

# Lectures on systematic theology

John Jay Butler,  
Ransom Dunn



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Course requirements for  
**SYSTEMATIC THEOLOGY**

Minimum required attendance for this course is 28 weeks."

Minimum required attendance per lesson in the course will be 3 weeks."

After completing each lesson, return to the course main page to access the Lesson test."

You are required to look up the answer to every question missed on every test; and you are" to do so whether you pass or fail the test. You are not to start your attendance for the next" lesson until you have fulfilled this requirement."

You are required to look up every scripture referenced in the textbook in your KJV Bible. This is only required where the actual reference is given. Where a quote is given without the inclusion of the actual reference, then you are not required to look up that quote in your Bible. If, however, any part of the reference is given, even just the name of the Bible book, then you are to institute a manual search in your concordance or an electronic search in a computer Bible program keyed on a main word or on several main words from the quote and find the scripture and read it in your KJV.

**REQUIRED AMOUNT of STUDY:** You are to give a minimum of 1 hour of study for each week of the required minimum attendance for the lesson. The required minimum attendance is 3 weeks per lesson, therefore, you are required to give a minimum of 3 hours of study time over the duration of this lesson. (Three weeks multiplied by one hour per week equals three hours.) It is recommended that if you cannot give one hour per week for each of the three weeks of required attendance that you extend your weeks of attendance to whatever number is necessary for you to give 3 full hours to the study of the material in this lesson. You will be asked on the lesson tests from time to time if you have given 3 hours of time to the study of the material of each lesson up to that point in the course. If your answer is "No" then you will fail that test.

The 3 hours study requirement can be fulfilled in any way that you see fit. However, given the depth of the material it is not recommended that you study the lesson for three hours at a single setting. Mental fatigue is sure to ensue. Spreading the study time out at one hour per single setting would be better than trying to study three hours straight. By "cramming" your study time into one continuous setting you will surely guarantee that you will retain much less of the material in your permanent memory. Cramming depends too much on short-term memory for it to be valuable in the long run. Retention of as much material as possible is always the goal in study. And the best way to accomplish that goal, or at least strive better toward it, is to spread intense study, such as is required in this course because of the depth of the material, over at least several days. You have 3 weeks minimum for each lesson in this course. Therefore, a wise course would be to give one hour per week to the study of the material for an overall time of 3 hours study, minimum. This is just a suggestion.

As long as you give a minimum of 3 hours total study time for each lesson in this course, you will meet the study time requirement. How you divide the time up during the three week period is up to you. But a prudent division of study time would be the one suggested above.

LECTURES ON  
  
SYSTEMATIC THEOLOGY

EMBRACING

THE EXISTENCE AND ATTRIBUTES OF GOD; THE AUTHORITY  
AND DOCTRINE OF THE SCRIPTURES; THE INSTITU-  
TIONS AND ORDINANCES OF THE GOSPEL.

BY

J. J. BUTLER, D. D.  
RANSOM DUNN, D. D.

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THE MORNING STAR PUBLISHING HOUSE,  
1892.

*“Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.”—JUDE.*

## PREFACE.

---

THE BIBLE is the source and fountain of all sound theology. No Christian would substitute any other book in its place. In the time of the apostles and their immediate successors, religion was not taught scientifically, but in a simple and popular manner, as there were few learned men in the churches.

“In the third century,” says Knapp, “many heathen who were versed in science and philosophy became members of the Christian Church. In consequence of these circumstances, learning was soon needed in the statement and defense of Christianity.” No complete system appeared until the sixth century. John of Damascus, in the eighth century, for his celebrated works was called the “Master of Sentences,” i. e., of *opinions*.

Most of the prominent reformers were profound theologians; as Luther, Melanchthon, and Knox. Calvin’s doctrines were similar to those of Augustine. The works of Arminius did much to counteract the views of Calvin. Mention should be made of the works of Howe, Sherlock, the Edwardses, Hopkins, Dwight, Dick, Watson, and Knapp.

Some of the latest are those of Charles Hodge, Shedd, Strong, Pope, Raymond, and Van Oosterzee.

Butler's Theology was published by the F. Baptists in 1861. A call was made for reprinting it; also for the publication of Prof. Dunn's lectures. It was decided to unite the two, and this decision has brought out the present volume, which we trust will have immediate and general circulation.

APRIL, 1891.

**"The real value of colleges and universities is not to be estimated by the magnitude of buildings or endowments, but by the increase of mental power and moral force."**

**- Ransom Dunn -**

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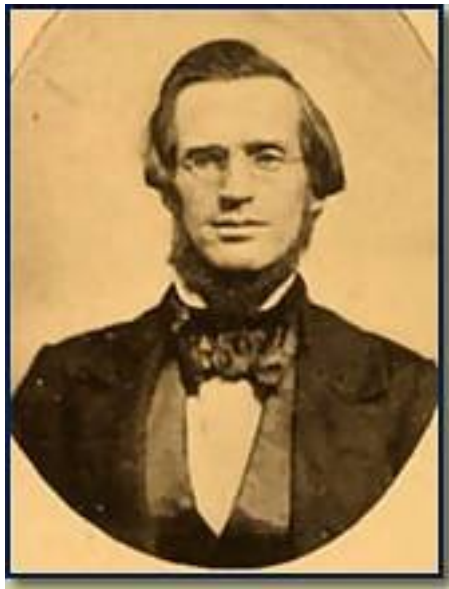
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*Truly Yours,  
J. J. Butler.*



**Ransom Dunn**

## INTRODUCTION.

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Sacred books exist throughout the world. The moral nature of man rests not on objects of sense, but explores relations, causes, consequences, duties. Hence the origin of religion. No nation in any age has been without a religion, and this, developed in thought and language, forms the substance of its sacred books.

Religion is anterior to books. The world was without books for twenty-five hundred years. Sacred books were among the first. Religion written or unwritten has always corresponded to the moral condition and development.

Christianity is the only true religion adapted to the moral and spiritual wants of all men. It has been the religion of the whole civilized world for more than fifteen centuries, and is rapidly extending to the displacement of all others. It is the only religion that can universally prevail. It must prevail or the world be without religion. And what could mankind do without religion?

As a writer observes: "Weary human nature lays its head on the bosom of the Divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley which parts the land of the living from the untried hereafter take this hand of human tenderness yet of godlike strength, or they totter into the gloom without prop or stay. They who look their last upon the beloved dead listen to

this voice of soothing and peace, or else death is no uplifting of everlasting doors and no infolding in everlasting arms, but an ending as appalling to the reason as to the senses; the usher to a charnel house whose highest faculties and noblest feelings lie crushed with the animal wreck; an infinite tragedy, maddening and sickening, a blackness of darkness forever."<sup>1</sup>

Christian Theology may be denominated *the science of religion*. Its object is to present the principal truths of the Christian religion in a connected form. It relates especially to the scheme of Gospel redemption,—to such subjects as have the most direct bearing upon the salvation of the soul.

In proceeding to the consideration of this subject, it may be remarked that one great source of instruction is the BIBLE, illustrated and confirmed by nature, and interpreted in the light of reason and experience. We come, therefore, to the Scriptures to learn what God has therein revealed. We use our own powers, with whatever helps we may have, to learn what he has revealed; and, having learned this, it is for us implicitly to receive and practice it. The error with many is that they do not obtain their views from the Bible, but first construct a theory from their own notions or human tradition, and then resort to the Scriptures to obtain support for it. Thus they would exalt themselves, their reasonings and theories, above the teachings of God. Not that human reason and Divine revelation ever conflict. Revelation often transcends reason—presents subjects which the human powers cannot fathom. All matters of Scriptural revelation, which are level to our capacities, are and appear consistent with our reason, and it can pronounce no doctrine of the Bible absurd. The office of human reason, then, with reference to the truths of revelation, is simply to ascertain what God has taught; and then it is our duty to receive these teachings implicitly. To do otherwise is the height of presumption. When one does not regard the

<sup>1</sup> Stowe on the Bible.

doctrines of the inspired Word conclusive, but makes human speculation the ultimate standard, he plunges into a region of shade, darkness, and death, as the whole history of philosophy shows. Go to the Bible as learners, divested, so far as possible, of prejudice, and thence derive every doctrine and system. It is for the interest of all alike to know and hold the truth, and the truth alone. If we hold a single sentiment contrary to Scripture, the sooner we renounce it the better.

Christian Theology should be studied *diligently*. It requires at least as much application as mathematics, languages, or any other department of study. If one can afford to be superficial anywhere, it is not, surely, in these matters of such transcendent importance. If, through the ignorance or carelessness of an attorney, a case is lost in court, and thousands of dollars are swept away, this may be esteemed a trifle; if, through lack of a physician's skill, health, or even life, is sacrificed, this is not essential; but if he who is set to watch for souls misleads them to their eternal ruin, who shall declare the awful consequences?

Christian Theology should be studied *patiently*. The subjects presented involve numerous and great difficulties which can be overcome only by earnest, patient, persevering research. There is no better time to enter upon them than now. A whole life will be exhausted while but upon their threshold; hence we cannot begin too early. Shrink from no obstacle; be diffident respecting your own attainments, obtain help from every quarter, bear criticism with manliness, turn all to good account, and ever press onward. Now we know but in part; but, if faithful, we shall know more hereafter.

It should be studied with *faith*. As before intimated, if any one needs active piety and faith, it is the theological student. Much of what he learns he must take on the authority of God, and by faith. "The carnal man receiveth not the things of the spirit of God, neither can he know



them, because they are spiritually discerned. But he that is spiritual judgeth all things." Each doctrine should, so far as it can, be tested by *our own experience*. The internal evidence is often the most satisfactory. It is not enough to have a theory. It is a great and good thing to be able to say we know these things are so from our own experience.

It should be studied *prayerfully*. All our powers and attainments are very limited. The apostle Paul could well exclaim, "Who is sufficient for these things?" We should feel our need of the Divine arm at every step. "To pray well," said Luther, "is to study well."

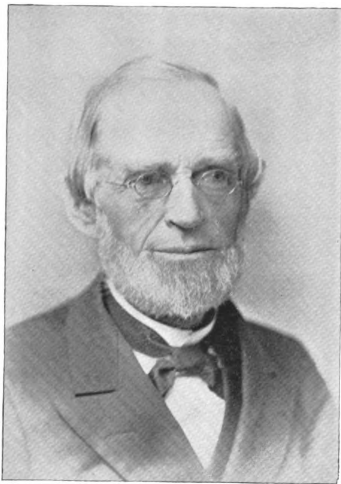
Let us, finally, consider some of the benefits to be derived from a course of theological study.

