

EDITORIAL

Does God exist? Can his existence be proved? Even if it cannot be proved, is belief in God at least reasonable? Or is it more reasonable to suppose that there is no God? Even if we cannot provide good grounds for believing in God, does that matter? Is religious belief ultimately a matter of faith, not reason?

You will find all these questions addressed in this issue of *Think*. Special attention is paid to the arguments from design developed by Richard Swinburne, who presented two important versions in issue one. Here, Richard Dawkins, Richard Norman and Nick Bostrom all examine Swinburne's arguments, and explain why, in their opinion, both arguments fail.

Paul Helm and Brian Davies both grapple with the question of the origin of the universe and ask whether God had a hand in its production. Antony Flew asks whether, even if the universe does have a cause, that cause is likely to be what Jews, Christians and Muslims mean by 'God'. The anthropologist James Lett takes issue with those who suggest that religion and science cannot really come into conflict, and explains why he believes religious faith is a dangerous thing. Ted Schick tells us why he believes the 'God hypothesis' fails to explain what it is supposed to explain and in 'The Perennial Problem of Evil' Mark Piper outlines one of the oldest and deepest objections to theism. Finally, in his wry piece 'Faith on Trial', Julian Baggini's baffled detective wonders whether Abraham is following God's commandments or is merely insane.

In the next issue, Colin McGinn explains why he sympathizes with the machines in the film *The Matrix*, Susan Blackmore outlines why she believes we are 'meme machines' and I shall be asking whether there is anything morally objectionable about gay sex.

Stephen Law, Editor