

feeling of moral responsibility, and an instinct or sentiment of worship. He will then be able to show how it comes to pass that men can apply theistic predicates to natural objects, can frame the theistic hypothesis regarding the universe, and are capable of learning of God by means of a divine revelation.

When the apologete turns to the question of the *origin* of the idea of God in the mind of man, he has a delicate and difficult task to perform. Able and persistent efforts are made at this point by evolutionary psychologists and ethnologists to explain the origin and growth of the religious constitution and theistic endowment of man in a purely empirical way and from elements which are not at first theistic or religious, and the apologete must be prepared to combat intelligently all such theories. He must show that the view which originates belief in deity in the craft of priests or cunning of kings really takes for granted the thing to be proved. Then the positivist who discovers the origin of theistic belief in fetichism must be refuted by showing that, before savage man can call a stone or a carved image his God, he must have the notion of deity already in his mind. Then Herbert Spencer, who seeks to explain existing theistic belief by means of ancestor worship, growing out of a peculiar ghost theory, must receive some careful attention, as representing a great school of sociologists. The apologist, with equal care, must examine those subtle, idealistic, evolutionary theories of the Hegelian and Neo-Hegelian philosophy, which attempt to explain the origin of man's knowledge of God as a sort of God-consciousness, wherein man's knowledge of God is virtually God's knowledge of himself. At this point special care is needed, for while the apologete may admit that man knows God because he is made in His image and likeness, he must be careful not to leave the door open for the entrance of a latent pantheism, which would surely reduce the numerical distinction between man and God to zero. The influence of primitive divine revelation in generating and perpetuating theistic belief and the knowledge of God must be carefully estimated. While the apologete must most cheerfully admit that supernatural revelation does much to give the well-defined knowledge of God which is found in Christian lands, and does everything to acquaint us with the provisions and conditions of the gospel, still he must distinguish carefully between the genesis of a