

an element of truth, but dare we accept them as adequate to our present needs?

Are all the marvellous transformations which, commencing when the earth was without form and void, have been carried unceasingly forward during thousands of centuries while the wonderful series of associations visible in the mineral, vegetable and animal kingdoms were called into being: and is this analogous process, which, with increasing power and rapidity is drawing the individual units of humanity into organic connection, to be passed unnoticed. Rather must we not realize that it possesses fundamental importance? Life everywhere, all having the same apparent origin, all obeying the same laws, all moving under the same direction to "some far off divine event:" how incongruous seems the idea of snatching some few individuals as brands from the burning, with the view of transporting them to a wholly distinct sphere, as a final solution of all this stupendous effort.

Think you such was the idea that possessed the mind of St. Paul, when stating that the earnest expectation of the creature waiteth for the manifestation of the sons of God, he continues, "For we know that the whole creation groaneth and travaileth in pain together until now waiting for the adoption to wit the redemption of our body."

Did he not rather herein look forward in prophetic vision to a grand consummation to which all, the inorganic as well as the organic kingdoms are tending by a resistless onward movement, when all energy, which now is too often improperly expended, shall find harmonious expression through a body made up of individual units under recognized control "held together by joints and bands having nourishment ministered and increasing with the increase of God?"

By dividing the universe into Heaven above and earth below—Hell and Paradise—and conceiving of these as antagonistic economies of Sin and Bliss, we have decomposed the eternal unity and paved the way to countless misconceptions. It behooves us now to reconstruct it, and with this in view to no longer concentrate our thoughts wholly upon the imperfections incidental to development, but rather to direct them to the marvellous continuity of thought and action, which makes of this universe a mighty whole.

Ignoring the fact that the universe is an harmonic unity of which no part or powers can with safety be assumed to be unmeaning or unnecessary, they have contented themselves with considering a limited number of facts which they have isolated, arbitrarily grouped, and hence cut off from their larger connections. Their efforts have consequently been more often directed towards fighting out the battle of opinions within their narrow limits rather than towards enlarging their vision of the Truth.

In Science a practical consensus of opinion has been reached and Mr. Scientific Orthodoxy is able to enforce an undivided authority, but his ideas, as applied to the Universe as a whole, are confined to facts in their physical relationships, and he can offer no explanation of those subtle experiences which we term spiritual experiences, that compose the most important group of phenomena connected with human life. Hence his authority does not extend beyond the physical plane, a fact that he is prepared to admit, though he is prone to nullify the value of such admission by claiming that all ideas other than those