1. It tends to give us clear and definite views of each doctrine. By arranging the scriptural proofs together, comparing them with each other, and studying them as illustrated by Christian experience, we obtain well defined conceptions of each subject. True, in the limited time allotted us, we are not able to make a full investigation; but a good beginning may be made, and foundation laid for future labors.

2. Such a course of study is of great service in comprehending the system of Scriptural doctrine as a whole. By studying these doctrines separately, and in their natural order, we the better learn their various bearings and relations. Such study guards against partial and prejudiced views—against unduly magnifying some truths to the neglect of others—and enables us to put a just estimate upon all. Correct views of Christian doctrine are of great importance, especially *to the religious teacher*. The world abounds with error on morals and religion,—error in innumerable forms and of pernicious tendency. Such error the Gospel minister will encounter everywhere; and unless he has skill to expose and suppress it, his preaching will be of little avail. Not that he needs to be a perpetual controversialist. Were he never to come in conflict with any false teacher, and never to preach a controversial sermon, he would still

need a thorough and discriminating acquaintance with the doctrines of Scripture in all his ministrations. Indeed, these doctrines must furnish the basis and substance of his sermons.

3. The study of Christian Theology is of the highest importance in disciplining, enlarging, and liberalizing the mind. Its themes are the most practical and exalted that ever occupied the soul of man. The being and attributes of God—creation and original state of man, his temptation, fall, and consequences—the scheme of redemption, its author, method, conditions, and results; the new life, its commencement and growth; the Gospel, its introduction, its institutions, and ordinances; the final consummation on earth, and future endless retributions,—these subjects, while in their essentials they are level to the smallest human capacities, afford ample scope for the most powerful minds forever. Nor are they mere theories, but throughout practical and essential to our highest well-being. To study such subjects aright must have the most happy influence upon us. In view of them, we see how great a privilege it is to be a Christian, and especially the minister of such a Gospel,—to have our time and energies devoted for life to the contemplation of these glorious realities, unfolding them to others, and winning them to the participation. Surely, he who desireth the office of a bishop, or minister of Christ, desires a good work.



*Yours for the truth,  
R. D. Linn*

# SYSTEMATIC THEOLOGY.

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## LECTURE I.

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### THE DOCTRINE OF GOD.

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#### SECTION I.—THEISM.

THERE are some things positively known and some things positively unknown; and between these two fields is the field of possibilities, probabilities, and moral certainties. The subjective forces of the human mind are constantly enlarging the field of the known, reaching into the field of possibilities and probabilities, rendering them morally certain, and thus reducing the field of the unknown. Of truths positively known we have intuitive or necessary truths, and those of pure mathematics; and from these all knowledge must spring. In the field of possibilities and probabilities lies the whole of man's practical life in labor, business, society, and government. Some of the things of the unknown are absolutely unknowable, while some are simply unseen.

THEOLOGY is based upon positive certainties, investigation and practice in the field of probabilities, and moral certainties. By Theology we mean the knowledge of God, and the statements respecting his attributes and relations. It is sometimes termed the science of God. It differs from polytheism in having one God; from the products of imagination, in being based upon certainties and real experience;

from religion, in treating of something outside of the human mind. Religion is the experience, decision, and action of the mind in respect to man's relations to God. Theology is truth respecting God and his relations to his creatures. Theology is, therefore, the foundation of religion and of all sound morality, and becomes the first thought and leading idea in all religious study and practice.

**EXPLANATION OF THEISM.** (1) It is a belief in universal cause—that everything finite in the universe, every phenomenon, is caused; (2) that this cause is independent and infinite; (3) that this universal cause is personal and intelligent.

**OBJECTIONS TO THEISM.** A few of the more important objections may properly be considered.

1. Spencer and others allege that "cause is unknowable, and therefore we cannot believe in cause" as personal and intelligent. But though the nature of causality is unknown and unknowable, the fact of cause is universally known. (a) Children, before they can speak, show the conviction of cause by reaching for desired objects in the very first development of mental action. (b) All the practical works of life in the family, in business, and in statesmanship, are based upon and assume the fact of cause. (c) The literature of all languages shows the universal conviction of man upon this point. (d) In all study of the universe and all scientific research cause is and must be assumed. Hence the assumption that, because the nature of causality is not known, therefore cause is unknowable, is a fallacy. Belief in the universal cause is as easy in philosophy and nature as in cause elsewhere. Indeed, belief in a universal cause is a belief in cause unqualified. All other ideas of cause are compound ideas. The simple notion of cause is theistic.

2. It is objected that "such a God is incomprehensible." So is everything in earth and human experience incomprehensible. To say we can believe in nothing that is incom-

prehensible is, virtually, to say we believe in nothing. The forces of matter, vital forces in vegetation and animal life, the functions and powers of the human body, and especially mental forces and phenomena, are unexplainable and incomprehensible.

3. It is said that "the processes of nature are confused and irregular, indicating chance and not intelligence." But (a) no man in this short life can investigate a thousandth part of nature's phenomena in space or duration, or be capable of judging of all these matters. (b) So far as we can see, everything is governed by law and a plan. There is not a grain of sand, a star in the heavens, a leaf of a flower, a tree of the forest, a drop of water, nor a breath of wind, that is not governed by law, and therefore it cannot be a matter of accident. Law is simply method of force; it has no force in itself. Force is assumed and implied in law, in matter, as well as in civil affairs. When we say that matter and things are governed by law, we imply that there is something to govern and to be governed. Everything being thus governed by law, there must be order, and force back of order. (c) Even in our short lives and narrow vision we can see so much that makes for specific ends and happiness, that it is evident that the happiness and good of being is the general end, and that all is not accidental.

4. It is further objected that "the present forms and order of things have existed from all eternity, which would render the Divine existence unnecessary." But (a) each day and period had a beginning, and therefore there must have been the first day, and no day without a beginning. A series of days without a beginning is unthinkable. The beginning of the first day must have been the beginning of a series. (b) Elements must have existed before the vegetables which they constitute; vegetables must have existed before animals, which depend upon vegetables for sustenance; and therefore animals, vegetables, and their elements cannot be of equal duration. Otherwise, we should have several eter-

nities of different lengths. (c) History shows that man is being developed and that this development must have had a beginning. In going back we soon get beyond the telegraph, mariner's compass, glass, and other indications of civilization. If we follow in their direct order these converging lines which bound civilization, we shall find that they show the beginning of man's civilization to be within six thousand years. (d) Geology proves that man and other portions of creation are of comparatively recent origin. Mathematics, history, and science, therefore, prove that things as they are have not been from all eternity.

5. It is said that "matter is eternal, and its forms and organization and all life and phenomena are the result of its inherent forces." But (a) there is no proof of the eternity of matter. It is assumed that matter is indestructible, and therefore can have had no beginning. Yet even if it were indestructible, that would not prove that it had no beginning. Things may have been commenced by the Almighty which he will not destroy or allow others to destroy. If matter is without beginning, it must be independent. But every particle of matter is dependent, and therefore must have had a beginning. (b) But if matter is from all eternity, it could not have produced forms of organization and life everywhere seen. First, there is no evidence that minerals or inorganic substances are ever changed to living organisms. Agassiz says: "There is no life without a germinal cell, nor life cells in inorganic matter. The nourishment of vegetable and animal forms is so different, their respiratory conditions of life so distinct, and the circulation of fluids so unlike, that even if the doctrine of evolution be true we must conclude that some supernatural force is necessary to bring life from that which is without life." The same thing is true of species, which may be improved, but never changed. So the faculty for reflection and anticipation, and the reason and conscience in man, are distinct from animal instincts, and this, together with the fact that animals

never pass their fixed limits and become men in reasoning and talking, in morals and hope, shows further the impossibility of the forces and laws of matter accounting for all the forms and activities of life. There are four bottomless and bridgeless chasms in the fields of nature separating inorganic matter from living bodies, vegetable from animal life, species from species, and animals from men, which can never be explained nor spanned without the admission of supernatural agency. . Secondly, this hypothesis would make matter a cause and an effect at the same time. But cause must exist before effect. Thirdly, there must have been a time when these supposed inherent forces began to act in "star dust," "proto-plasm," or otherwise, and the cause of such action must be independent and voluntary. No matter how far back we go for commencing this activity, nor how many evolutions may have occurred during the history of the past, there must have been a time when the first motion of the "star dust" commenced the revolution which resulted in the forms and organizations of the present. The question is simply, What was that cause? If it was eternally active, then the forms must have eternally existed, which we have found false. If it was not eternally active, there must have been a cause outside of itself to have started that material action; and that cause is God.

6. That "theism cannot be proved by the senses," is another objection. (a) The common forces and laws of matter cannot be proved directly by the senses, which have only sensation, while by reasoning or other processes these invisible forces are known. (b) As a matter of fact, the entire field of mental phenomena and mental experience is unseen, unheard, untasted, and is entirely beyond the direct proof of the senses, and yet such mental life and activity is better known than physical facts.

DIRECT ARGUMENTS IN SUPPORT OF THEISM. Some of these are found in the material universe.

1. Whatever is dependent must imply something inde-



pendent beyond. We cannot conceive of a dependent thing resting upon nothing. All nature and every particle of matter is dependent, in itself and as a whole, and therefore cannot be independent, but must rest or depend upon that which is outside of nature.

2. The law of cause and effect, declaring that for every effect there must be a cause, is universally and necessarily affirmed by the human mind. All motion is an effect for which there must be a cause, and motion without cause is inconceivable. Matter furnishes no cause for its own existence or its organizations. If evolution is admitted, and we go back through the activities of men, animals, and plants to the first motion of the atoms, each evolution develops a preceding force, and the first motion must have had a cause — immaterial, eternal, and independent.

