

have taken away the Lord, and we know not where they have laid Him."

The "New Religion of Humanity" is a poor, pitiful attempt to respond to the conscious wants of our religious nature, and how utterly it fails is evident to every honest and candid mind. Surely, a man must be a very monster of credulity to accept a faith like this!

Are then the religious convictions of mankind, as expressed in a thousand ways in the career and history of the past, in vain?

Is there nothing better than the empty, pretentious and unsatisfactory replies with which the chiefs of Positivism propose to meet so vast a need?

LET US LOOK AT THE ANSWERS AND PROVISIONS WHICH ARE MADE BY AGNOSTICISM.

As a theological term, this word was adopted on the suggestion of Prof. Huxley at a meeting of Scientists held in London, in 1869, and is applied to those who hold that there are matters pertaining to religion which we not only do not know, but have no means of knowing; that the existence of any person or thing beyond and behind material phenomena is unknown, and with our present faculties can never be known. The doctrine, briefly stated, may be called the doctrine of the Unknown and the Unknowable. Many strong minds in science and philosophy are resting at the humiliating confession which states that so far as God and the future are concerned, we cannot know.

Mr. H. Spencer, who occupies a foremost position among the agnostic community, and who may be regarded as the chief exponent and advocate of their opinions and views, says that "the proper object of religion is a Somewhat which can never be known or conceived or understood. It is the Inscrutable Existence, the Unknowable Cause, the Ultimate Cause, the All Being and the Creative Power." (*Nineteenth Century*, 1884.) And again, he says: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an infinite and external energy from which all things proceed."