

**Christian Science**  
**versus**  
**Pantheism**

by  
Mary Baker Eddy

Pastor Emeritus of The First Church of Christ, Scientist  
Boston, and Author of Science and Health  
with Key to the Scriptures

Published by the  
Trustees under the Will of Mary Baker G. Eddy  
Boston, U.S.A.

*Copyright, 1898*  
**By Mary Baker G. Eddy**  
*Copyright renewed, 1926*

---

*All rights reserved*

Printed in the United States of America

---

## Christian Science versus Pantheism

1 PASTOR'S MESSAGE TO THE MOTHER  
3 CHURCH, ON THE OCCASION OF THE  
JUNE COMMUNION, 1898

SUBJECT: *Not Pantheism, but Christian Science*

6 BELOVED brethren, since last you gathered at the  
feast of our Passover, the winter winds have come  
and gone; the rushing winds of March have shrieked and  
9 hummed their hymns; the frown and smile of April, the  
laugh of May, have fled; and the roseate blush of joyous  
June is here and ours.

12 In unctuous unison with nature, mortals are hoping and  
working, putting off outgrown, wornout, or soiled gar-  
ments — the pleasures and pains of sensation and the  
15 sackcloth of waiting — for the springtide of Soul. For  
what a man seeth he hopeth not for, but hopeth for what  
he hath not seen, and waiteth patiently the appearing  
thereof. The night is far spent, and day is not distant in  
18 the horizon of Truth — even the day when all people  
shall know and acknowledge one God and one Christianity.

Page 2

1 CHRISTIAN SCIENCE NOT PANTHEISM

3 At this period of enlightenment, a declaration from the  
pulpit that Christian Science is pantheism is anomalous to  
those who know whereof they speak — who know that  
6 Christian Science is Science, and therefore is neither  
hypothetical nor dogmatical, but demonstrable, and  
looms above the mists of pantheism higher than Mt.  
Ararat above the deluge.

9 ANALYSIS OF "PANTHEISM"

12 According to Webster the word "pantheism" is de-  
rived from two Greek words meaning "all" and "god."  
Webster's *derivation* of the English word "pantheism" is  
most suggestive. His uncapitalized word "god" gives  
15 the meaning of pantheism as a human opinion of "gods  
many," or mind in matter. "The doctrine that the uni-  
verse, conceived of as a whole, is God; that there is no  
God but the combined forces and laws which are mani-  
18 fested in the existing universe."

The Standard Dictionary has it that pantheism is the  
doctrine of the deification of natural causes, conceived as

21 one personified nature, to which the religious sentiment is directed.

24 *Pan* is a Greek prefix, but it might stand, in the term pantheism, for the mythological deity of that name; and *theism* for a belief concerning Deity in theology. However, Pan in imagery is preferable to pantheism in theology.

### Page 3

1 The mythical deity may please the fancy, while pantheism suits not at all the Christian sense of religion. Pan, as a  
3 deity, is supposed to preside over sylvan solitude, and is a horned and hoofed animal, half goat and half man, that poorly presents the poetical phase of the genii of forests.(1)

6 My sense of nature's rich glooms is, that liveness lacks but one charm to make it half divine — a friend, with whom to whisper, "Solitude is sweet." Certain moods  
9 of mind find an indefinable pleasure in stillness, soft, silent as the storm's sudden hush; for nature's stillness is voiced with a hum of harmony, the gentle murmur of  
12 early morn, the evening's closing vespers, and lyre of bird and brooklet.

15 "O sacred solitude! divine retreat!  
Choice of the prudent! envy of the great!  
By thy pure stream, or in thy evening shade,  
We court fair wisdom, that celestial maid."