3. The manifestation of design and plan proves the existence of an intelligent designer. The design revealed in nature proves the existence of a God. Whatever is dependent and adapted must be the result of purpose. President Mahan says adaptation is not proof. But if the forces and parts adapted are dependent, then adaptation would prove intelligence. A single instrument for a variety of purposes — for instance, a common pin for many uses — would prove a purpose or design. And so the combination of different parts for a single end shows the design, as in parts of a watch adapted to the motion of the pointers. The number of objects adapted to an end, or the number of ends to which a single instrument is adapted, and the chances against accidental adaptation, show the strength of this argument. It might be possible for water to move a log upon a stone so as to cut a mortise; but that such a mortise should be cut true and square there could not be one chance in a hundred, while for twenty-four such mortises there would not be one chance in a million. Then suppose tenons were accidentally formed upon the ends of separate pieces and these put into a water wheel, this wheel placed

in a building two hundred feet long and six stories high, the floors covered with spindles and looms. Suppose a scientist should then say, "There is no occasion for supposing any design in all this, for matter must be in some form, and natural affinities and the 'survival of the fittest' would scientifically account for the whole." No man of common sense could possibly believe such a statement; and yet nature furnishes numberless examples of mechanism far more complicated than the cotton mill. Take, for instance, the biceps muscle of the arm. It is constructed of fibers about one thirty-thousandth of an inch in diameter. It requires seven years for a man to count them. Then there is the cartilaginous arrangement at either end, the periosteum and bone with the peculiar socket, a nervous fiber to each muscular fiber, and the whole for the single purpose of flexing the arm (requiring a life-time to count the parts in a single man); and then this simple motion is applied for all the works and civilization of the world: its cities, ships, statuary, paintings, and all the handiwork of man, are really accomplished by this muscle. Any man who can believe that this is without any design might easily believe in an accidental cotton mill, or in the growth of a turnip into a watch. The same mode of reasoning might apply to every other portion of the universe. (a) In astronomy intention is seen in the properties, size, position, and motions of the planets. They are never mutually attracted so as to disturb their action, nor allowed to come into collision for their destruction. The two great forces—centrifugal and centripetal—which govern universal matter are here developed with such care that the idea of mere accidental arrangement would seem to be impossible. Apply all these to the sun,—its properties and laws, light and heat, size and attraction,—and we see the manifestations of design as clearly as the sun itself. Suppose, for instance, its attractive force were a little stronger: the ocean would be evaporated. Or, suppose its power for heating a little

less: the earth would be a frozen mass. (b) The earth as man's abode exhibits design, its size and position being adapted to all other considerations. If larger or smaller, life upon it would be entirely changed. Its satellite, in position and attraction, shows adaptation. If nearer, it would dash the earth with tides, or destroy the earth itself. The motions of the earth are adapted to its vegetable and animal life. The fluids of the earth, in quantity and distribution, are just what is necessary. More would drown the world; less would leave it a barren desert. The universality of the waters, their evaporation and currents, the earth's adaptation to animal life, and the atmosphere, indicate this same law. In its composition and specific gravity if the air weighed more than fifteen pounds to the square inch it would destroy life; if less, it would be equally destructive. Its average motion of eighteen miles per hour furnishes purity of the atmosphere necessary to life; and its communication of sound, whatever may be the law of sound, is a mysterious proof of design. Its transparency, in which all the works of life are made possible, and its opaqueness with seventeen miles of thickness, prevent the scorching heat of the sun from destroying life and vegetation. Its subtlety, by which it permeates almost all things, and its compressibility and expansibility are wonderfully adapted to all forms of life and happiness. The minerals of the earth exhibit this same law of adaptation in their elements and properties, related as they are to each other and to all general ends of nature. Their quantities and distribution ought to be noticed. The most important are the most common, rocks, coal, and lime being almost universal, while gold and diamonds are distributed over smaller portions; and in both cases all are adapted to their design and use. (c) In vegetable organisms the various cellular and fibrous tissues and the general construction of all vegetable substances show a degree of mechanical wisdom infinitely beyond that revealed in any human mechanism. The great

variety of adaptation in seeds, their modes of origin, growth, and development, the solid and porous portions as well as the circulation of fluids in all the different forms of vegetable growth, are proofs of design. The distribution of vegetable life is remarkable, the most important, as wheat, growing almost everywhere, while luxuries and those less important to life and happiness grow upon a smaller surface. But in all places there is an adaptation in their growth and in their forms and conditions of life and uses, so that of the sixty thousand species of vegetables there seems to be not a mistake in a single case. And their adaptation to day and night, years and seasons, attractions and atmosphere, is equally remarkable. The mystery that carries the nourishment to the tree carries it to the highest point of the largest trees. The vegetable adaptation to animal nature, the infinite number of wants thus supplied, the vast variety of elements needed in animal life, their existence in vegetables in due proportion, and their adaptation to human wants, show that every plant, shrub, and tree, and every species of flower and fruit, are ultimately adapted to human nature and necessities. (d) In the adaptation of animal nature and universal fauna to position, climate, etc., design is conspicuously apparent. Their covering, varying with the condition of the climate—heavy covering in colder climate and less in warmer; their motion, varied and adapted to their condition; their nutriment, drawn from such a vast variety of sources and yet adapted to the animal and the animal to its food; their eyes, ears, claws, etc., for securing it; and their peculiarities of mouth and teeth and stomach, without exception indicate design. So also with the organs of respiration. All animal life depends upon oxygen, and in all classes of animals the organs for respiration vary according to their conditions and demands. The mollusca, needing but little oxygen and taking that from the water, are supplied with a slight fringe around the edges of the shell the opening and closing of which furnish all the oxygen necessary. Fish,

with a little higher type of blood, have the gills supplied with a red fringe which acts as lungs, the water pressed out over this fringe supplying the oxygen required by this class of animals. With a like supply land animals would perish. The bird, spending its life mostly in the air, needs more of this element than other animals, and its lungs are therefore larger in proportion than those of other animals, thus furnishing a larger amount of vitality. The mammalia cannot live in water, but demand a larger supply of oxygen, and are furnished with lungs and apparatus accordingly. But these lungs vary in their position and activity according to the nature and habits of the animal. In the animal kingdom there are some very peculiar adaptations and organizations. The neck of the ox is very firm upon the top, for which there is no reason except in the end demanded, viz., to keep the head horizontal. The air bladder of the fish, by which he rises and sinks in the water, a contrivance found nowhere else, is necessary to the life of the fish. The fang of the rattlesnake is a wonderful contrivance, and, although by some thought not to be a benevolent organ, is nevertheless a peculiar mechanical contrivance. This fang is not the tooth by which food is prepared and eaten. It is tubular and lies back out of the way while the animal feeds, the base resting upon a little sack of poison; but by a peculiar muscle it is raised on end and pressed, in the death stroke, when the poison is thrust through the tooth into the wound made upon the enemy. It is a little instrument of warfare showing more skill and contrivance than all the military inventions of the world. The camel's stomach, by which he can go days without water, is a peculiar construction and peculiarly adapted to his appropriate life upon the desert. The woodpecker's tongue, four inches in length, sharpened and barbed at the point, reaching through the pierced bark of a tree for the insect within for food, is a simple illustration of the argument. So also is the sting of the bee, with a point that under a magnifying power makes

the sharpest cambric needle look dull. It is adapted to its purpose as nothing else could be. Besides all these, there are certain *compensations* in the animal kingdom worthy of special notice. The elephant, having a short neck which prevents his reaching the earth for food, has a proboscis which supplies that lack. The bat, without feet and needing a place of rest and security, is supplied with a hook upon its wing, while the parrot hangs himself up for sleep by his beak. The lobster's shell is a peculiar arrangement. The hardening of the first shell would prevent further growth of the animal but for that arrangement and instinct by which he crawls between rocks or narrow apertures annually, when the shell loosens and he is left free from confinement. He grows suddenly for two or three days until another shell is formed, in which he lives for another year. The gossamer spider rises like a balloon upon his web. Many animals have their neck too short to give a chance for turning an eye with a single lens. The spider, therefore, has eighty lenses in one eye, the bee more, and the beetle fourteen hundred. (e) But in man—the ruler of the world—we see the most marvelous exhibitions of contrivance and design. In his body, digestion, circulation, respiration, and motion are found. The lungs for the oxygenation of the blood contain a membrane of a hundred square feet, so arranged in cells and tubes as to secure the largest surface in the smallest space, and yet with such openings and absorbents as to admit of freely inhaling the oxygen of the air through the membrane into the blood; and at the same time, through the same membrane, carbonic acid is thrown into the lungs for exhalation. This large surface in so small a compass, this double function in what seems to be a simple membrane, carrying one gas in one direction and another in the opposite direction, ought to silence all doubt respecting Theism. The arteries, veins, muscles, and bones are equally mysterious in their arrangements, combinations, and purposes: each adapted to its own respective position and use.

The bones are a system of levers composed of material the lightest and firmest known, and the muscles with their millions of fibers are attached to the bone so as to secure the motion most completely. But the nerves and senses, if possible, indicate a still higher degree of contrivance and design. The nerves are constituted of fibers about one four-hundredth of an inch in diameter, and yet tubular, in which that mysterious force passes through the brain to the outer world and through the outer world to the brain. These nerves rest upon two distinct roots and carry distinct fibers to their termination. The one is the nerve of sensation, carrying the sense of touch and contact with the external world to the brain; the other is the nerve of motion, and carries the purpose of the mind from the brain to the external organ. If the finger is burned, the nerve of sensation informs the brain, and the mind, through the other nerve, orders its removal; and this duality is universal, and never divorced except by disease. Man's happiness and life depend upon it. Each of the senses is a manifestation of a purpose equally interesting. But let us notice especially the ear. A small tube three-fourths of an inch in a solid bone, supplied with an external arrangement for gathering sound, and internal hairs and an offensive wax for a defense, constitutes the external ear. Over the end of this tube is extended a very delicate membrane. Beyond this is the middle ear, one-half inch in extent, filled with air; but this air must not be cold or suddenly changed, and therefore the Eustachian tube from the back part of the mouth takes the modified air from the mouth into this middle ear, which must have an opening upon its side as truly as a military drum. Beyond this middle ear is another membrane covering the internal ear, which is filled with water. Into this water the fibrous terminations of the auditory nerves are distributed. Between these membranes and through the middle ear there are three bones placed in conjunction as levers, so that the motion of the membrana tym-

panum is increased upon the inner membrane, and thus the water of the inner ear is disturbed, the fibers of the auditory nerve set in motion, sensation taken to the brain, and thus we hear. And yet but for the intuitive instinct which attributes this sensation to the ear instead of the eye or the touch, it would be meaningless. So this nerve contrivance is adapted to the brain and this to the mind beyond in a manner indicating Divine wisdom and intention the most sublime and wonderful imaginable. And still higher, if it be possible to appreciate it, in the mind itself we see the great manifestations of God's design and purpose. The mind is so constructed that thought in rapidity makes lightning seem slow — sweeps a million of miles or a single inch in equal time and with equal ease. And the varied subjects and places in which the thoughts may turn are especially to be noticed. The memory, capable of acting upon all subjects at all times, of retaining millions of ideas and increasing its power with the multiplication of its works, is an overwhelming argument on the subject under discussion. Suppose we had no power of reasoning for drawing deductions and inferences, what a chaotic mass, if anything, the mind would present. The universal adaptation of this power to all subjects deserves thought and meditation. Men reason upon the sun and stars, upon business and honors, pleasures and amusements, families and governments, duty and destiny, God and eternity, with equal ease, one simple faculty acting upon millions and millions of subjects and with equal accuracy. In this same connection the sensibilities, too, should be considered. The affections, in their attachments in social life and civil society and their rejection of the disagreeable and the injurious, are really the source of all human enjoyments and the ground of all hope. The adaptation of these sensibilities is worthy of special consideration. Suppose one should love an insect as he loved his mother, love a dog as he loves his wife; suppose his affections, as they are sometimes perverted to some



extent, should be no more exercised for the best of friends than for the meanest reptile. There is something voluntary about the affections, and their intuitive adaptation and duration are provided for in nature. The will, the controlling force of the entire mind and its mysteries, illustrates the argument upon which we are dwelling. The fact that man has such a power, that may be exercised, improved, and made the means of so much good and happiness, shows a divine purpose. And finally the conscience, that highest of human faculties, that which touches the throne of God and gives to the heart of men that by which a man is good and fitted for heaven, is the most mysterious, and gracious, and benevolent of the manifestations of the divine purpose. What is man without a conscience? And unless there is some strange perversion of his being, no man is without a conscience.<sup>1</sup>

Of no less weight than those found in the material universe are the arguments to be derived from a study of man and his nature.

