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form or other, has been engaged in in every age and in every land. If this practice be based upon an illusion, how can we know that anything is true? For what is there that is more universal? If all religions are false, then universal humanity And that being so, we can have no possible guarantee for truth upon any subject. Our most potent instincts may be delusions, and our most cherished ideas hallucinations. But even then we require to be told how this tremendous delusion called religion arose. What were the causes that gave it birth? What the circumstances that called it into being? This is what the Atheist must explain if he wishes to recommend his philosophy. But he has no explanation to give, and none is possible upon his theory. The only solution of the problem will be found in the fact that "God-consciousness" is deeply implanted in the soul; and the aspiration after the Infinite, the All-Perfect, the Absolute One is a characteristic of universal humanity. Professor Tyndall has well said: "No Atheistical reasoning" can dislodge religion from the heart of man. Logic cannot deprive us of life, and religion is life to the religious. As an experience of consciousness, it is perfectly beyond the assaults of logic." This is so; and hence Atheism can never take firm hold of the mind of man. Man is a religious being, and can no more change his nature in this respect than his physical form. Atheism is foreign to human nature, and can never, under any circumstances, become general. The human soul finds its resting place only in God, and nothing else can satisfy its deepest wants.

It is the fashion now for wits to be
Without a God,
Except some Force behind the things we see,
Like heat or light or electricity:
And one is odd;
Among these Oracles, who still believes
In any God who thinks or loves or grieves.

But there's a spirit, deep in the heart's core, Of reverence, Which somehow will not bow down to adore The mightiest force in Nature; what is more,

^{*} Preface to seventh edition of Belfast Address.