

"propitiate" and "propitiation," but evidently merely in reference to pleasing spirits or gods, without reference to the wrongdoing of the one who offers the sacrifice. This oversight is unpardonable. It is exactly as though one should give an account of the material universe, and overlook and fail to give a due account of the attraction of gravitation.

Another phenomenon, almost as prominent in religion as man's consciousness of sin, is the moral progress of man under and on account of the influence of religion. Yet, according to the ghost theory, man's entire time, substantially, is devoted to pleasing certain spirits or gods whom he likes, and warding off dangers from ugly spirits or gods, in an attempt to secure finally a place with the good spirits after death. As to religion exerting any great influence on the character or practical daily conduct of men in their social and moral development, the theory either knows nothing—which is a shame; or, with prejudice, withholds the facts—which is a worse shame.

As a matter of history, religion has preceded and not followed as a result from practical moral progress. But Mr. Spencer's theory calls for the opposite state of the case. The fact stands fast that the religious ideas and principles which have swayed the great masses of men have not been mere dreams, and fancies, and hopes for the future, without power to mold character and shape conduct, but have been evidently mighty motives to right living and holy character. Did the limits of our paper allow, we could adduce a vast array of facts from the history of Zoroastrianism, Brahmanism, Buddhism, Confucianism, and the religions of the Hebrews and the Christians to prove this. Suffice it, however, to cite the practical moral development caused by the religions of the Hebrews and the Christians, without whose religious atmosphere there would not have been produced two such men as Mr. Darwin and Mr. Spencer.

The religion of the Hebrews is not only utterly free from ancestor worship and polytheism, but also deals practically with morals—that is, the affairs of the present life. Astonishingly slight and few are the references to the future life, and comparatively slight are the references to the details of the nature and actions of God. The religion of the Hebrews is instinct with precepts and motives, leading men to keep the laws of God practically, and do their daily duties toward the members of society, and especially toward the poor, the sorrowful, and the guilty. The moral ceremonial and civil laws laid down in the Old Testament Scripture had a marked influence in saving the Hebrew people from the sensuousness, the cruelty, and the other moral evils which kept down and kept back the consciences and minds of the nations surrounding them. Those nations are extinct; the Hebrews are still with us. But one would imagine, from the narrow views of the ghost theory, that this important line of facts and phenomena had no existence.

The same is true regarding Christianity. While it claims as a re-