1. Human nature is a part of the works of God. Man's relative position in the universe—his evident superiority to matter and his control of material forces and relations, even though he is intuitively and necessarily dependent—indicates that he is superior to the material world, and yet that there is something above him which is independent. This being the natural condition of mankind, we infer there must be this Supreme Being to whom he is related.

2. Belief in a divine existence is well-nigh universal. All beliefs have their causes as really as events, and the cause for this belief must be found in nature or in revelation. If in nature, then it is evident that nature is arranged in reference to that belief and involves such belief. Whatever is necessarily involved in nature must be true, for nature can-

<sup>1</sup> For the further consideration of this argument the reader is referred to Lord Brougham and Chadbourne, and especially to Paley's "Natural Theology" and Godwin's "Against Atheism."

not be false to itself. This belief in a God is so general if not universal, so natural and necessary, that it must be considered a voice of nature. If it comes from revelation, it must be from a revelator outside of nature. So, then, the general belief in a divine existence cannot be accounted for except upon the assumption of its truth.

3. Man's ideals in every department of life's experience and work indicate a special, natural demand for something superhuman. Men are constantly looking for ideals of being beyond what is realized, showing that man's mind was constituted with relation to some being beyond the human and the sensual. No painter ever realizes his ideal with his brush, nor any sculptor with his chisel, nor any poet with his creations; and the ideal ruler is still further beyond all facts in history. The mind in all of its activities seems related to a higher being—a Supreme Being—as truly as a child to its parent, or man to society. Such constitutions and adaptations show the existence of that to which they are adapted, as the existence of the eye shows that there is light somewhere for its use.

4. Man's moral and religious nature can be accounted for only by the Divine existence. The moral affections demand a more perfect object than human nature supplies, universally leading men to look for perfections not found in anything less than God. So the affections are constituted for this devotion to him. The consciousness of obligation is universal, and felt even when other beings are not present, showing the continuance of moral sensibilities and their true sphere; for there is but one Supreme Being for their further exercise. The affections and the conscience of man are continual proofs of a divine being. The universal tendency in man to worship is a still stronger proof, if possible, upon this point. From the dawn of history, through all the ages of the world, in all its different fields, men have generally been inclined to worship, showing that man was made a religious being as surely as he was made a thinking being.

This natural tendency and man's religious nature itself prove that there is an object of worship to which these tendencies are adapted.

5. There are universally and necessarily in the human mind certain original suggestions and elementary ideas which, placed together, constitute the natural attributes of God. These ideas are never learned or proved, never denied or ignored, but are universally implied in all the thinking and planning of the human mind. They are the simple elements of mental activity. They are few, but being elementary they form the foundation of all human activity and experience. No man can think, or will, or live, without having a notion or simple idea of *being* in his mind. *Force* or *power* belong to this same category. *Cause* and *space* are also original suggestions. *Essence* or *substance*, or the belief that there is essence or substance back of quality, as well as *duration*, *certainty*, and *unity*, are alike elementary and original. *Moral right* is also found necessary in the human mind. These ideas are never denied, never proved, but they are there in the mind. They are not innate, as the school-men of the twelfth century affirmed; but the mind is so constituted that, upon its awaking to activity, it naturally and necessarily possesses these notions and elements of ideas, or "original suggestions." These ideas, necessarily involved in nature, must be true and undeniable; and these ideas, placed together, give a good and sufficient list of the natural attributes of the theist's God. The notion of being without limitation, space and duration without bounds,—without compounding other ideas, simple unity and moral right,—constitutes true Theism, and forms in every human mind necessarily a system of *Natural Theology*. This, in all probability, is the general and original ground of belief in a God. Men believe in a God just because they have that belief and cannot live without it without violence to nature. These facts are the elements that constitute general truth, and we present them here as one of the most irresistible and plain

arguments that can be given, and every man who denies it must deny his own consciousness.

6. The influence and consequences of Theism as contrasted with Atheism are conclusive evidences in favor of the doctrine of a God. (a) Theism furnishes a philosophy of all phenomena, thus accounting for the existence of all things: Atheism is merely and wholly negative, accounting for nothing and affirming nothing. No man can say he knows there is no God, or believes there is no God. He simply doubts the strength of the arguments for a God. Such a negation, as the foundation of man's conclusions, actions, and character, is absurd. Man's nature and condition demand some positive affirmations and beliefs. (b) Theism furnishes ground for supreme obligation and a standard of right: Atheism can present only utility, and that as seen by man's limited and imperfect vision. The infidel has no standard of right. Hume thought it was no crime to turn "a few ounces of blood" from its natural course; Hobbs thought human governments were the grounds of obligation; and most, if not all, make utility the only ground or reason for the performance of any act or duty. (c) Theism affirms, and Atheism denies, moral distinctions. The former promotes morality and virtue, social and civil improvement and happiness; the latter leads to anarchy, and places each individual outside of his supposed obligations to others. The general influence of the two doctrines or theories is seen in the character of the peoples amongst whom the systems respectively prevail. Communities without God are without happiness and progress. The nations which have enjoyed the greatest degree of progress in intelligence, literature, art, and government, are those which have held to the idea of a God. The fine arts—painting, sculpture, architecture, etc.—have all prospered under Theism, and retrograded or been darkened by its denial. The history of those nations which have believed in and worshiped God would be the history of human civilization. (d) The-

ism satisfies the affections with a perfect object of love: Atheism proposes no object for highest regard. The one gives peace, rest, and satisfaction to the heart: the other gives unrest, with nothing but a blank in the experiences and close of life. (e) This world is at best a place of suffering, and human beings are subject to a great variety of trials. Many have supposed relief from these to be the great end of life. Theism—a belief in a personal God—gives comfort to the afflicted in the consciousness of the presence of a loving and mighty friend. In all human troubles sympathy and friendship are desirable and agreeable, and in death itself are a source of joy. Infidelity furnishes nothing of this kind upon which the mind can rest in the shadows of death. (f) In death Theism furnishes hope: Atheism, despair. The infidel will stand by the bedside of a dying wife or child, and with the cold chill of disbelief will offer no hope, leaving the sinking, dying one without the least cheerful anticipation. Infidelity stalks through all the world of grief and sickness, through all the sick-rooms and death chambers, and gives not the least ray of hope. Its very shadow is black with despair. Theism goes with a voice of God and hope. It tells the dying there is hope beyond death, and to friends bereft it promises a still better friend. Is there a single shadow of benevolence or of humanity attending infidelity? Is not Atheism real malevolence, and are not the tendency and influence of Theism strong presumptive proof of its truthfulness?

#### SECTION II.—THE NATURE OF GOD.

WE can have no knowledge of the essence of things in matter or mind, in the human or the Divine. In speaking of human nature, essence is not contemplated, but that which belongs to man in his existence and activities. There are some facts and actions which belong to the Deity necessarily, and which are implied in all true conceptions of his

being and character. The revelation of these facts constitutes all we know of the nature of God.

I. God is a spirit. In universal language, literature, and art, in all governments and social life, in the universal consciousness of all men in all periods and places, the radical and fundamental distinction between that which is spiritual and that which is material has been recognized. Some few, in the desperation of false philosophy, have pretended to believe in universal materialism, but in all the practical experiences and works of life they deny it. No man thinks of feeding the mind and body with the same nourishment; no man believes he walks with the affections or thinks with his fingers. The phenomena of spiritual and material things are so distinct that to assume their identity would seem to be impossible. None of the properties, forces, or laws of matter have ever been found in the mind, nor have any of the properties, forces, or laws of the mind been found in matter. That God is spiritual and not material is implied in every argument for the belief in an infinite God. Matter is impenetrable, and if God is material and infinite, then this Divine material must fill all space and forever preclude the possibility of any other thing or being in the universe. This spirit is not seen or heard, neither is the spirit of man, yet it is that which we love or hate, with which we converse, co-operate, and live. One may frequently pass a noisy factory with a thousand operatives, unconscious at the time of their presence or existence, and yet really know more of the facts and results of their mental powers than of any others in the town. So God may be better known than other beings, for there are thousands of the most wonderful manifestations of an invisible God for every manifestation of the human spirit. Nothing but attention and absorption in other things prevents the consciousness of the Divine presence. Pantheism, sometimes urged against the doctrine of Divine spirituality, is scarcely more than a modification of materialism. The all-prevailing universal power, filling all

things and a part of all things, rendering God and all nature "one stupendous whole, of which matter is body and mind the soul," must be spiritual or material. If spiritual, it must be God; if material, it is Atheism, and is scarcely worthy of distinct notice. It is sometimes advocated as a kind of middle ground, so as to avoid the unenviable reputation of Atheism.

II. God is one. This declares that he is not many, in contradiction to polytheism, and that he is simple in himself. He is not made up of parts; if so, each part would be limited and finite; and since the whole must be of the character of its parts, he would therefore be finite. If there is any God, he must be one, and the harmony of his works, the uniformity of his government, the general revelation of a leading purpose, all reveal the unity of God, so that there cannot be in the nature of things a lack of unity: the universe that reveals God reveals him as one. And yet, although simple unity is undeniable, it is unexplainable and incomprehensible. The moment we begin explanation we add some ideas to simple unity. Indeed, the singular is never known in nature or in mental phenomena without a plural implied or expressed. We speak of one tree, but the one implies roots, bark, trunk, branches, and leaves. We speak of one man and perhaps swear to his individuality, and yet imply thousands and millions of parts in his body and as many possible characteristics and works of the mind. So it is everywhere: simple oneness involves plurality; so in God: he is one God, but must be plural. When the Mohammedans and other unitarians so emphatically affirm the unity of God, they do and must imply, necessarily, the plurality in that unity. God is one, but in that oneness there is plurality. Therefore,

III. God is a trinity. He must be plural; that plurality must be dualism, polytheism, or a trinity. Some heathen philosophers have believed in the duality of God, generally making one of the two the author of evil; the other, the God

of goodness. But most of the antitheists have believed in polytheism. Athens is reported to have had thirty thousand gods, and other cities and nations are equally prolific in their objects of worship. These two extremes are too extreme to deserve notice, and both dualism and polytheism imply separate beings and not multiplicity in the one being. But dualists and polytheists, with the exception of some few philosophers, believe in separate beings. Trinitarians hold to simple unity within which there is a trinity—three in one. Respecting this doctrine, let us first answer some objections.

