

In considering this important and timely theme, a variety of voices will be heard bringing into the discussion significant and appropriate contributions from likely and also unexpected sources; the special design of this frequent quotation being to justify in the strongest manner the claim of superiority which Christian theism has not failed to assert, and in spite of the fiercest antagonisms, successfully and perpetually to maintain.

In opening up the subject proposed for review, attention is first invited to—

THE NATURE, EXTENT AND POWER OF THE RELIGIOUS ELEMENT IN GENERAL.

The following statements as to the religious principle in man will indicate something of the character of that powerful element which has had so much to do in building up the mighty religious systems and structures that have found an existence during the history of the past.

Professor Tiele, in his "Outlines of the History of Ancient Religions," defines the religious feeling as, "the relation between man and the Superhuman Powers in which he believes." The Duke of Argyll in "Unity of Nature," says that "man has that within him by which the invisible can be seen, and the inaudible can be heard, and the intangible can be felt. Not as the result of any reasoning, but by the same power by which it sees and feels the postulates on which all reasoning rests, the human mind may, from the very first, have felt that it was in contact with a Mind which was the fountain of its own;" and again (p. 274), "The common element in all religions, such as we know them now, is one of the greatest simplicity; it is the element of a belief in superhuman beings—in living agencies, other and higher than our own."

M. Guizot, as quoted in "The Reign of Law," states that "a belief in the Supernatural lies at the root, not only of Christianity, but of all positive religion whatever."

In his lectures on "The Science of Religion," Max Müller, after the most comprehensive study of comparative religions, says that "There will be and can be no rest, till we admit, what cannot be denied, that there is in man a third faculty—