

Every theological system recognizes that a contest of some sort is going on, and that evil is being overcome by good. But the origin of the fight, or the necessity for it, is nowhere made clear. If the creator of life cannot overcome his evil twin, or cannot destroy Satan, or cannot prevent "delusions of mortal mind," these causes of evil, he is not omnipotent. If he can but will not, he is not good.

Granting evolution as a fundamental principle in the universe, this conflict takes on a different appearance. Intelligence being also fundamental, there appear before us always ideals, which are the scouts of the evolutionary process. Present conditions are "good" as they make for our ideals, and "bad" when they do not. To a democrat the growth of the trusts was only bad,—his ideal was in the past. To a socialist the same industrial movement appeared good because it pointed toward his ideal of a co-operative future. The general trend of ideals, themselves the product of evolution, is necessarily in harmony with the general trend of evolution, of events, and hence it has come to be an essential part of doctrine in every religion that good will finally conquer. Social conditions that are now universally condemned are called bad because ideals are already picturing out the coming advance into something better. And when these ideals have become realities, higher ideals will take their place, compelling a re-classification of the events and conditions to suit the new ideals. So the forces of the universe mould its materials by means of intelligence into forms of higher organization. And as the universe evolves, as knowledge becomes broader and truer, as ideals become more cosmic and events follow more closely, more and more of the universe is classed as "good," and stronger and fuller appears the harmony of all.

"Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns."

As an example of further investigation into the nature of God, let us consider the question whether or not God is love. This is equivalent to the question, Does love or its analogue appear in every part of the universe where such appearance is possible?

Love is not in any sense known to belong to time or space *per se*. Neither is its opposite. Nor can we conceive of either love or hate belonging to what we know of time and space. These two cosmic elements may therefore stand aside from this question. Taking the next element, matter, we find an analogue of love in gravitation, a universal attraction. If there are any atoms that repel each other, they do not belong to the visible universe, for they would ages ago have made their