

## NATURAL RELIGION FOR WORKERS.

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MEN's actions and mode of life are governed by their instincts, necessities, surroundings and beliefs.

The primary instincts and necessities of life are very much the same among all the races of men, and their modes of life depend greatly on the geographical position, the climate, and the natural productions of the countries they live in.

Beliefs are thoughts or opinions derived from experience and observation, it may be from our own experience and observation or from the observation and experience of others.

An opinion, thought or belief may also be arrived at by reasoning from known facts. "A belief is an induction from the consideration of evidence." If the evidence be sufficient, and sufficiently considered, belief naturally follows to all competent, honest, rational men.

But the word belief is often used in a less precise sense to denote what we accept or trust in as true—what we assent to or acquiesce in, believing it to be true, without rational investigation.

The influence of men's beliefs on their conduct is very powerful, for it may be said that almost everything we do depends on some belief or other.

The great majority of people may be said to inherit their beliefs from their parents, or from the community in which they were brought up.

As conduct and success in life depend largely on our knowledge and beliefs, great care should be taken in training and instructing the young in what is true and useful, and in the love of truth, justice and benevolence. "Let us learn what is true, in order to do what is right."

Most of what we know and believe we have learned from others, or by reasoning on what we feel and hear and see around us.

Parents are the first and natural teachers of their children. Although they may employ others to assist in instructing the young, that does not free them from responsibility to the community for the way their children are brought up.

The object of all instruction should be the benefit and advancement of man, the attainment of truth and righteousness, the promotion of reason and goodness. Such teaching should be free from superstition, and not founded on historical error or empty assumption. Both the doctrines and the teaching should be such that the bulk of adult men can judge fundamentally concerning them, without the aid of ancient learning or whimsical mystical interpretations; for there is nothing that immediately bears on the beliefs, the duties, and the government of communities, that the ordinary intelligent worker cannot thoroughly understand.

It is not enough that parents and teachers should communicate what they know and believe to their children. Children should be taught from the first