18 Theism is the belief in the personality and infinite mind of one supreme, holy, self-existent God, who reveals Him-  
21 self supernaturally to His creation, and whose laws are not reckoned as science. In religion, it is a belief in one God, or in many gods. It is opposed to atheism and

24 (1) In Roman mythology (one of my girlhood studies), Pan stood for "universal nature proceeding from the divine Mind and providence, of which heaven, earth, sea, the eternal fire, are so many mem-  
27 bers." Pan was the god of shepherds and hunters, leader of the nymphs, president of the mountains, patron of country life, and guardian of flocks and herds. His pipe of seven reeds denotes the celestial harmony of the seven planets; his shepherd's crook, that care and  
30 providence by which he governs the universe; his spotted skin, the stars; his goat's feet, the solidity of the earth; his man-face, the celestial world.

### Page 4

1 monotheism, but agrees with certain forms of pantheism and polytheism. It is the doctrine that the universe owes

3 its origin and continuity to the reason, intellect, and will of  
a self-existent divine Being, who possesses all wisdom,  
6 goodness, and power, and is the creator and preserver of  
man.

A theistic theological belief may agree with physics and  
9 anatomy that reason and will are properly classified as  
mind, located in the brain; also, that the functions of  
these faculties depend on conditions of matter, or brain,  
12 for their proper exercise. But reason and will are human;  
God is divine. In academics and in religion it is patent  
that will is capable of use and of abuse, of right and wrong  
15 action, while God is incapable of evil; that brain is matter,  
and that there are many so-called minds; that He is the  
creator of man, but that man also is a creator, making  
two creators; but God is Mind and one.

#### 18 GOD — NOT HUMAN DEVICES — THE PRESERVER OF MAN

God, Spirit, is indeed the preserver of man. Then, in  
21 the words of the Hebrew singer, "Why art thou cast down,  
O my soul? and why art thou disquieted within me? hope  
thou in God: for I shall yet praise Him, who is the health  
24 of my countenance, and my God. . . . Who forgiveth  
all thine iniquities; who healeth all thy diseases." This  
being the case, what need have we of drugs, hygiene, and  
27 medical therapeutics, if these are not man's preservers?  
By admitting self-evident affirmations and then contra-

#### Page 5

1 dicting them, monotheism is lost and pantheism is found  
in scholastic theology. Can a single quality of God,  
3 Spirit, be discovered in matter? The Scriptures plainly  
declare, "The Word was God;" and "all things were  
made by Him," — the Word. What, then, can matter  
6 create, or how can it exist?

#### JESUS' DEFINITION OF EVIL

9 Did God create evil? or is evil self-existent, and so  
possessed of the nature of God, good? Since evil is not  
self-made, who or what hath made evil? Our Master  
gave the proper answer for all time to this hoary query.  
12 He said of evil: "Ye are of your father, the devil, and the  
lusts of your father ye will do. He was a murderer from  
the beginning, and abode not in the truth [God], because  
15 here is no truth [reality] in him [evil] . When he speaketh  
a lie, he speaketh of his own: for he is a liar, and the father  
of it [a lie]."

18 Jesus' definition of devil (*evil*) explains evil. It shows  
that evil is both liar and lie, a delusion and illusion. There-  
21 fore we should neither believe the lie, nor believe that it  
hath embodiment or power; in other words, we should  
not believe that a lie, nothing, can be something, but deny  
24 it and prove its falsity. After this manner our Master cast  
out evil, healed the sick, and saved sinners. Knowing  
that evil is a lie, and, as the Scripture declares, brought  
sin, sickness, and death into the world, Jesus treated the  
27 lie summarily. He denied it, cast it out of mortal mind,  
and thus healed sickness and sin. His treatment of evil

## Page 6

1 and disease, Science will restore and establish, — first,  
because it was more effectual than all other means; and,  
3 second, because evil and disease will never disappear in  
any other way.

6 Finally, brethren, let us continue to denounce evil as the  
illusive claim that God is not supreme, and continue to  
fight it until it disappears, — but not as one that beateth  
the mist, but lifteth his head above it and putteth his foot  
9 upon a lie.

