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universe, cannot have arisen without the knowledge and sympathy and full understanding of the Sustainer and Comprehender of it all. Nor can functions be expected in the creature which transcend the power of the Creator.

All our faculties, sensations, and emotions must therefore be understood, and in a sense possessed, in some transcendental and to us unimaginable form, by the Deity.

I know that it is possible to deny His existence, just as it is possible to deny the existence of an external world or to maintain that reality is limited to our sensations. If the Deity has a sense of humour, as undoubtedly He has, He must be amused at the remarkable philosophising faculty recently developed by the creature which on this planet has become most vigorously self-conscious and is in the early stages of progress towards higher things—a philosophising faculty so acute as to lead him to mistrust and throw away information conveyed to him by the very instruments which