

which may conceivably be other in reality than to us it appears. But it is to be supposed that divine beneficence would give its creatures all powers of intelligence necessary to their moral welfare, above all those entailing reward or punishment in a future life.

What is to be said in this connection of man's æsthetic nature, of his sense of beauty and melody? Can they be the offspring of material evolution? As they meet no material need, we might almost take them for the smile of a beneficent and sympathizing spirit. The basis of the gifts no doubt is physical, but we cannot easily understand how they can have been developed by a purely physical process.

To ghosts and apparitions of all kinds, spiritualism included, we bid a long farewell.

We turn to the universe, of which while we believed in the Incarnation our earth was the central and all-important scene, but in which it now holds the place only of a minor planet. We see order and grandeur inexpressible, but with some