1. It is said that "trinity and unity are contradictory and impossible." In reply, it may be said that the one and three are not used in the same sense. It is not a trinity of beings, but plurality within one being, which is meant, and this is the most simple conception possible.

2. It is said to be incomprehensible. (a) Not in the fact, for all classes of minds believe it. In its nature it may be, and so is every other fact and event based upon mystery. (b) Plurality in unity is not as incomprehensible as simple unity. All men everywhere comprehend the plurality and multiplicity of objects and beings; but simple, undistinguishable unity is incomprehensible. Plurality here is no more incomprehensible than plurality and unity in other subjects. The air contains oxygen, hydrogen, and carbonic acid. Light contains color, heat, and force. The human mind is a trinity, and necessarily involves the intellect, sensibilities, and will; the one mind thinking, feeling, and willing. The trinity of the human mind in one mind is just as much a mystery as trinity in God.

3. It is said that the mystery of this doctrine diminishes faith and usefulness. (a) It is no more mysterious than other facts and doctrines. In all departments of life and labor faith in incomprehensible forces and mysteries is constantly exercised and is necessary to success everywhere. All goodness and piety rest upon faith. If there is a God, he must



be above our comprehension, and all true virtue and piety is faith in him. (b) Actual practical consequences are questions of fact and history. Most of the effective Christian workers in all ages and countries have been trinitarians. The assumed utility of unitarianism has not a shadow of historic truth in its support.

#### DIRECT PROOFS OF THE DOCTRINE OF THE TRINITY.

1. Trinitarianism avoids the greatest, if not the only, possible errors respecting the belief in a Supreme Deity. Simple unity must necessarily involve the idea of the universal oneness of things, and thus the doctrine of pantheism, which implies the denial of moral and even physical distinctions, and contradicts universal consciousness. The opposite belief in polytheism is equally absurd. There is certainly a universal intelligent cause. That cause must be pantheistic, trinitarian, or polytheistic. It cannot be pantheistic nor polytheistic, and therefore it must be trinitarian.

2. Trinitarianism best accords with the necessary demands of human nature. (a) Men generally believe in a universal, independent, intelligent cause, and in their own dependence, thus demanding a creator, supporter, and universal Father. (b) Man is conscious of moral nature, obligation, and sin, demanding a divine Ruler and Redeemer. This demand exists among all the nations of the world, and is the universal conviction of the race. (c) As a social and spiritual being, man requires a perfect object of love and friendship, and a comforter more than human. These three distinct demands in the nature of man as distinctly indicate the existence of a correlative triune God as the construction of the eye shows the probability of triune light for its use.

3. Indications are not wanting of widespread belief in the human mind with reference to a Divine trinity. This is evident from the following quotations of Pres. Finney from Dr. Dwight. "The Hindus believe in Brahma, the source of all things; Vishnu, the mediator; and Seeva, the destroyer. But that destruction seems to be connected with regenera-

tion, so there is a kind of resemblance between the Hindu trinitarianism and the Christian. The Persian triad indicates the same fact. Zoroaster says: 'The triad of the Deity shines forth throughout the whole world.' The Egyptians recognized the same general fact in their triad. Plato and other Greek philosophers, although including somewhat of materialism, favored the doctrine of the trinity. A medal now in the cabinet of the Emperor of Russia was found near the river Kemptschyk, a branch of the Jeniesea, in Siberia, of the following description: A human figure upon one side has one body and three heads. This person sits upon a cup of lotus—the common accompaniment of spiritual divinity in oriental countries—and upon a divan, in the manner of Eastern kings. On the other side is the following inscription: 'The bright and sacred image of the Deity, conspicuous in three figures; gather the holy purpose of God from them; love him.' This is a very striking illustration, especially in the use of the plural and the singular terms in the same sentence. The Romans, Gauls, and Germans, in their works of art and in their literature, refer to ideas of this character. The Diana of the Romans is stamped on the medal as having three faces and three distinct heads united in one form. On the reverse is the image of a man holding his hand to his lips, under whom is this inscription: 'Be silent; it is a mystery.' Lao-Kium, the founder of one of the Chinese systems of philosophy, gives as the great leading doctrine: 'The eternal reason produced one, one produced two, two produced three, and three produced all things.' Even among American Indians there are some strange indications of this doctrine. The Iroquois hold that before the creation three spirits existed. In Peru they worship a triad whom they style 'the Father and Lord Sun,' 'the Son Sun,' and 'the Brother Sun.' In Equisaco they worship an image, Tangatanga, which in their language signifies literally one in three and three in one."

4. The ancient Jews evidently believed in the trinity.

Philo, Jonathan, Rabbi Akiba, and Jewish commentators seem to agree in this, and many passages in the Old Testament are applicable to this point. The Jews, like all others, were liable to place civil and secular objects in place of the divine and spiritual, and so had come to look for a conquering king for a Messiah instead of the "Wonderful, Counselor, The mighty God, The everlasting Father." But the prophecies are plain, and many of the Israelites, especially in earlier times, believed in the divinity of their expected Christ.<sup>1</sup>

5. The testimony of the early Christian Fathers and the primitive churches is in favor of this doctrine: Barnabas, Hermas, Justin Martyr, Clemens, Ireneus, Tertullian, Theophilus, Origen, Cyprian, and many others. The Council of Antioch, in the year 264, says that the whole Church believes that Christ is God. Eusebius, the first and great historian of the Church, in the year 315, testifies to the same fact. Sabellius and a few others attempted a modification of the statement of the doctrine in the third century, and in the fourth century Arianism and unitarianism were taught by some controversialists. But the first agitation upon the subject was in opposition to what was a general belief, showing that the early preachers and churches were agreed in its favor.

6. There are many passages in the Bible which refer to God in the plural as though there were more than one in the Godhead. "And God said, Let *us* make man in our image" (Gen. 1: 26). "And the Lord God said, Behold, the man is become as one of *us*" (Gen. 3: 22), using the plural again. "Go to, let *us* go down, and there confound their language" (Gen. 11:7). In these places the plural term is used, and not simply as an assumption of dignity as sometimes used by kings. The original name of the Creator is plural in the Hebrew, but there are numerous places where it is not in the plural, but where distinctly different persons are referred to. "Then the Lord rained upon Sodom and Gomorrah

<sup>1</sup> Cf. Isa. 11: 1-3; 44: 6; 48: 12, 17; Psa. 24: 7, 10; John 3: 31.

brimstone and fire from the Lord out of heaven" (Gen. 19 : 24). One Lord is referred to as raining brimstone and fire from another Lord, indicating two distinct persons, both styled Lords. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake" (Dan. 9 : 17). Here is blessing asked of one Lord for the sake of another, showing duality of official relations. "I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord" (Zech. 10 : 12). One God gives promise in the name of another, and declares a mode of life in that other name. In Zech. 2 : 8-13, one Lord is sent by the Lord of Hosts, and another Lord as distinct from both is referred to. In Psa. 45 : 6, Christ is addressed (by the Father) in this language: "Thy throne, O God, is for ever and ever. Thou lovest righteousness and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This language is addressed to the Son as shown in Heb. 1 : 8. And still more distinct reference is seen in Isa. 48 : 16: "Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me." There the three persons distinctly noted in their respective offices; the Lord giving direction to the Son, and the Son of God being sent by the Spirit. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Psa. 2 : 7).

7. Practical and experimental Christianity involves the doctrine of faith in a Creator (regeneration), in a Redeemer and Saviour, in the Holy Spirit, as a sanctifying influence. In reality, then, every true Christian, in his very conversion and experience, admits this doctrine of the trinity, and experiences the power of God as thus revealed.<sup>1</sup>

<sup>1</sup> Cf. John 1 : 12; Rom. 3 : 21; 5 : 1; Acts 15 : 9; Eph. 2 : 10; 6 : 20; Heb. 12 : 2.

8. The doctrine of the trinity is proved by the proofs of the divinity of Christ and of the Holy Spirit. Christ is divine; one with the Father. This is evident (*a*) from his titles and names. He is called God. "He shall be called Emmanuel, that is, God with us" (Matt. 1: 23). "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1, 2). "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Rom. 9: 5). "But hath in due times manifested his word through preaching, according to the commandment of God our Saviour" (Titus 1: 3). "But unto the Son he saith, Thy throne, O God, is for ever and ever" (Heb. 1: 8). In this there is one God speaking to another, the Son as God. No plainer declaration can be conceived. He is called the true God: "This is the true God, and eternal life" (1 John 5: 20). But it is spoken of the Son, and the qualifying truth implies there is nothing more completely God than he is. He is not partially God, or representatively God, but the true God. He is termed a "mighty God" in Isa. 9: 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In Rev. 1: 8, he is called the Alpha and Omega, meaning that he is the first and last of everything conceivable, existing before and after finite conception. He is an Almighty God. In Rev. 15: 3, in the song of Moses and the Lamb, he is spoken of as Lord God Almighty. Jehovah was the incommunicable name with which the Jews referred to the Deity. It was considered the highest possible expression with reference to God. Christ is termed Jehovah in the following passages: Psa. 24: 7; 97: 9; Isa. 40: 3; and substantially quoted in Matt. 3: 3; 1 Cor. 2: 8; Jas. 2: 1; 1 Cor. 1: 30; John 3: 31. Christ is termed the Allwise in Jude 25. The Allwise must embrace universal wisdom. In Titus 2: 13, he is termed

