

never a need for a Saviour, the Incarnation and the Atonement become meaningless, and our Lord is reduced to the status of a human teacher of a disputable philosophy—a peasant moralist with certain delusions of grandeur—an agitator and heretic whom the authorities of his time executed for stirring up the people. In short, the divinity of Jesus must stand or fall with the divinity of the God of Moses, and this in turn rests upon the historical truth of Genesis. If the Fall of man be successfully disputed, the God of Moses becomes a figment of the Jewish imagination—Jesus becomes man. And this is what Science asserts, while we of the outer churches, through cowardice or indolence—too often, alas! through our own skepticism—have allowed Science thus to obscure the issue. We have fatuously thought to surrender the sin of Adam, and still to keep a Saviour—not perceiving that we must keep both or neither.

“There is the issue. The Church says that man is born under the curse of God and so remains until redeemed through the sacraments of the Church, by the blood of God’s only begotten Son.

“Science says man is not fallen, but has risen steadily from remote brute ancestors. If science be right—and by *mere evidence* its contention is plausible—then original sin is a figment and natural man is a glorious triumph over bruteness, not only requiring no saviour—since he is under no curse of God—but having every reason to believe that the divine favour has ever attended him in his upward trend.

“But if one finds *mere evidence* insufficient to outweigh that most glorious death on Calvary, if one regards that crucifixion as a tear of faith on the world’s cold cheek of doubt to make it burn forever, then one