### EVIL, AS PERSONIFIED BY THE SERPENT

12 Mosaic theism introduces evil, first, in the form of a  
talking serpent, contradicting the word of God and thereby  
obtaining social prestige, a large following, and changing  
the order and harmony of God's creation. But the higher  
15 criticism is not satisfied with this theism, and asks, If God  
is *infinite* good, what and where is evil? And if Spirit  
made all that was made, how can matter be an intelligent  
18 creator or coworker with God? Again: Did one Mind,  
or two minds, enter into the Scriptural allegory, in the  
colloquy between good and evil, God and a serpent? — and  
21 if two minds, what becomes of theism in Christianity? For  
if God, good, is Mind, and evil also is mind, the Christian  
religion has at least two Gods. If Spirit is sovereign, how  
24 can matter be force or law; and if God, good, is omnipo-  
tent, what power hath evil?

27 It is plain that elevating evil to the altitude of mind gives  
it power, and that the belief in more than one spirit, if

## Page 7

1 Spirit, God, is infinite, breaketh the First Commandment  
in the Decalogue.

3 Science shows that a plurality of minds, or intelligent  
matter, signifies more than one God, and thus prevents the  
6 demonstration that the healing Christ, Truth, gave and  
gives in proof of the omnipotence of one divine, infinite  
Principle.

9 Does not the theism or belief, that after God, Spirit, had  
created all things spiritually, a material creation took  
place, and God, the preserver of man, declared that man  
12 should die, lose the character and sovereignty of Jehovah,  
and hint the gods of paganism?

### THEISTIC RELIGIONS

15 We know of but three theistic religions, the Mosaic, the  
Christian, and the Mohammedan. Does not each of these  
religions mystify the absolute oneness and infinity of God,  
Spirit?

18 A close study of the Old and New Testaments in con-  
nection with the original text indicates, in the third chap-  
21 ter of Genesis, a lapse in the Mosaic religion, wherein  
theism seems meaningless, or a vague apology for con-  
24 tradictions. It certainly gives to matter and evil reality  
and power, intelligence and law, which implies Mind,  
Spirit, God; and the logical sequence of this error is idol-  
atry — other gods.

27 Again: The hypothesis of mind in matter, or more than  
one Mind, lapses into evil dominating good, matter govern-  
ing Mind, and makes sin, disease, and death inevitable,

### Page 8

1 despite of Mind, or by the consent of Mind! Next, it  
follows that the disarrangement of matter causes a man to  
3 be mentally deranged; and the Babylonian sun god, moon  
god, and sin god find expression in sun worship, lunacy,  
sin, and mortality.

6 Does not the belief that Jesus, the man of Galilee, is  
God, imply two Gods, one the divine, infinite Person, the  
other a human finite personality? Does not the belief  
9 that Mary was the mother of God deny the self-existence  
of God? and does not the doctrine that Mohammed is  
12 the only prophet of God infringe the sacredness of one  
Christ Jesus?

### SCIENTIFIC CHRISTIANITY MEANS ONE GOD

Christianity, as taught and demonstrated in the first

15 century by our great Master, virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism. Christianity then had one God and one law, namely,  
18 divine Science. It said, "Call no man your father upon the earth, for one is your Father, which is in heaven." Speaking of himself, Jesus said, "My Father is greater  
21 than I." Christianity, as he taught and demonstrated it, must ever rest on the basis of the First Commandment and love for man.

24 The doctrines that embrace pantheism, polytheism, and paganism are admixtures of matter and Spirit, truth and error, sickness and sin, life and death. They make man  
27 the servant of matter, living by reason of it, suffering because of it, and dying in consequence of it. They con-

## Page 9

1 stantly reiterate the belief of pantheism, that mind "sleeps in the mineral, dreams in the animal, and wakes in man. "  
3 "Infinite Spirit" means one God and His creation, and no reality in aught else. The term "spirits" means more  
6 than one Spirit; — in paganism they stand for gods; in spiritualism they imply men and women; and in Christianity they signify a good Spirit and an evil spirit.

