first man, by "Christian Science" to the first man, Adam. The fall of Adam is a "myth."
"The history of Adam is a dream without a dreamer" (p. 455). Adam means "error; the belief of original sin; red sandstone; nothingness" (p. 526). But the definition of Adam by "Christian Science" that caps the climax is this: "Adam should be thought of as a dam, a obstruction" (p. 350). What are we to an obstruction" (p. 381). What are we to think of one who is capable of treating

the Holy Scripture after this fashion?
These are some of the facts of "Christian Science" that Judge Ewing overlooked. I have been careful to refer to the pages of "Science and Health." cdition of 1890, so that any one interested may verify the quotations. AS TO "SCIENCE" CURES. As to the cures said to be wrought by "Christian Science," they are no more wonderful, nor are they any more diffi

cult of explanation than are the cures effected by mesmerists and hypnotists and telepathists, and mind-healers. Any physician knows that there are certain diseases that require no medicine, and that "bread pills" have, in many cases, worked wonders for certain patients. And the whole world knows that "Christian Science" never has set a broken bone, nor healed a bursted blood vessel, nor cured a malignant cancer, by thinking about it, or by giving to it "absent treatment," or by sitting in the room with the sufferer and endeavoring to make the poor patient believe that the broken bone, or running sore, or malignant cancer is only an illusion.

If "Christian Science" can work such wonders as its votaries claim, it can not

only prevent death, but it ought to raise the dead. But its patients die like other folk, or, rather, they are told that death is only an illusion, and that what they thought was sickness, is only a dream. There are many so-called "Christian Scientists" who have no idea that "Christian Science" teaches such absurdities as those that have been specified. They love and adore Jesus Christ as our blessed Savicur. They believe in the Holy Ghost, the Comforter. They are not so insane as to reject the testimony of their senses. They believe that sick-ness, and sin, and death are all around them, and that they are as real as is their own existence. They know, both by ob-servation and experience, that pain is no illusion, but that, on the contrary, a toothache, or a stomach-ache, or a headtoothache, or a stomach-ache, or a head-ache is a very real thing. They know that, if a man is shot through the heart, or if his jugular vein is severed, or if he loses a limb, "Christian Science" is powerless to restore the severed artery, or the severed limb, or to heal the pierced heart. The fact that there are devout Christians, who have become enamored with "Christian Science" is a psycho-logical study; but, in most cases, it can be traced to the fact that they do not know what "Christian Science" is, or to know what "Christian Science" is, or to what its teachings lead. When con-fronted with what it says about God or Christ, or the Holy Ghost, and sin, and sickness, and death, they are shocked; AN IRRATIONAL DELUSION.

AN IRRATIONAL DELUSION.

Many so-called "Christian Scientists" are excellent people. But their excellence is not due in any degree to "Christian Science" is a most irrational delusion. It is a "Seducing Spirit," with which it is unwise to tamper. It ignores a personal God. It rejects the Bible doctrine of sin, and the Divine teaching concerning the person and work of the world's Redeemer. It teaches that man is not a sinner, whereas the Bible teaches us that "if we say that we have no sin, we deceive ourselves and the truth is not in us." A child can see that if we are not sinners we do not need a Saviour. Yet, Jesus says that His mission is "to seek and to save the lost." The angel said: "Thou shalt call His name Jesus, for He shall save His people from their sins." But "Christian Science" says that this is faise, for the reason that there is no such thing as sin from which to be saved. Thus we see that in "Christian Science" there is no room for the Bible doctrine of human redemption through Jesus Christ, our Lord. No sin! Therefore it is absurd to repent of our sins, or to confess our sins, or to ask God to forgive our pins, or to believe that Jesus Christ is the Saviour of sinners. This may appear shocking to some "Christian Scientists," but it is, confessedly, the doctrine of "Christian Science" as embodied in its

text-book. It if be a Gospel at all it is not the Gospel of our Lord and Saviour Jesus Christ; it is another gospel, and those who preach it occupy a most unenviable position. Its text-book is a jumble of unmeaning phrases. Its claims are most absurd; and its pretentious reasonings are the quintessence of nonsense. These are "facts" about "Christian Science" that those who heard or read Judge Ewing's plausible oration will do well to ponder. It has been said that with two exceptions, "Christians Science" is all right. These exceptions are: First, it is not science, and second, it is not Christian. The value of this criticism lies in the fact that it expresses the exact truth.

An Extract from Judge Ewing's Lecture, Published by Request.

In connection with Dr. McLeod's sermon, the following extract from a lec-ture delivered by Judge Ewing in Sy-racuse on Dec. 8 has interest. We print it at the request of David N. Mc-Kee, reader in the Christian Science church:

Doubtless there are many points involved in Christian bellef and conduct, respecting which you and Christian Belentists are in perfect accord; a brief reference to these will, I think, bring us a little closer together, possibly inspire us, at least, to prosecute the inquiry of the hour in the pleasing assurance that we are equally earnest and honest in our search after the ultimate good—a knowledge of God—"Whom to know aright is life everlasting."

