

away. From the fear of the Dantean hell, and the hideous idea of God as an eternal torturer, which it involves, the world has been set free.

It seems premature to assume that the visible beginning of life is its origin, or that the material character of the germ necessarily limits the development and bars a spiritual outcome as the end. Always we have to remember that our knowledge is bounded by our senses, and that we may be in a world quite other than that which sense reveals.

In the ministries of the different churches are a number of men, dedicated to a spiritual calling, whose character and learning, if they were free, might be very helpful. But they are in bondage to tests under which many of them writhe, resorting to shifts of interpretation whereby they do more harm than good. It is surely in the interest of all who desire the truth that clerical thought and speech should be set free.

Such in general outline appears to be our present position. There is no use in paltering with its facts or concealing its difficulties. Nor is there any way of salvation for us but unwavering and untrammelled pursuit of truth.

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