the great God. These embrace all the titles which are applied by the Jews to God the Father, and it is impossible to add any names or titles to Christ which shall more distinctly give the idea of the eternal God. (b) All the attributes attributed to God are attributed to Christ. In Isa. 44: 6 he is spoken of as the redeemer, and in the same connection as being the first and the last. His eternity is affirmed; and this same idea is given us in Isa. 48: 12-16, and also in Rev. 1: 10, 11; 2: 3. It is difficult to see how the eternity of Christ could be declared more positively; and if eternal, he must be independent, and God. His omniscience is positively stated in Matt. 11: 27; John 21: 17; and 2: 23, 24. In Matt. 18: 20 Christ declares that he is wherever two or three are met in his name, and in Matt. 28: 20 he promises to be with his disciples to the end of the world. In both instances omnipresence is affirmed. He cannot be with two or three at the same time in different places and periods through all the earth and all the ages unless he is omnipresent; neither without this attribute could he be present with his Apostles and their successors everywhere, at all times to the end of the world. Omnipotence is distinctly affirmed in Rev. 1: 8; Heb. 1: 2. His immutability is very distinctly expressed in Psa. 102: 27: "But thou art the same, and thy years shall have no end." In Heb. 1: 10 this language is quoted by the Apostle and applied to Christ. If, therefore, he understood the Scriptures, Christ is unchangeable. But this is distinctly stated in Heb. 13: 8: "Jesus Christ the same yesterday, and to-day, and for ever." His immutability, therefore, is beyond all question, and if these titles and attributes are reasonably applied to Christ, it is unreasonable and unscriptural to affirm him to be anything less than God. But what the names and attributes of God imply respecting the Deity is also distinctly stated by affirming that he did the works of God. In Gen. 1: 31; 5: 1; 6: 6; 7: 4; Heb. 2: 7, we are informed positively by inspiration that God, the eternal, the Father, created all things;

and yet in John 1: 3, 10 "all things" are said to be made by Christ, and "without him was not anything made that was made." God the Father created these things, and God the Son created them, and therefore God the Son is God. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1: 16). Nothing can be more positive than this assertion, as though the inspired writer anticipated some possible objections to the doctrine. In Heb. 1: 10 God says of the Son: "In the beginning thou hast laid the foundation of the earth, and the heavens are the works of thine hands." (Cf. Rev. 4: 11.) That he is a governor is affirmed most positively in Isa. 9: 6; Dan. 10: 17; Rev. 1: 5; 17: 14. In Acts 10: 36 he is termed "Lord of all," the governor of the universe. According to Psa. 45: 6, as quoted in Heb. 1: 8, Christ is the ruler over all. (Rom. 9: 5). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2: 10). He is not only creator and governor of the universe, but he forgives sin in himself as a God. (Matt. 9: 2-7; Mark 2: 10, 11.) "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3: 13). Christ's forgiving power is therefore made the ground of obligation. In Acts 20: 23 God is said to have purchased the church with his own blood. In these passages and everywhere in the New Testament Christ is spoken of as the forgiving Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45: 22). From these we see that God is the only sin-pardoning saviour, that Christ is such a saviour, and, therefore, that Christ is God. Nothing can reveal the

power of God in works greater than the resurrection; but Christ says: "I am the resurrection, and the life" (John 11: 25). The resurrection is everywhere attributed to Christ. (John 2: 19, 21; 5: 24, 25; 11:25) Notice especially his declaration in John 10: 18: "No man taketh it [life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The resurrection power, thus affirmed to be in Christ so positively, will justify the strongest confidence in his divinity, which is our only hope for the resurrection. His official relations to the world show his true Divine character. "Thou art the Son of God; thou art the King of Israel" (John 1: 49). Christ admitted this application to himself, and assumed it, and thus in simple honesty leaves us to adopt the declaration, "He is King." In Psa. 2: 6 there is evidently reference to Christ: "I have set my king upon my holy hill of Zion." "Mine eyes have seen the King, the Lord of hosts" (Isa. 6: 5). In this language, the position assigned to the Holy One, the work he sent the prophet to do in this world of sinners, as well as other portions of Scripture, leave us reasonably to conclude that it was Christ whom he saw. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1: 17). That this refers to Christ is evident from 1 Tim. 6: 15. Here in a single word all the authority and rulership of the universe are affirmed: Jesus Christ—he is the only one. The Divine Christ is directly affirmed to be in contrast with everything visible. "Mine eyes have seen the King, the Lord of hosts" (Isa. 6: 5). "And he said, Thou canst not see my face: for there shall no man look on me, and live" (Ex. 33: 20). "The word was God" (John 1: 1). In verse 18 Christ makes himself equal with God. In John 10: 30 he says: "I and my Father are one." No trinitarian on earth could state his doctrine any more plainly or positively. His enemies say to Christ, "Thou makest thyself God" (John 10: 33). He did not



deny it, but admitted the accusation, and lived and completed his work with that assumption. "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2: 9). That wonderful fullness of inspiration is declared to be in him—the fullness of the Godhead; all there is in God incorporated, as it were, in the person and being of our ascended Lord,—the divinity and fullness of God in Christ. In Heb. 1: 3 Christ is spoken of as the *express image*—not as a mere figure or representative, nor as an illustration, but as an *express image* corresponding in all things to the original. "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2: 6). That form must refer to mental configuration or natural condition; it could not refer to the body, for God is a spirit. He was in the condition of God.

9. Still further proof of the doctrine of the trinity is found in the divinity of the Holy Spirit. By this we mean that he is one and essential with God, the Father, and the Son. He is represented as a personal being, sometimes distinct and sometimes in connection with the other persons of the trinity. His titles, attributes, and works are the same, and all the works of God are attributed to the Holy Spirit as well as to the Son. In what sense is the Holy Spirit divine? Not merely in truthfulness, power, and influence; not in the sense of a kind of experience and frame of mind; but as a real existing Divine agency and causality, producing the influence of God on earth, and in the experience of the Christian's heart and life. He is a comforting force and agent, *i. e.*, God. This is proved (1) by the names and titles of God as applied to him. (2) By the attributes: the same that are attributed to the Father and the Son, are attributed to the Spirit. (3) By his works of creation, providence, and government. (Job 33: 4; 26: 13; Gen. 1: 26, 27.) Especially by the works of grace. (*a*) In the revelation and inspiration of the Bible. "For the prophecy came not in olden time by the will of man: but holy

men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). (*b*) He wrought miracles. (Rom. 15: 19; 1 Cor. 12: 9, 10.) (*c*) He convicts sinners. (John 16: 8.) This distinct and special work must be the work of God, and has reference to the world, showing his divinity and his exercise of government. Courts cannot convict beyond their limits and dominion. (*d*) He pardons and regenerates. (John 3: 8.) In this text that entire change necessary to holiness and heaven is attributed to the Spirit, so he thus becomes, necessarily, the Saviour of men. Christ and the Father are the Saviour. The Spirit saves, and therefore the Spirit is one with the Father and Son. (*e*) The Spirit is a comforter in the general sense of that term, a universal comforter, one for the whole world, for all circumstances and conditions. (John 14: 26; 16: 7, 8.) The general sense in which this word is used in this passage and elsewhere renders it impossible for them to be true and the Spirit less than universal, and universally divine. He is not a specific comforter for individuals, of place, or case, but is universal in his divine influence, and therefore a universal God. (*f*) He aids in labor. "Through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15: 19). (Cf. also 1 Cor. 2: 4, 10.) This special aid implies an agency that is more than human or angelic. (*g*) He directs and inspires in prayer. (Rom. 8: 26.) The blessings of salvation depend upon prayer, and prayer according to the will of God, and this divine assistance by the Spirit is in accordance with the general laws of grace in the plan of mercy. (*h*) He guides, keeps, and instructs authoritatively. (John 16: 13.) He is spoken of in this and other places as an original authority, and not simply as a messenger or servant, like the Apostles and others. As referred to here, he is authority and government. (*i*) He sanctifies the heart and the church. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit

of our God" (1 Cor. 6: 11). Sanctification is attributed directly to the Spirit. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). In these and other passages that highest of all divine works upon the human soul is attributed directly to him. God, the Creator, creates the soul; Christ, the Redeemer, redeems it; and the Holy Spirit applies the atonement, regenerates the soul, and prepares it for salvation. (4) He is sinned against, and in the highest sense. (Matt. 12: 31.) There can be no language used that will imply in any transgression an offense against a more divine personage than the one here named. The sin against the Holy Ghost is, of all sins, the worst, in both its nature and its consequences, and in either case implies the eternal dignity and divinity of the Holy Spirit. If this sin is a specific act for which there is no pardon, then an insult to the Spirit is unpardonable. If the text refers, which is highly probable, to the general character of the sin, and means that it may be possible for man to reject other agencies and yet be saved in his ignorance, but not to reject the agency of the Spirit and be pardoned, or saved (for that is the one agency by which salvation is given to man), the divinity of the Spirit is implied. The Jews might have been saved in their ignorance, even without a distinct view of the great sacrifice typified; or in men's ignorance they may be saved with very gross conception of God and religious truth; but they cannot be saved without the Holy Spirit, for that is the agency by which the grace of salvation is applied. Therefore the Spirit holds an equally important place in the atonement with the Provider and Redeemer. (5) In the baptism of Christ the Spirit is associated with the Father and the Son specifically and demonstrably. In Matt. 3: 16, 17, Christ is made the especial subject in the ordinance. God, the Father, speaks approvingly, there being this manifes-

tation of the Father by the voice, and of the Son in the body. There is also the manifestation of the Holy Spirit. (6) His name is associated with equal importance and dignity in the administration of the rite of baptism as commanded in Matt. 28: 20, and in Apostolic benedictions. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13: 14). (7) The general manifestation of the Spirit in work and worship. "It seemed good to the Holy Ghost, and to us" (Acts 15: 28. Cf. also 5: 32). In this text the spiritual personality is distinct, as the human "us" and the Spirit are equally personal. In reference to possible controversies in which the Apostles might engage, he tells them the Spirit shall teach them what they ought to say. (Luke 12: 12.) In Acts 2: 4 it is said the Apostles spake "as the Spirit gave them utterance." "The Spirit said unto Philip" (Acts 8: 29). "The Holy Ghost said, Separate me Barnabas and Saul" (Acts 13: 2). In 1 Cor. 2: 10, 11, it is affirmed that the knowledge of God is only secured by the Spirit. In Acts 7: 51, Stephen says, "Ye do always resist the Holy Ghost." In these different passages the personal presence and agency of the Spirit is declared as distinctly and completely as the personal presence of any being could be, and the divinity of the Spirit is thus as positively proved as the divinity of the Son and of the Father; and in all these different references and quotations the great and general truth of the three persons in one God is distinctly brought out. The word person is not given to the Spirit in the Bible; it is used by us to express the idea of the Trinity, that there is a sense in which the one God is three; not three beings, as affirmed in tritheism; not three manifestations only, for there are millions of manifestations of God; not three offices, as sometimes affirmed by legalists; not three kinds of works, for the same works are attributed to all; but there is within the one God, and from all eternity must have been, in some sense a trinity. No correct conception

of God in the eternity past, nor in the future, can ignore this trinity; no fair statement of God in his being can fail to state it in some way. The word "person" sometimes refers to the body, or the personal presence of individuals. Sometimes it refers to the entire being, and sometimes to the personal traits of mind and character. In case of the trinity, it implies that the Father, the Son, and the Holy Spirit, each when mentioned, conveys the idea of the entire being as real, as though no other personalities were involved. The Apostles sometimes baptized in the name of Jesus. That embraced the whole Godhead. Christ said he would be with the two or three that met for prayer, but the Spirit was promised to be the comforter. There is presented to the mind a real personality and distinct being when we speak of one of three. Discarding the idea of three distinct beings, we affirm the eternal fact of the trinity, and that in this trinity there is a sense in which personality may properly be affirmed, somewhat upon the ground in which we say of a man that he is a thinking man, and thus, as such, make him an entire personality to our conceptions; we speak of him as an affectionate man, thus having a conception of a personality endowed with sensibilities; and we speak of him as being willful and very decided, still viewing him as an entire being, expressing these distinct personalities. We neither express three beings nor one simple unity. Why not, with the same degree of common sense and common logical honesty implied in human intercourse, contemplate the trinity of God? He is a mystery, necessarily, in his personality, but it is plainly revealed to the eye of faith and to the confiding heart, that he is one God with triune distinctions in his nature and relations.