I certainly am safe in assuming that you are in favor of whatever makes men

you are in favor of whatever makes men and women better, happier, purer, more loving and lovable? So are we. You will aid whatever will lesson the burdens and serrows of men; whatever will banish superstition and minimize fear? So will we. You, I am sure, will encourage whatever will destroy avarice, scifishness and lust; whatever will exalt manhood, sanctify the home, enthrone virtue, affection, sympathy and love? So will we.
You, I trust, believe in one God and
Father of all, infinite in wisdom, justice, goodness, mercy, truth, and love—a div-ine, spiritual, incorporeal intelligence without "forms or parts, beginning of days or end of years;" who fills all space; is omnipresent and omniscient; who made all that was made and pro-neunced it good. You believe in, love, worship and adore such a God? So do

You believe in Jesus Christ, the only begotten Son of God, who taught in the temple; preached the gospel; heated the sick; made the lame to walk; gave sight to the blind, hearing to the dear, purity to the sinful; was crucified, buried, and on the third day arose triumphant over death, and with the radiant spien-dors of the transfiguration, spanned the heavens with a bow of promise, and dis-pelled forever the shadows of earth by the demonstrated truth of life immortal

as God.
You believe in this dear, compassionate loving, healing Christ as your Lord, your Saviour, your exemplar? So do we. You believe the Bible is the divinely inspired revelation of God to man? So do we You believe the Ten Commandments are God's laws of requirement and restric-tion, to be resolutely and absolutely obeyed, one not less than another? So do we. You believe that prayer is both a privilege and a duty? So do we. You believe in the great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind;" and the second, which is like unto it, "Thou shalt love thy neighbor as thyself?" So do we.

Thus it is found that we are substan-tially in accord upon the essential requirements of the religion of Christ as you understand it. And is this not suf-ficient to establish the conclusion that we should not antagonize each other, even if we have different ways of reach-ing the same Omnipotent God, we in com-

INDUSTRIAL JOTTINGS.

Special Officer Williams No Longe: at the Lackawanna Station-Big Demand for Small Coal.

Special Officer William H. Williams, who has been employed at the Lackawanna avenue station of the Delaware, Lackawanna and Western Railroad company for the past thirty-five years, was recently notified that his services would not be needed in that capacity any longer. The notification ame in the following letter: 'Mr. W. H. Williams, Special Officer,

Depot, Scranton: "Dear sir-I have instructions from general superintendent to reduce ex-penses, and after this date your services as special officer will be no longer required at the Scranton passenger

"If there is any other position at Scranton, as watchman, that you think you would be competent to fill I shall be pleased to place you. Yours truly, (Signed) "P. O'Keefe,

"Chief Special Agent." Mr. Williams entered the company's employ on Christmas day, 1865, and has served continuously ever since. At that time John Brisbin was president of the road, Watts Cooke was superintendent and William F. Hallstead was yard dispatcher. He was always courteous, obliging and painstaking, and his presence at the station will be missed by his friends and the traveling public in general.

D., L. & W. Board. Following is the make-up of the Delaware, Lackawanna and Western

board for today: Monday, Jan. 15, 1900.

WILD CATS, SOUTH. m.-G. Rafferty. m.-O. Miller. a. m.-M. Hennigan, m.-R. Castner. m.-C. Townsend.

1 p. m.-J. Ennis. 2 p. m.-A. G. Hammitt, with T. Hopkins'

SUMMITS. 8.20 a. m., north—G. Frounfelker. 11.30 a. m., south—McLane, with Warrick's men. 1 p. m., south—H. Bush. 6 p. m., south—M. Madigan.

leaves the lungs weak and opens the door for the germs of Consumption. Don't wait until they get in, and you begin to cough. Close the door at once by healing the inflammation.

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PULLERS

PUSHERS. , south—Houser. m., south—M. Moran. —P. Cavanaugh. m., south—C. Cawley.

PASSENGER ENGINES.

WILD CATS, NORTH. 11 a. m., 2 engines—J. E. Masters.
1 p. m., 2 engines—John Gahagan.
4.30 p. m., 2 engines—S. Carmody.
7 p. m., 2 engines—A. Ketchum.
Monday, Jan. 15, P. J. Nealls will go
out on his own run.

This and That.

It is rumored two companion wash eries will be crected this year in Keyser valley. There is a larger demand for small coal than can be supplied by the usual operations at the big breakers, without crushing the larger sizes, and that results in big waste. Oxford washery, operated by the Delaware, Lackawanna and Western company, which has been idle since last August, has resumed work owing to the big demand for fuel grades of coal. The washery has a capacity of 250 tons per day and will

be enlarged in the near future. About fifty carpenters are engaged in building the big Delaware, Lackawanna and Western washery at the Diamond. The structure will be one of the largest and most modern washeries in this section and will cost about \$35,000. Work is being rushed and it is expected the structure will be completed about April 1. There will be four shakers, thirty-three feet in length. The refuse will be washed into of two to five the abandoned mine workings.

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