

defines the Holy Ghost as Divine Science or Christian Science, (pp. 20, 579, 554, 351.) So Mrs. Eddy, on her own testimony, is the author and revealer of the Holy Spirit, the God of Christian experience. And this is the teaching which "honors God as no other theory honors Him" (479), and according to Dr. Fluno is "the wonder of the finite world, and the light of the ages!"

III.—Perhaps it is true to say that the touchstone by which any system of thought claiming to be Christian may finally be tested is its teaching with regard to Christ Himself. The Christology of Eddyism certainly affords many points worth reviewing in the light of the New Testament records. At the very beginning we are met with a peculiar tenet which doubtless multitudes of Christian Scientists are really ignorant of, yet it rests on a fundamental element in the structure of the whole system and results in a flat denial of the Incarnation. Luke I:35 informs us that Jesus was conceived by the Holy Ghost in the womb of Mary and born in the fulness of time as her first-born son. But Mrs. Eddy says: "Mary's conception of Him was spiritual" (p. 228). "The virgin-mother conceived the idea of God and gave to her ideal the name of Jesus . . . . The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. The Holy Ghost, or divine Spirit [already shown to be Christian Science] overshadowed the pure sense of the virgin-mother with the full recognition that Being is Spirit. The *Christ dwelt forever as an ideal in the bosom of the Principle of the Man Jesus, and woman perceived this idea*, though at first faintly developed in the infant form" (p. 334). Of course this, when stripped of its glamorous confusion of words, simply means that "Christian Science" was the generating cause of Jesus. But if so, why not of other children? And Mrs. Eddy boldly asserts that the time is coming when this "origin of man, the Science which ushered Jesus into human presence will be understood and demonstrated," but "until it is learned that generation rests on no sexual basis, let marriage continue," (p. 274 103rd Ed.) The logical outcome of this appears plainly in her "Miscellaneous Writings" (p. 288), where she tells us Science indicates that marriage is not as right as celibacy. One wonders why or how the inspired author of Divine Science wandered so far from the truth as to afford the luxury of at least three husbands. Here are a few more statements about Christ, typical of many others. "Christ is the impersonal Saviour" (M.W. 180). "Jesus as material manhood was not Christ." (M.W. 84). "Jesus was born of Mary, Christ was born of God." "Christ expresses God's spiritual, eternal idea," (S.H. 228). "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality of the seen and unseen, the Christ and Jesus continued until the Master's