9 Is there a religion under the sun that hath demonstrated one God and the four first rules pertaining thereto, namely, "Thou shalt have no other gods before me;" "Love thy  
12 neighbor as thyself;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Whosoever liveth and believeth in me shall never die." (John xi. 26.)

15 What mortal to-day is wise enough to do himself no harm, to hinder not the attainment of scientific Christianity? Whoever demonstrates the highest humanity, —  
18 long-suffering, self-surrender, and spiritual endeavor to bless others, — ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger,  
21 for to help such a one is to help one's self. The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies — and this  
24 love benefits its enemies (though they believe it not), and rewards its possessor; for, "If ye love them which love you, what reward have ye?"

## MAN THE TRUE IMAGE OF GOD

27 From a material standpoint, the best of people sometimes object to the philosophy of Christian Science, on the

## Page 10

1 ground that it takes away man's personality and makes  
man less than man. But what saith the apostle? — even  
3 this: "If a man think himself to be something, when he is  
nothing, he deceiveth himself." The great Nazarene  
Prophet said, "By their fruits ye shall know them : " then,  
6 if the effects of Christian Science on the lives of men  
be thus judged, we are sure the honest verdict of hu-  
manity will attest its uplifting power, and prevail over the  
9 opposite notion that Christian Science lessens man's in-  
dividuality.

The students at the Massachusetts Metaphysical Col-  
12 lege, generally, were the average man and woman. But  
after graduation, the best students in the class averred  
that they were stronger and better than before it. With  
15 twelve lessons or less, the present and future of those stu-  
dents had wonderfully broadened and brightened before  
them, thus proving the utility of what they had been taught.  
18 Christian Scientists heal functional, organic, chronic, and  
acute diseases that M.D.'s have failed to heal; and,  
better still, they reform desperate cases of intemperance,  
21 tobacco using, and immorality, which, we regret to say,  
other religious teachers are unable to effect. All this is  
accomplished by the grace of God, — the effect of God  
24 *understood*. A higher manhood is manifest, and never  
lost, in that individual who finds the highest joy, — there-  
fore no pleasure in loathsome habits or in sin, and no  
27 necessity for disease and death. Whatever promotes  
statuesque being, health, and holiness does not degrade  
man's personality. Sin, sickness, appetites, and passions,  
30 constitute no part of man, but obscure man. Therefore it

Page 11

1 required the divinity of our Master to perceive the real  
man, and to cast out the unreal or counterfeit. It caused  
3 St. Paul to write, — "Lie not one to another, seeing that  
ye have put off the old man with his deeds; and have put  
on the new man, which is renewed in knowledge after  
6 the image of Him that created him."

Was our Master mistaken in judging a cause by its  
effects? Shall the opinions, systems, doctrines, and dog-  
9 mas of men gauge the animus of man? or shall his stature  
in Christ, Truth, declare him? Governed by the divine  
Principle of his being, man is perfect. When will the  
12 schools allow mortals to turn from clay to Soul for the  
model? The Science of being, understood and obeyed,  
will demonstrate man to be superior to the best church-  
15 member or moralist on earth, who understands not this  
Science. If man is spiritually fallen, it matters not what  
he believes; he is not upright, and must regain his native

18 spiritual stature in order to be in proper shape, as certainly  
as the man who falls physically needs to rise again.

21 Mortals, content with something less than perfection —  
the original standard of man — may believe that evil de-  
velops good, and that whatever strips off evil's disguise be-  
littles man's personality. But God enables us to know that  
24 evil is not the medium of good, and that good supreme de-  
stroys all sense of evil, obliterates the lost image that  
mortals are content to call man, and demands man's un-  
27 fallen spiritual perfectibility.

