

wise. I am not here concerned with the other qualities of that Supreme Being which go to make up the conception that differentiates one religion from another. It is enough that we posit in its most general form the belief in such a Being. On what grounds have we cherished that belief? Many arguments have been adduced as reasons for believing in such a Being,—arguments which need not be recited here, but are familiar to every student of theology and of philosophy. How convincing are they? It is equally well known that every one of them has been attacked and, to the thinking of many, attacked successfully. Immanuel Kant subjected every one of them to a most careful scrutiny, and after the most thorough going analysis gives it as his judgement that there is not one of them which on logical grounds compels belief. Few have felt that they could cross swords with the great thinker on this matter. But did he become an atheist because he was forced to give up the cogency of the arguments? By no means. When he had completed his process of pure reason he felt that he could not escape from the belief, because there was something within his own soul that demanded belief in a Supreme Being, though his analysis of it was never more than a phrase, "practical reason," the force of which could not be made clearer by any amount of explanation. In this Kant was doing only what the race has been doing from the beginning, and, in spite of the philosophers, will continue to do until the end of time. As Auguste Sabatier well put it, "Man is incurably religious," which is only another way of saying that man cannot get on in his thinking for any length of time without the supposition of a God to whom he is responsible, whether he thinks he can prove that supposition or not. Again, faith reaches out beyond the logical evidence and easily satisfies the mind by a sort of thumb logic as to the reality of the divine existence. Of course it is open to any one to say "superstition," if he will. But, on the face of things, it does not look any more like superstition to believe in the existence of a Supreme Being on such grounds than to believe in the existence of an external world. And if any one is so unhappy as to be destitute of this capacity for belief, I