

as the term is philosophically defined there will continue to be as many gods as there are thinkers to define it. Moreover the use of any other term for this substratum, this common bond of the cosmic elements would suggest to the reader the hypothesis of two gods, one immanent, belonging to the whole universe, the other an outsider, a Royal Mechanic who impresses his will upon the universe. Though the latter view of God is commonly taken by ignorant men, it has not the sanction of the greatest theologians. It would be folly to claim that all the efforts of the ages to find out God have been wasted. Men have blundered and will blunder, but there has been progress. If science has now reached a stage where it has some contribution of value to offer in the search after God, let us accept it and if necessary modify our ideas; but let us not forget what has been already learned, and that we can at best bring only a small contribution to this age-long quest. The God discerned by science is not a new God, but the same Eternal seen from another standpoint and seen in some respects more clearly.

How do we learn the properties of matter? We know matter only in its various forms or manifestations, as iron, wood, coal, rock, water, air, etc. Whatever properties are present to some degree in every form of matter are properties of matter, such as mass, elasticity, volume. Properties found only in a few forms of matter are not considered fundamental. Magnetism belongs to iron, but not to copper; it is therefore not a property of matter. So also we know energy by finding what properties are common to its various forms. Proceeding in the same way to study the cosmic elements, we may gain a fuller knowledge of their substratum, God. Taking in each cosmic element one prominent character that is also found to some degree in each of the others, and is therefore universal, we may get, in rude outline, the attributes of God. Many others may be added, and every addition to our knowledge of the universe increases the possibilities of our knowledge of God.

From *Time* we get the suggestion that God is eternal; from *Space*, infinite; from *Matter*, that all action is according to regular law; from *Energy*, the principle of evolution; from *Spirit*, intelligence. The God of the universe is thus an eternal, infinite, consistent, evolving, intelligent God. These are attributes to which every scientist must give immediate assent. Careful study will enable him to add many more. Every one is at liberty to investigate and draw his own conclusions, as in every branch of science. The dogmatist is he who draws conclusions without sufficient investigation.

Men's ideas of God have been fragmentary and distorted. According to theologians God is spirit. But this is evidently no more