

awakened." On page 475 it is said that "man is incapable of sin, sickness and death." On page 584, speaking of death, Mrs. Eddy has this to tell us, "An illusion, the lie of life in matter; the unreal and untrue."

These quotations show that Mrs. Eddy regarded disease, like matter, as a myth and an error of mortal mind. She carried her theory of idealism to the degree of complete folly. In her negation she went much farther than David Hume, the philosophic agnostic. It might be granted that Mrs. Eddy was groping after the spiritual man when she spoke of man as never being sick, or as being incapable of sickness; but we must deal with the material man also. It is here that Mrs. Eddy got into the mire up to her neck. She hopelessly confused scientific and philosophic terms.

But we do not wish to confine our authority solely to Mrs. Eddy. In the *Christian Science Monitor* for 12th June, 1917, in an article written for the *Monitor*, we find these words: "Every form of sin arises from the belief that matter is real." This shows how fully even now the belief in matter is rejected. This would carry with it the belief in the unreality of disease, which is a condition of matter. In the same publication for 18th May, 1917, in an article also written for it we have this statement: "The fact that God is infinite spirit denies the reality of matter." This does not quite agree with the statements, "In the beginning God created the heavens and the earth," and "The Lord formed man of the dust of the ground." In the same issue of the *Monitor* we find this: "Christian Science declares that the origin of disease is always due to false belief, that it is an inharmonious condition of the human mind made manifest on the human body. But as the body is itself a false concept of the human mind, disease is but a belief in the reality of evil, or matter, or inharmony. To put it somewhat differently, disease is a false belief that heaven or harmony is not ever-present." Any teaching that is so absurd as this need not be answered. It flies in the face of all common sense and universal experience. A. J. Balfour tells us that all philosophy is but an extension of common sense.

Judge Smith introduces the Rt. Hon. A. J. Balfour as one who contends that we cannot trust our senses. We would urge Judge Smith to read his Gifford Lectures. After an able discussion on the senses and the origin of beliefs and knowledge, he states his position in these words: "But, are there such inevitable beliefs? There certainly are. We cannot, in obedience to any dialectical pressure, suppose the world to be emptied of persons who think, who feel, who will; or of things which are material, independent, extended, and enduring. We cannot doubt that such entities exist, nor that they act on one another, nor that they are in space and time."