#### SECTION III.—THE ATTRIBUTES OF GOD.

WE cannot by searching find out the Almighty; we cannot comprehend his essence nor his infinity: these ideas are

beyond the reach of finite minds. Neither can we comprehend his simple unity, but we do comprehend the fact of his personal existence and the facts of his infinity and eternity. There are no parts nor divisions in the Divine being, and no attempt is to be made at analyzation; but there are facts and works which may be attributed to the Divine being as naturally and as easily as the attributes of a finite being are affirmed. Attribute does not mean a part of God, for he has no parts; nor a distinct faculty, for there is no distinction. By an attribute we mean more than simple function. The fact of his doing something does not imply all that is implied in the word attribute, which means something essential to the being himself. It means something more than an office. In reality, an attribute, in the comprehension of the human mind, is that which can be named as a universal and essential fact in the Divine being. Any of these facts which do not convey to the mind the idea of moral character are simply philosophical, and are termed *natural attributes*. Any of these facts which involve the notion or idea of moral character are termed *moral attributes*. Of the natural attributes are generally mentioned:—

I. PERSONALITY. By this we mean (1) a being, and not a thing. (2) An intelligent being, and not an instinctive being. (3) A distinct being, and not a part nor the whole of other beings or things.

In proof of the existence of this attribute it may be said (1) that God must be personal, or identical with all other things or beings, which is impossible, as shown (*a*) by the distinctions and contradictions in nature, and especially by the distinctions in moral character; (*b*) by the fact that each part and being in nature is finite, and therefore the whole is finite; and God, therefore, if constituted of all the things and beings in nature, is finite. (2) God must be personal, or there is no God. All arguments for Theism apply in reality to his personality, and so does the Bible; and quotations would be useless here, unless all the Bible were quoted.

II. ETERNITY. By this we mean (1) that he was without beginning. If not, then he must have been caused and is neither independent nor God. (2) That he is without end; infinite in duration as in space. Independence implies this. (3) That he is without succession. He fills or "inhabits eternity" (Isa. 57: 15). This language conveys distinctly to us the idea that God fills eternity as he fills all space, and that he exists in the present tense in all periods and ages, so that there is nothing past or future in his experience. There are objections to this position which require a brief notice. (a) "We cannot comprehend such existence." Nor can we comprehend infinity or eternity in any sense of the word, nor the fact that God fills all space at one and the same time. The affirmation that God is present in all time and at all times, is no more difficult than the affirmation that he is present in every place and all places. (b) It is said that "God sees and knows things as they are, and events are successive." But sight and knowledge of things do not render the being like the objects known. It is the succession of events and things which the objector affirms, and this is admitted. But that the Deity passes through successive periods and experiences in himself is impossible. (c) "The Bible speaks of succession in the Deity." The Bible is given to and for men and in their language. God is spoken of as having human parts, feelings, etc., of living in different places, and, of course, as living in different times; but he is eternally the "I AM," with reference to time as well as space.

We offer the following direct proofs of the eternity of God without succession. (1) If there is succession, each period must have a beginning and an end, and as all the periods begin, he cannot be eternal. (2) Each period must depend upon a preceding period, and, therefore, if he lives through successive periods, he is successively and constantly dependent. (3) If the Deity lives by succession, he is growing older; he must have been younger, and

must have had a beginning, or a time when he began to grow old. (4) If infinite, God must know all things, and all things at once, or there is a lack of knowledge and a lack of infinity. There can be no new knowledge nor successive knowledge in an infinite Deity. He has nothing to learn, but sees all things from the beginning.

III. OMNIPOTENCE. His infinite power, which can do all things, not contradictory, does not imply (1) ability for self-destruction. This would be contrary to every idea of independent self-existence and infinity. He must be infinite in such a sense as to imply indestructibility. (2) His omnipotence does not imply ability to sin. Sin is the choice of wrong in preference to right, and necessarily implies finite action in a finite being. Sin is the transgression of the law, but there can be no law independent of God and his works. To imagine law outside of God and the nature of beings he has created, is to imagine something beyond God—an absurdity in itself. There is no sin but the violation of law, and there is no law but such as God has established in his works and government. Law is involved in the nature of God and being, but not outside of things and being. (3) His omnipotence does not imply that all things are according to his will. Why he has made the universe as it is, and man as he is, we do not know. But having created beings with the power of choice and ability in themselves to do right or wrong, and having laid that plan in his general purpose, he cannot by his infinite power so control this choice that it shall be mechanical and absolutely according to his will. As a matter of fact, the conflicts of nations, the contradictions in human character and conduct, the consciousness of the human mind, history, common sense, and the Word of God, teach us that all things are not in accordance with the will of God. Divine omnipotence implies (a) that upon the whole there is harmony without contradictions between the works and laws of God. (b) That he has power for doing anything not inconsistent with him-



self in his character, plans, and work—that is, not contradictory. The proof of such an attribute is implied, first, in infinity and independence. We cannot conceive of independence without omnipotence. Secondly, the works of nature indicate it. The mighty forces governing the sun and stars, oceans and winds, and powers throughout the world, are indications of the power of God. Thirdly, the Bible declares it beyond all question, and quotations are unnecessary.

IV. **OMNIPRESENCE.** This implies (1) that he is everywhere in all space at the same time. (2) That he is in all duration as before explained. (3) That he is in all space and duration in all his attributes. There is no specific manifestation of a part of God or one attribute without another, so that in heaven or earth God exists in all his fullness in every point. The proofs of the existence of this attribute are seen (*a*) in the fact of his infinity; (*b*) in his works and their continuance of operations, showing present power and forces and the God who made and governs them by his word.

V. **OMNISCIENCE.** By this we mean that he knows (1) all things and beings in the universe; (2) all the substances, forces, and laws of all things and beings; (3) all the events of the universe; (4) all these things at the same time and at all times.

There are some objections to this view of the omniscience of God which deserve attention. (1) It is said he cannot know events until they occur, especially the actions of free agents. Then (*a*) he is not infinite, there being space and things which he does not know. (*b*) If the objection is valid, he is dependent upon men and things for knowledge. (2) "It is more reasonable to believe he only knows what is desirable to be known or what he chooses to know." This most singular suggestion is made by Dr. Clark. The objection is self-contradictory, for he must have knowledge of what he chooses not to know. (3) "That such knowl-

edge renders free agency and responsibility impossible."

- (a) It does not depend upon foreordination or Divine purpose to produce the facts known, for this would imply only self-knowledge in God; (b) nor upon necessity as inferred from necessary cause. If God only knows what is involved in absolute necessity, it is limited by the necessity determined in himself. (c) All knowledge is present knowledge, whether the facts be past or future. Whatever be the ground or cause of the facts, God must know things as they are. (d) Knowledge is never causality. A fact or event can never be different from what it is. The cause, however, cannot be in the knowledge, but in God or other voluntary beings. The memory cannot be a cause of the knowledge it holds. If with this power there was the power of prescience—the knowing future events as memory does the past—its knowledge would no more be a cause than the memory of past events. Knowledge takes cognizance of things as they are, regardless of the cause, and if they were different by first or second causes they would be known as they are. (e) In everything but religion men universally feel and act as though not necessitated by foreknowledge.

The following proofs are offered in support of the doctrine of Divine omniscience. (1) If infinite, God must be everywhere in all space and in all duration, knowing the events as they are because he sees them, and not because he determines them. (2) If his government is universal, so must be his knowledge, and his moral government must be exercised over all moral beings—over all beings having power of choice. (3) The universal activities and adaptations of nature show the universal knowledge of the Author and Ruler of all these things. (4) Universal consciousness as awakened by dangers, accidents, and trials, in which men are at once led to recognize the Divine omniscience, shows that the belief in omniscience is natural and necessary. (5) Biblical statements. Psa. 139: 7, 9; Prov. 5: 21; Jer. 23: 23; Matt. 18: 20; 28: 20.

VI. IMMUTABILITY. This implies that there is no change (1) in Divine location; (2) in God's character; (3) in his purpose or plan. Miracles and special providences are sometimes referred to as exceptions to this general statement, but evidently even all these were seen from the beginning, and planned according to circumstances. Miracles and special providences are not new to the Divine mind, but are special in the sense of being specially adapted, and perhaps new to us. (4) There is no change in knowledge or thought. The proofs of this attribute may be seen (*a*) in the very nature of the case. Nothing external can change him, and being complete and perfect in himself, no cause of change can exist. (*b*) The uniformity of nature's laws. There may seem to be accident, confusion, and lack of harmony, but the universal order and immutability of laws developed in all these changes of universal nature show that God is immutable. (*c*) The Scriptures prove his immutability. *Psa.* 33: 11; *Isa.* 46: 10.

God's moral attributes may next be considered. By a moral attribute we mean any fact respecting the Divine being and character which to our minds naturally, if not necessarily, suggests moral quality—the idea of right.

