

lent; and Christianity is further charged with being a religion of pain, a religion which has increased the sum of actual, and the expectation of prospective, pain, darkening the shadow that lies on our race. In answer, he considers, first, animal pain, and then, more fully, human pain. Vast and awful as the suffering of animals is, several things must be considered, or we shall be likely to give undue importance. Strongly as the mass of animal suffering affects us, we have not sufficient knowledge about it and the life and destiny of animals to found thereon any valid argument against a belief that is a verdict of reason from complex and cumulative proof. With human suffering the case is different, for here we are in a measure behind the scenes. Can we find in the mystery of pain meaning, and what? We answer, what few deny, that *moral evil* is an *ultimate fact* for us, in our present state, that can neither be explained nor explained away. And, secondly, we assume, what the hedonists alone dissent from, that character, and not pleasure, being, and not feeling, or the greatest goodness of the greatest number, is the primary end of ethics. So, the problem of practical ethics is the *formation of character in the face of moral evil*. In effecting this, pain and sorrow have an office which no other known agency could possibly fill; having a manifold efficiency as punitive, as purgatorial, and as prophylactic agency. Such is a very condensed summary; the reach and power of the argument can be obtained only from the full essay.

The bearing of the problem of pain on faith in God may be concisely stated as follows: There is a large amount of complex and cumulative evidence from many departments of life and thought all converging to support as a verdict of reason the belief in a God omnipotent and benevolent. The existence of pain seems to negative the coexistence of these attributes. But in a universe where moral evil does exist and in which the highest character is to be developed, the purpose, the necessity, and even the beneficence, of pain are so apparent that its existence in nowise contravenes belief in a Creator and Ruler at once omnipotent and benevolent.

Thus, if there is to be any controversy of the existence and attributes of God in Christian theism, it must not be based on the ex-