The grand realism that man is the true image of God,  
not fallen or inverted, is demonstrated by Christian Science.  
30 And because Christ's dear demand, "Be ye therefore

## Page 12

1 perfect," is valid, it will be found possible to fulfil it. Then  
also will it be learned that good is not educed from evil,  
3 but comes from the rejection of evil and its *modus operandi*.  
Our scholarly expositor of the Scriptures, Lyman Abbott,  
D.D., writes, "God, Spirit, is ever in universal nature."  
6 Then, we naturally ask, how can Spirit be constantly pass-  
ing out of mankind by death — for the universe includes  
man?

## 9 THE GRANDEUR OF CHRISTIANITY

This closing century, and its successors, will make strong  
claims on religion, and demand that the inspired Scriptural  
12 commands be fulfilled. The altitude of Christianity open-  
eth, high above the so-called laws of matter, a door that no  
man can shut; it showeth to all peoples the way of escape  
15 from sin, disease, and death; it lifteth the burden of sharp  
experience from off the heart of humanity, and so lighteth  
the path that he who entereth it may run and not weary,  
18 and walk, not wait by the roadside, — yea, pass gently on  
without the alterative agonies whereby the way-seeker  
gains and points the path.

21 The Science of Christianity is strictly monotheism, —  
it has ONE GOD. And this divine infinite Principle,  
noumenon and phenomena, is demonstrably the self-  
24 existent Life, Truth, Love, substance, Spirit, Mind, which  
includes all that the term implies, and is all that is real and  
eternal. Christian Science is irrevocable — unpierced  
27 by bold conjecture's sharp point, by bald philosophy, or  
by man's inventions. It is divinely true, and every hour

## Page 13

1 in time and in eternity will witness more steadfastly to its  
3 practical truth. And Science is not pantheism, but Christian Science.

Chief among the questions herein, and nearest my  
6 heart, is this: When shall Christianity be demonstrated according to Christ, in these words: "Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you"?

#### 9 EXHORTATION

Beloved brethren, the love of our loving Lord was never  
12 more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united  
15 in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven.

18 Sooner or later all shall know Him, recognize the great truth that Spirit is infinite, and find life in Him in whom we do "live, and move, and have our being" — life in  
21 Life, all in All. Then shall all nations, peoples, and tongues, in the words of St Paul, have "one God and Father of all, who is above all, and through all, and in  
24 you all." (Ephesians iv. 6.)

Have I wearied you with the mysticism of opposites?  
27 Truly there is no rest in them, and I have only traversed my subject that you may prove for yourselves the unsub-

#### Page 14

1 stantial nature of whatever is unlike good, weigh a sigh,  
3 and rise into the rest of righteousness with its triumphant train.

Once more I write, Set your affections on things above;  
6 love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou shalt partake of the bread that cometh down from heaven,  
9 drink of the cup of salvation, and be baptized in Spirit.

#### PRAYER FOR COUNTRY AND CHURCH

12 Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and

15 bless our chief magistrate, those associated with his execu-  
tive trust, and our national judiciary; give to our congress  
18 wisdom, and uphold our nation with the right arm of His  
righteousness.

In your peaceful homes remember our brave soldiers,  
whether in camp or in battle.(1) Oh, may their love of coun-  
21 try, and their faithful service thereof, be unto them life-  
preservers! May the divine Love succor and protect  
24 them, as at Manila, where brave men, led by the dauntless  
Dewey, and shielded by the power that saved them, sailed  
victoriously through the jaws of death and blotted out the  
Spanish squadron.

27 Great occasion have we to rejoice that our nation, which

(1) This refers to the war between United States and Spain for  
the liberty of Cuba.

#### Page 15

1 fed her starving foe, — already murdering her peaceful  
seamen and destroying millions of her money, — will be  
3 as formidable in war as she has been compassionate in  
peace.

6 May our Father-Mother God, who in times past hath  
spread for us a table in the wilderness and "in the midst  
of our enemies," establish us in the most holy faith, plant  
our feet firmly on Truth, the rock of Christ, the "substance  
9 of things hoped for" — and fill us with the life and under-  
standing of God, and good will towards men.

MARY BAKER EDDY