

apart, that is, from the faculty of sense and reason—which I simply call the faculty of apprehending the infinite." To the same effect is the definition of religion given by Immanuel Kant, "The worship of a spiritual power exalted above human nature." In an article on the "Recognition of the Supernatural in Letters and Life," Dr. Storrs has said that, "If anything, therefore, seems natural to man, it is this tendency to affirm the Invisible, and to reach in desire toward systems of being surpassing ours. . . . If this religious instinct, so general, is not a real one, if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer anything with confidence from such a deceptive mental constitution."

The extent of this religious principle, in its simplest form, appears to be commensurate with the race, and a common possession or faculty in the nature and constitution of man. Says Mr. Conder in his "Basis of Faith," that history proves that the elements of religion, "faith in the Unseen and reverence for the Divine, are inwoven into the fabric of man's nature." "The religious instinct in man," says James Freeman Clarke, in his "Ten Great Religions," "is universal. Some individuals, and some races, possess more of it, and others less, but the history of mankind shows that religion, in some form, is one of the most indestructible elements of human nature." Professor Tiele, in his "History of Religions," has also stated that "The statement that there are nations or tribes which possess no religion rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travellers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, an universal phenomenon of humanity." In view, then, of the far-reaching and universal extent of the religious sentiment, it may safely be said to constitute one of "the foremost instinctive tendencies of the human mind." The amazing power of the religious element in human history is too evident to need any lengthened statement here. The structures, influences and results which this mighty energy has originated in its pathway