

\* Prof. Allen also refers to the Greek fathers, "in whose minds the divine immanence was the underlying thought in their consciousness of God,"† claiming that as opposed to this view "the Augustinian theology rests upon the transcendence of Deity as its controlling principle,"‡ also that "Calvin positively rejected the doctrine of the divine immanence,"§ so as to maintain the isolation of God from the world in harmony with Deism. But that neither these men nor their followers deserve to be represented as in agreement with those deistical writers who deny God's omnipresence and assert only a presence by operation from a distance, is plainly evident from their statements respecting the divine immensity and omnipresence.

"God's immensity," says Hodge, "is the infinitude of His being, viewed as belonging to His nature from eternity. He fills immensity with His presence. His omnipresence is the infinitude of His being viewed in relation to His creatures. He is equally present with all His creatures, at all times and in all places. He is not absent from any portion of space, nor more present in one portion than in another. This of course is not to be understood of extension or diffusion. Extension is a property of matter, and cannot be predicated of God. If extended, He would be capable of division and separation, and a part of God would be here and a part elsewhere. Nor is this omnipresence to be understood as a mere presence in knowledge and power. It is an omnipresence of the divine essence. Otherwise the essence of God would be limited."¶

"By virtue of God's immensity," says Shedd, "He is omnipresent. Immensity and omnipresence are thus inseparably connected, and are best considered in reference to each other. Omnipresence has respect to the universe of created beings and things; to space as filled. Immensity has reference to this, and to what is beyond; to space as void. God is said to be beyond the universe (*extra mundum*), not in the sense that there are spaces beyond the universe which He fills by extension of substance, but in the sense that the universe does not exhaust His immensity, or is equal to it." Again Shedd says: "The presence of mind is wholly different from that of matter. Spiritual substance is present, wherever it is present, as a complete whole at every point. The human soul, for example, is present as unity and totality at every point of the body. It is not present as the body is, partitively, or by division of substance. God, also, as the Infinite Spirit, is present at every point of space as a totality. He is not present in the universe by division of substance, but as unity, simple and undivided." And again, in discussing the divine personality, he says: "God does not struggle out into self-consciousness by the help of the external universe. Before that universe was created, and in the solitude of His own eternity and self-sufficiency, He had within His own essence all the conditions of self-consciousness. And after the worlds were called into being, the divine personality remained the same immutable self-knowledge, unaffected by anything in His handiwork."¶

Emmons says: "That a cause can operate where it does not exist, is utterly inconceivable; and therefore the presence of the Creator must be

\* *Progressive Orthodoxy*, p. 16.

† *Continuity of Christian Thought*, p. 2. ‡ *C. C. T.*, p. 3. § *C. C. T.*, p. 299. ¶ *Theol.*, Vol. 2, pp. 383-4.

¶ *Dogmatic Theol.*, Vol. I., pp. 189, 340.