

Christian Science as a means of treating disease, because we wish this statement by Professor Hering to find permanent record, and because it affords us an opportunity to examine again the claims of Christian Science to be regarded as an agency in the cure of human suffering.

It may be assumed that the case for Christian Science, as given by Professor Hering, is the best that can be made out for it. We welcome his lecture for this reason, as we wish to attack the strongest link in a weak chain. Christian Science was founded by the late Mrs. Eddy. A careful study of her writings reveals the fact that she was painfully ignorant on every subject of knowledge. She misconstrued the Scriptures in a most grotesque manner. She had evidently no conception of philosophy. Her views on science was most pitifully erroneous. Her teachings on disease were in the extreme most dangerous. With regard to her vaporings on religion and ethics we have no concern, as they do not come within the range of our criticism, dealing as we do only with her claims to treat and cure disease.

Professor Hering states: "It is quite evident that Christ Jesus considered this healing work a very essential factor of his ministry, indeed he made it a test of Christian discipleship, for he said, 'He that believeth on me, the works that I do shall he do also'." We take issue with Professor Hering. Christ performed his miracles for the purpose of demonstrating his power, and not for the purpose of introducing a system or method of healing disease; or of teaching any form of science. This is clear when one calls to mind the entire range of miracles wrought by Him. No one assumes to change water into wine by a fiat of the will. No one would be so foolhardy as to attempt to feed a hungry crowd with a couple of fish and two or three loaves. No one now would try to raise a friend from the grave. When Christ said "the works that I do shall he do also," He was referring to present time. He was bestowing upon his disciples power to do similar work for the purpose of enabling them to establish his authority. This commission was not general and was not for an unlimited time into the future. But we pass on.

Professor Herring indulges in a rather lengthy discussion about the human senses and the mental nature of matter. In this he follows the teachings of some philosophers, such as Bishop Berkeley, that we only know the idea or image we receive of a thing, and, apart from this image on our senses, we could not know of its existence. Here the profound mistake is made of confusing the way we learn or know about things, and the things which we come to have a knowledge of through our senses. Take for example an orange. Through our eyes we learn of its shape, size and color; through our nostrils, of its odor; through our hands of its consistency and weight; through our mouth of its taste; and