

way toward the boundary of the ether, into the outer darkness, hence beyond the possibilities of our knowledge. In all atoms we find also chemical attraction more or less strongly developed. Cases of apparent repulsion are probably apparent only, and are easily explained on other grounds. Coming to the next cosmic element, energy, we find here and there antagonistic forms. For example two opposite electric charges tend to coalesce, disappear as electricity, and become light and heat. With such small and insignificant apparent exceptions, the energy of the universe is harmonious. In the fifth cosmic element, spirit, both love and hate appear. It remains to be seen whether both are real or whether one is merely the relative absence of the other. As a factor in life, love is supreme over hate, else the human race would perish. Every man loves himself; and does what he thinks right and best for himself—perhaps not by your standards, but by his own. At first, in early childhood, his "self" includes only his own wishes and feelings. Later as he develops it comes to include successively his own body, his possessions, his family, his friends, his clan, his society, his class, his nation, his race, and all life. Everything outside his "self," that threatens to interfere with it, rouses antagonism because of his devotion to his "self." Here love is clearly seen to be the prime moving force, which appears as hate only in certain undeveloped conditions. Hate is then only limitation and negation. By definition, God is the essence of the whole universe; his love then extends to all that of which he is the essence, leaving no place for hate.

As a second example consider the question, "Is God just?" By justice is meant equality of conditions and opportunities; or equal results for equal efforts of different individuals. As so defined justice is conspicuous by its absence from the universe. Paul claims that one vessel is made for honor, another for dishonor; and the inequality of conditions among men is evident. In the field of energy a very slight factor often makes the difference between intense action and almost no action. In matter, too, there is endless diversity of relation. And no two portions of either space or time are similarly related to the rest of the universe. Hence justice does not belong to the essence of the universe.

Justice is, after all, only a kind of rule-of-thumb that we apply to human affairs in default of fuller knowledge and stronger love. It is a negative standard, exceedingly defective, and wholly inferior to intelligent love. It could not be fundamental in the universe, and God is infinitely superior to it. In the evolutionary sense, God is not wholly good, but is becoming good; and he is not limited to justice because he has already gone far beyond it in unlimited love.