I. WISDOM. Wisdom, although closely allied to omniscience, seems to present the first considerations of moral quality. Wisdom, in its secular and common use, means the selection of the best means to an end; but in the higher and true sense it means the choice of the best end, and the best means for attaining that end. It differs from knowledge, which is simple cognition of reality, in the selection of the best end and the best means. Moral character is thus developed in its highest type. Therefore this attribute may be considered a moral attribute. Its divine development is seen in creation. There is evidently a general end in the Divine mind for the accomplishment of which there are thousands and millions of possible ends. With reference to each of these separate ends, and the general end in view,

infinite wisdom is necessary. The wisdom thus developed, as much beyond the wisdom of man as it is beyond the instinct of the insect, appears not only in these universal manifestations of wisdom in physical nature, but in the higher and more glorious manifestations of wisdom in the constitution of the human mind, and in the provision of means for its improvement. In the plan and conditions of its reformation and salvation, we see the crowning glory especially in Him who is "the wisdom of God," and who "is made our wisdom."

II. HOLINESS. That God is infinitely holy is implied in his very being, and indicated in every manifestation of his government. This attribute implies (1) the absence of all evil. The charges sometimes suggested in human blindness and depravity against this attribute of the Deity, are really refuted by the general facts in history, in his government, and in the experience of all honest, thinking men. But in the nature of the case he must be holy—he cannot be contradictory, he cannot be malicious, he cannot be selfish—he must be actuated by the principles of right; and this is holiness. (2) Holiness implies the love of truth. This is sometimes by some authors termed an attribute, but evidently it is involved in holiness. Holiness everywhere, and especially in God, implies the statement of what is actually true. God thus speaks the truth in reference to facts in the past, giving the true history of creation and providence, giving the truth respecting man's character, condition, and destiny, giving the truth respecting the Divine government its necessary claims and consequences. (3) It implies faithfulness. He is not only a truth-teller, but a truth-acter, performing faithfully all the promises and pledges involved in his government, all that can in any way be due to those to whom he sustains relations. Faithfulness is acting the truth, doing right to all. In that sense God is holy. (4) It implies the love of right. This is the ordinary use in the Bible and elsewhere, and is the leading idea of holi-

ness. In social relations the existence of moral character is developed by the rules enjoined. Love of right is the foundation of all true rightness. Everywhere and under all circumstances God reveals this supreme love of right, and in honor of this the angels in their highest ecstasy shout the exclamation, "Holy, Holy, is the Lord God Almighty; the earth is full of his glory." So the glory of God is his holiness.

III. JUSTICE. This seems to be a kind of modification of holiness, but in reality conveys to our mind a distinct idea. Its simple thought is equity or equality, and it is represented by the scales which the ancients held aloft in their ethics and civil economy. It is sometimes used (1) in a commercial sense, implying simple equivalency in exchanges; (2) quite often in a personal sense, referring to the appreciation and estimate which distinctly belongs to the individual; (3) in a social sense, implying due regard to society as a whole—the family and the state. In this sense God is just, rendering to all their dues.

*Civil Justice.* This is the principal exhibition of justice everywhere, but especially in the Divine government. Civil justice implies *legislative* and *judicial* justice.

Legislative justice requires all laws that are necessary, no more than are necessary, and what the individual is able to perform. And so God in his law requires all that is necessary for the good of his subjects. He requires each individual to perform to the individual to whom relations are sustained, just what the nature of the individuals and their relations would demand; *viz.*, simple personal justice. And inasmuch as each individual sustains relations to society in a general sense, something must be required besides personal justice; *viz.*, public justice and duty to society. God's requirements are no more than are necessary for these two objects, and they must embrace the two: justice to the individual, and justice to society. Legislative justice requires that there shall be no more law than is necessary. Exces-

sive laws are arbitrary and always unjust, requiring more than the case demands. In like manner legislative justice requires no more than the individual can perform. Universal consciousness, universal judicial decisions in all Christendom, the general principles of righteousness and good will, forbid the requirement from any being of that which is impossible. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12). "To every man according to his several ability" (Matt. 25: 15).

Judicial justice is the rendering to all according to their deserts under the law. Judicial justice deals with the proper rewards and consequences of virtue. A man can perform no more than his duty to God, and, strictly speaking, in a commercial sense has no claim; but in the character and government of God the refusal to render suitable consequences for virtue and rewards for doing well would be unjust. "Say ye to the righteous, that it shall be well with him" (Isa. 3: 10). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26: 3). "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 12). Judicial justice demands suitable penalties for crimes. In civil governments the punishment of treason by a fine of only a penny would be unjust to the public, which, by the weakness of the penalty, would be exposed to the evil of an increase of crime. It is as much a duty of the legislature to suitably punish crime as to reward virtue. God, in this respect, has exhibited the broadest and most perfect justice imaginable, so that no subject of his government, in heaven, earth, or hell, can lose the reward which virtue deserves, or escape the penalty which crime demands. Whether this penalty can ever be met by a substitute or not, is a question for another department of our work. But impartial justice demands the execution of every penalty upon the subject or his substitute.

Some objections to the affirmation of Divine justice are :

1. It is said that God requires more than man can do. We admit that his character and benevolence—the grounds of man's obligation—deserve more than man can comprehend or render.<sup>1</sup> But in reference to this we say (*a*) the law requires only what we can render, not what God deserves. (*b*) Penalties are according to the law, and not in proportion to the magnitude of God's infinite deserts, which are far beyond man's conception or ability. (*c*) For all duties grace, strength, and spiritual help are provided.

2. Against the doctrine of Divine justice it is sometimes urged that the guilty escape. There is no evidence to that effect. We have no right to conclude, because we see a prosperous criminal escaping for the present, that he can eternally escape the justice of God. According to the laws of eternal justice and the doctrines of God's Word and the general convictions of mankind, "the sinner shall not go unpunished." "And these shall go away into everlasting punishment" (Matt. 25 : 46). "Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1 : 9). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2 : 9).

3. It is objected that innocent ones often suffer. That this is true for the present is not denied. But what is implied and affirmed in the justice of God is, that in the end God will reward the virtuous. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61 : 3).

4. But the principal objection urged against the doctrine of Divine justice is the fact that the innocent suffer for the guilty. In reply to this it may be said (*a*) that this is the general law of nature, and therefore must be right. What-

<sup>1</sup> Deut. 10 : 12; Psa. 116 : 12; Matt. 18 : 24; Micah 6 : 8; Mark 12 : 30; Luke 12 : 48.

ever is necessarily involved in nature cannot be wrong. (b) Benevolence is the highest possible happiness. All vicarious sufferers, Christ himself included, may act in benevolence, and thus increase their own happiness. All benevolence, indeed, is taking the burdens and sorrows of another in some sense and in some way. In this voluntary suffering for others is the highest happiness possible. Witness Christ, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." No innocent being ever suffers beyond the possibility of ultimate reward and happiness. (c) This state of things seems to be unavoidable, if society is to exist at all. If one can bless another, he can prove a curse as well, and so there must be in the nature of things this principle of burden-bearing for others. (d) And, on the whole, in the arrangements of human society by the will and providence of God, there is more happiness than misery by its constitution. The following proofs of Divine justice may be mentioned :

1. Physical penalties, vegetable, animal, and human, indicate the law of equality and the "fitness of things."
2. God made human nature, and this nature naturally and necessarily demands justice. *Vox populi, vox Dei.*
3. The general results of actions, especially amongst nations, prove law to be universal, apparent exceptions being only temporary.
4. Biblical history, laws, and penalties, are positive proofs upon this point. Isa. 53: 5-11; Rom. 3: 24, 26; Gal. 3: 13, 14; 1 Peter 3: 18.

IV. BENEVOLENCE. Benevolence is good-will to being. It desires the happiness of beings as holiness desires the right. Serious and intelligent objections are scarcely possible, and yet in the experience of individuals, and even of those religiously inclined, there are objections which are *practically* serious and demand some notice.

1. Men sometimes wonder at this attribute even if they



do not object to it, in view of animal sufferings. Take for instance the presence in nature of (1) poisonous animals. How can Divine goodness be reconciled to such a fact in natural history? (a) If the fields of life are filled, species must come in contact, and have means of defense. (b) Less than one-tenth even of reptiles are poisonous, and by the dread they strike into others whole species are defended. (c) In reality they do but little harm, injuring comparatively few. (d) Death thus caused is not especially painful. All must die, and they may as well die in this as in some other way. (2) Carnivorous animals are said to be the cause of great suffering. (a) Animals must die, and that by old age, disease, or violence. The latter is the least painful, and especially as animals do not reflect, nor anticipate suffering. (b) Early animal life is the most happy, and as reproduction speedily fills vacancies, carnivorous appetites increase animal happiness upon the whole, by increasing the numbers of the young and the happiness of young life. (3) Human suffering is a still more weighty objection to Divine justice. (a) Man causes his own suffering largely, and that by the abuse of means of happiness. (b) In God's grace and benevolence all suffering may be the occasion of higher development and ultimate happiness. "All things work together for good to them that love God."

2. The permission of moral evil is often urged as an objection. How can God be good, and allow of any sin at all? Without desiring to go "beyond what is written," or beyond the appropriate sphere of human knowledge or philosophy, it may be said (a) that moral nature, or the ability to do evil, is necessarily involved in moral being, and the real problem seems to be, shall there be men at all, or only beings without manhood or moral nature; men with ability for evil, or things with no ability for moral happiness? (b) Moral nature is upon the whole the source of more happiness than suffering. (c) All sin can be avoided and entirely remedied. No man is necessitated to sin.

(*d*) As a whole, Divine arrangements indicate Divine goodness, and a desire for man's happiness. (*e*) There is subjective and organic pleasure in life and existence; and how far this may and will live in spite of sin, and how far the goodness of God will thus be revealed in the constitutions of his creatures, in spite of moral evils endured, we are not able to say. No pain or suffering, however, affects all the nerves and mental susceptibilities. (*f*) We cannot explain science and mechanics. The works and motives of men in the most common works of life cannot be explained by all who observe these operations. We cannot know why God created beings and things as they are, and no objection or reason can be based upon our ignorance of the philosophy of the facts of nature. We must take nature as it is, and from facts as they are proceed in our reasoning and practical work.

The direct proofs of Divine goodness can be seen in (1) the provision for animal happiness in their natures and susceptibilities, as well as in the supply for physical wants. (2) The provision for man's nature and happiness, instinctive, intellectual, and moral. The Divine plan and direction in reference to social life and happiness is a wonderful indication of goodness. (3) The compensations and remedial provisions in nature for relief in privation and suffering, in the healing of wounds and disease, and the sources of comfort furnished to all. (4) The dealings of God with criminals: the offer of pardon, and invitations of mercy. The very penalties annexed to law, being intended for the general good of all, are but exhibitions of benevolence. Witness God's forbearance and long suffering with men; the atonement and intercession in their behalf; the spiritual help, and offer of pardon and grace; the most wonderful manifestation of goodness, in proposing to create anew the ruined man; the motives to piety and happiness presented; and the work of the Spirit and of the Church to secure the salvation of men.