

All that we apparently can be said to have, besides the religious instinct in ourselves, is the evidence of beneficent design in the universe; balanced, we must sadly admit, by much that with our present imperfect knowledge appears to us at variance with beneficence; by plagues, earthquakes, famines, torturing diseases, infant deaths; by the sufferings of animals preyed on by other animals or breeding beyond the means of subsistence; by inevitable accidents of all kinds; by the Tower of Siloam everywhere falling on the just as well as on the sinner. There may be a key, there may be a plan, disciplinary or of some other kind, and in the end the mystery may be solved. At present there seems to be no key other than that which may be suggested by the connection of effort with virtue and the progress of a collective humanity.

At the same time, we may apparently dismiss belief in a great personal power of evil and in his realm of everlasting torture. The independent origin of such a power of evil is unthinkable; so is the