

ception. Is there a Supreme Being and if so what is His relation to us and what should be our relation to Him? These are questions that touch the very core of human experience. You have no doubt observed that Scripture gives us no reasoned proof for the existence of God. It really takes His existence for granted. Its opening statement is "In the beginning God——." We must remember that the proof or proofs of God's existence are not like mathematical proofs that compel the assent of our reason. A man cannot doubt that the three angles of a triangle are equal to two right angles without abdicating his reason. But in religion we are dealing not with finite things but with an Infinite Being. This must always involve faith because in an Infinite Being there must always be a region that lies beyond the bounds of our finite reasoning. All we can expect is a sufficient ground for believing in the existence and character of God—a ground on which our faith may satisfactorily rest. Neither are we surprised to find in religion problems relating to God and immortality that we cannot solve with our limited reason. This does not prove that these problems are unreasonable—to do so would be the finite measuring the limits of the infinite. We may arrive