

outside of the world He does not exist, but only in the world. He is the Soul, the Reason, the Spirit of the world, and all nature is His body. In reality, God is everything, and beside Him there is nothing.”*

It will be readily seen that, whichever of these views we adopt, it must very seriously modify our conception of the world. The world is not, it cannot be, to the Atheist what it is to the Theist; and to the Pantheist it is not what it is to either of these. The Theistic conception of the world, then, differs from all other conceptions of it.

This difference has respect, in the first place, to the origin of the world. Of course, neither in the creed of the Atheist nor of the Pantheist is there any room for the doctrine of creation; for, if the former of these were true, there would be no Creator; if the latter, there would be no creature; therefore, the idea of creation is necessarily excluded both by the one and the other. According to both these views, the world must be in some sense eternal; though, in respect to the *αρχή*—the original causative principle in which it had its beginning—that principle, the discovery of which has been the object of the pursuit of the world’s greatest thinkers from the very dawn of speculative thought to the present—there will still be room for difference of opinion. With the Atheist, the first principle, the substratum and ultimate cause of all things, which was in the beginning, and existed from eternity, will be either matter or force; to the apprehension of the metaphysical Pantheist, it will be thought; while between these two, to use the words of Martineau, the believer in a personal God “fixes upon *Will* as the true balancing point of a moral theism.”

This difference, too, has respect to the government of the world. Indeed, neither Atheism nor Pantheism is, properly speaking, consistent with the idea of government at all, if by government is meant intelligent supervision, control, and direction; neither, according to the Atheistic nor the Pantheistic conception of the world, can there be any such thing. There can be no government without law, but law, in its final analysis, is “the expression of a will enforcing itself with power.” If there

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