

ance or intemperance, to chastity or licentiousness, to truthfulness or falsehood, to courage or cowardice.

These tendencies of mind, as well as bodily characteristics, come to us as a legacy from former generations, and, although independent of our individual experience, have been acquired by our ancestors. We are not born with innate ideas, but it is unquestionable that we come into the world with organisms whose actions and reactions are largely determined by the form and quality of structure, and they include all those results of generations which appear in us as aptitudes and intuitions.

I believe, then, that our religious nature, as far as we possess such a nature, is due ultimately to the experiences of our ancestors. The contemplation of nature, and the disposition to worship induced by ages of experience, during which fear, admiration, wonder, gratitude, and reverence have been constantly excited, have resulted in a predisposition to worship, which, although due to experience in the race, is now *a priori* in the individual wherever it is found. Thus much as to the natural genesis of religion considered as a part of man's nature.

Outside of the human mind it presupposes, not a personal being who implanted it in man, and the worship of whom is man's highest and noblest duty, but that world of phenomena, with all its wealth and variety, with all its beauty and deformity, which confronted our earliest ancestors as it confronts us to-day. The instinctive fear of man exhibited by wild animals implies the existence of man and those destructive acts which excited their dread and terror. And if the religious tendencies of man have been acquired in the manner indicated, they presuppose, in addition to the susceptible mind, not a supernatural being who endowed man with a religious nature when he appeared on the earth, but the material world that impressed him and produced those mental states which have been repeated and the results transmitted in the form of a predisposition to worship. There is nothing in the religious instinct that determines the particular form or character of the object of worship. That depends upon the intellectual and moral condition of the worshiper, due chiefly to the instruction he has personally received from parents and teachers.

But in every stage of religious thought, as we have seen, from the lowest fetichism to the loftiest monotheism, the real object of man's fear, reverence or devotion is a conception of the qualities of the human mind with which he invests the external world. Man cannot rise above or get beyond his own nature. Of beings having characteristics essentially

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