

"Entirely wrong as human beliefs may appear to be, yet the implication is that they germinate out of an actual experience. . . . More especially may we assume this in case of beliefs that have long existed, and are widely diffused ; and most of all in the case of beliefs that are perennial and almost or quite universal. The presumption that any current opinions are not wholly false, gains strength according to the number of its adherents."

Tyndall, in his somewhat sensational Belfast Address, speaks of the "immovable basis of the religious sentiment in the nature of man." Professor Huxley in his "Science and Culture," says, "we know more of the mind than we do of the body ; and that the *immaterial world is a firmer reality than the material.*" To much of the same effect is the language of Professor Bowne : "As the mind posits the physical world upon occasion of sensation, so it may posit a spiritual power on the basis of its spiritual experiences."

Among, therefore, the most authoritative and reliable elements and operations of our mental and spiritual constitutions are undoubtedly the beliefs, convictions and ideas which lie at the foundation of the religious history of mankind, and which, amid all the long night through which they have travelled, have ever, in various ways, been groping for some substantial response, and outward corresponding reality, great, satisfying and abiding.

Has the answering and assuring voice yet been heard ? or is there nothing more in the world and surrounding universe, than the empty echoes to man's long and wailing cries ?

We now direct attention to

THE NECESSITY FOR SOME OUTWARD, SUBSTANTIAL CORRESPONDENCE TO THE UNIVERSAL RELIGIOUS INSTINCTS AND ANTICIPATIONS OF THE RACE.

Says an acknowledged authority on Comparative Religions : "That all primary religious ideas are based upon original intuitions ; or, in other words, upon the soul's faith." "But," says he, "it is a universal tendency of the race to associate internal monitions with some corresponding external reality. Reality is always a coincidence of desire and thought. . . ."