

befooled, but Paul was in deadly error when he wrote that "Christ died and lived again that He might be Lord of both the dead and the living" (Rom. 14:9), and wildly astray when he asserts in I. Cor. :xv., that the very foundation stone of our Christian faith is the fact of His resurrection from the dead.

V.—It follows also that Jesus not having died, there could be no real atonement. All that Christ did, in the Eddyist view, was that He "aided in reconciling man to God only by giving man a truer sense of love, the divine principle of His teaching, which would redeem man from under the law of matter, by this explanation of the law of Spirit" (p. 324). "One sacrifice, however great, is insufficient to pay the debt of sin . . . the most reasonable explanation [of the atonement] is that suffering is an error of sinful sense which Truth destroys" (p. 328). Clearly, therefore, Christ's sacrifice sufficed for no one, but He Himself suffered from errors of sinful sense! Truly, as Dr. Ballard, of England, says regarding this contradictory twaddle: "It is really impudence bordering on blasphemy." Put it alongside such mighty scriptures as Isa. 53; Matt. 26:26; Gal. 3:13; Rom. 5:10; Col. 1:20-22; Heb. 9:12-26; 10:10-12; and the colossal iniquity of the thing is seen to be only equalled by the stupendous effrontery of its use of the word "Christian."

VI.—Of course this denial of that great Atonement which is the central truth of Christianity is a logical and necessary outcome of the Eddyist denial of all sin or evil. Long ago it was said that "the signpost at which true and false theology parts company is sin." But Eddyism knows no such thing as sin. Dominated by the idea that man is co-existent with God, and has no actual entity apart from God (p. 471), it affirms that sin is only a belief of mortal mind. We are told with wearisome reiteration that "sin is an illusion of mortal mind" and "should be denied identity" (p. 475). "In this Science of Being man can no more relapse or collapse from perfection than his Divine Principle, or Father, can fall out of Himself into something below infinitude." (No and Yes, p. 35). If sickness, sin and death are real, God must be their author. Man has no separate mind from God (S. H. 470-471). Therefore there never has been any "fall of man," no sin at any time, and Dr. Fluno, when he told a great Vancouver audience that "Man is not only perfect, like the Father, but always was perfect, and always will be perfect," was not calmly insulting the intelligence of every hearer before him, but speaking the words of soberness and truth, and at the same time showing the absolute folly of both Old and New Testaments. All Mrs. Eddy's utterances regarding sin are condensed in a sentence on p. 237 of her precious book. "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." It is "neither person," i. e., there is no devil, "nor place," i. e., no hell;