

merce, or friendship, has to offer. It is the greatest thing with which we have to do from the cradle to the grave. . . . Nothing equally great can come in our way again." Referring to the wide extent of the influence and dominion which the religious element has established for itself in the world, she very properly says that the full force and power of religion among men can only be seen by attempting an universal explosion of religion. "It would," she continues, "take several thousand years to make a full-blooded atheist out of the scion of forty generations of Christians."

Having glanced at the religious faculty and feeling in human nature, in its simplest form, and also as the source and creator of the many-sided beliefs which have found an existence in the history of the world, we now invite attention to a more specific enumeration of—

THE PRINCIPAL IDEAS COMMON TO MANKIND IN THE RELIGIOUS HISTORY OF THE PAST.

Foremost among what may be called the fundamental conceptions of religious belief is the wide and universal conviction as to the existence of a Supreme Being. One of the ancients declared that "God is an unutterable sigh in the innermost depths of the soul." Prof. Christlieb has stated that "the soul is a never-ending sigh after God; because she is from him, she is also for him and tends to him." (Modern Doubt and Christian Belief.) According to Locke, the existence of God is a "necessary inference of reason." Berkeley asserts "that we have more reason to believe in the existence of God than in the existence of any human being." Mansel declares that by the very "constitution of our minds we are compelled to believe in the existence of an absolute and infinite being." And Immanuel Kant brings in the existence of God as one of the "postulates of the moral reason," or one of the "great practical necessities of life." "The belief in the divine existence," says Dr. Calderwood, "is an intuitive belief so fundamental to human life that men accept and apply it without question."

Professor Bowne in "Studies in Theism," declares that "the sense of the supernatural is a distinguishing feature of the