

tween her own teaching and that of our Lord: "To those natural Christian Scientists, the ancient worthies, and to Jesus Christ, God certainly revealed its spirit, if *not the absolute letter*," (p. 479). The inference is plain, though, in case it were not, she was careful to write a favorite student in 1877: "I know the crucifixion of the one who presents Truth in its higher aspect will be this time through a bigger error, through mortal mind instead of its lower strata or matter, showing that the idea given of God *this time is higher, clearer and more permanent than before*." On page 551 we are informed that her book is "the little book" the angel gave to St. John in Revelation (chap. x:9), and in the *Boston Herald* of December 2nd, 1900, she wrote that apart from God she was not its author, being "only a scribe echoing the harmonies of heaven in divine metaphysics."

Now with this "inspired" book in our hands let us see what Eddyism really teaches as compared with the New Testament. Just here one may remark that it is rather instructive to be told on page 492 of "Science and Health," that Christian Scientists have no religious creed, if by that we mean doctrinal beliefs, and on the very next page to find six definite items of doctrinal belief set forth as "religious tenets of Christian Science." But one gets used to little things like that; beside giving humorous touches to a wearisome study, they afford multitudinous doors of escape for the "Scientist" caught between the upper and nether millstones of Scripture and common sense.

I.—What has Eddyism to tell us about God? On p. 493 we find this apparently excellent and Christian "tenet": "We acknowledge and adore one supreme God. We acknowledge His Son, and the Holy Ghost, and man as the Divine Image and Likeness." But what does Mrs. Eddy mean by "One Supreme God?" "God is supreme Being, the only Life, Substance, and Soul, the only Intelligence of the universe, including man." (p.225). That sounds different. It is not simply that God is the Creator, the Source and Sustainer of life, but "God is the *only* Life, Substance, Intelligence—including man," therefore not only are you and I a part of God, but the elephant, insect, snake and toad, the tree, the plant and sea-weed—all these must be part of God. Again, "God is All-in-All." But if God is all-in-all, and He is the only Life, it follows with inexorable logic that paving stones and fence-posts have life and are part of God. Yet Mrs. Eddy furiously contended she was not a Pantheist. Then is this only juggling with words till sense turns into nonsense? Her favorite term for God is "Principle." Everywhere we meet it, "God is Spirit, and Spirit is divine Principle" (198). She asks "What is God?" and answers: "God is divine Principle, supreme, incorporeal being, mind, spirit, soul, life, truth, love" (461). Flatly she informs us "God is love, and love is principle, not person" ("No and Yes," p. 28). "By the individuality of God I mean the infinite and divine principle