

can control them. Though they are agents, they are not moral agents.

3rd. *Over Man.* Here we find a being of great diversity, an agent, a free moral agent, diverse from matter or animals. God governs each department by appropriate means. Mere matter, God seems to govern by volition, we must refer it ultimately to the volition of God. Animals are governed by susceptibilities. Man is governed by his will through reason.

By government we mean "*control directed to an end.*" What is a moral government? Some think it a government administered through motives; but it seems that the government of animals is this. A moral government respects moral actions of moral beings.

1st. It implies a governor. Accordingly those who believe in a supreme power, that is unconscious and not personal—pantheism destroy the possibility of a moral governor. So far as persons deny the existence of a personal God, they deny the existence of a moral government.

2nd. It implies *necessarily* freedom on the part of the person controlled. Those persons who have held most strongly the doctrine of Divine sovereignty have held it always, in their own minds at least, in connection with human freedom. God governs men undoubtedly in other ways than through free agency, e. g. births, diseases, circumstances of life under which election and choice is often made. But in these his government is not a moral government. The point at which the free agency of man begins, *there* moral government begins.

3rd. The influence of a moral government must be *authoritative*. A father commands his son, and at the same time gives the reasons for the command; and his son obeys solely on account of the reasons, not from the government. But if he *solely does it* on account of the command of his father that is *government*. It may be questioned whether civil government is a fair example of moral government. Civil government deals with actions in reference to