

It has been said by some one, "If there be no God, man must invent one." He is a necessity of philosophy. He is a necessity of the human heart. "My heart and flesh," says the Psalmist, "cry out for the living God." But Mr. Spencer tries to discredit this instinctive craving. The sentiment of religion, according to him, is a transmuted feeling of low origin, and consists for the most part in a creeping of the flesh in the presence of the mysterious and the inscrutable. Religion has nothing to do with right conduct. Morals relate to man, not to God. He denies that they possess any supernatural authority. He writes a book to secularize them. Of the object of worship he does not, as we have seen, permit us to predicate any attributes whatever, least of all those of a moral kind, such as holiness, justice, goodness, love. Whether piety and virtue can breathe and live in the exhausted receiver of this air-pump would seem to be more than doubtful. We may charge it to the error of the moon, and mourn over it, but the ugly fact remains that we are brought face to face with a new aggressive Islam, with its new formula of faith, proclaiming, There is no God but matter, and Spencer (or Darwin) is its prophet.—*Christian Thought.*

For Professors Huxley and Tyndall attempting to meet man's religious aspirations and necessities by requesting men to "confine their worship to that of a silent sort at the altar of the Unknown and the Unknowable," is a poor reply to the unspoken appeal of mankind for a revelation of the unseen. Who can worship an absolute darkness, an utter silence, an eternal energy? To offer a vast abstraction when men are crying out for the living God, is to give a stone when they ask for bread, and thus mock the deepest instincts of the soul.

Science working within the proper limits of her own domain recognizes the religious beliefs of humanity as a great fact, but honestly confesses that the substantial realization of those convictions and beliefs is not with her.

HAS WHAT IS TERMED BY ITS AUTHORS "THE NEW RELIGION OF HUMANITY," ANY ANSWER WHICH WILL MEET THE CASE?

Comte's definition of the New Religion, and the Religion of the Future, is "A reverence for the generic and universal humanity." A further explanation of the "Religion of Humanity" is "a great abstraction of the combined qualities of all those who have benefited the race, but all of whom have passed