

ever, refutes simple dualism, but sheds little light on a real world of evil opposing the divine plan, permitted for necessary reasons that are the most mysterious of all problems, overruled by supreme deity for good to the universe, yet under which the whole world groans upward to a sympathizing Father. The Buddhist escaped into atheism, making evil belong necessarily to the sphere of sentient existence, as the Gnostics, by no means atheists, identified it with matter, and, as some Christian evolutionists see in it the nature of the brute. The Buddhist and the Stoic found their duty in rising superior to or overcoming this evil world, but in a believer in divinity who so believes and so acts, it is hard to see by what other name to call it than fighting against God. The Pantheist could not understand the problem of evil in Providence, but it led him to call God by the abstract names, necessity, fate, chance. To the Mahometan, it, equally with good, is the will of Allah, and millions of Christians virtually say the same to-day, as if God's will were done on earth as it is done in Heaven.

But the unification of opposing functions in God, so far as man's well-being is concerned, destroyed in large part the local and partial idea of God in the minds of thinkers. His sphere was extended over all beings and agencies, he embraced all things in his comprehensive nature. As the uncreated time of the Persians, moral quality gave place to illimitation. As the inexorable fate or necessity of the Greek philosophers, his universality precluded him from acting otherwise than he did. Even as the great all-father of the Scandinavian and Teuton, all proceeded from him, and victor and vanquished returned to him when the fight was done. Servility was not in the nature of the ancient Greek and Roman, of the Gaul and the Teuton, but, in Oriental lands, imperialism, absolute sovereignty held sway; life and death were in the hands of the king. Hence the imperial idea of God that dominates so much of literature, and that the Spirit of God found it hard to break through even in the language of inspired poets and prophets. Greece went down,