

**ON THE BEING AND
ATTRIBUTES OF THE
GODHEAD, AS
EVIDENCED IN CREATION**

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On the Being and Attributes of the Godhead, as Evidenced in Creation by David Nelson

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THE BEING AND ATTRIBUTES
OF
The Godhead,
AS
EVIDENCED IN CREATION.

BY
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CLINICAL MEDICINE.
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"Should fate command me to the farthest verge
Of the green earth—to distant barbarous clime
Eivers unknown to song, where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic lake; 'tis nought to me,
Since God is ever present, ever felt,
In the void waste, as in the city full;
And, where He vital breathes, there must be joy."



"God is a Spirit, and they that worship Him,
Must worship Him in Spirit and in truth."

LONDON:
ROBERT HARDWICKE, 192, PICCADILLY.
1872.

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DEDICATION.

TO

THE RIGHT REV. HENRY PHILPOTT, D.D., CANTAB.

LORD BISHOP OF WORCESTER, &C., &C., &C.
VISITOR OF QUEEN'S COLLEGE.

This Book,

ON

THE BRING AND ATTRIBUTES OF THE GODHRAD, AS EVIDENCED
IN CREATION,

IS, WITH HIS SPECIAL AND KIND PERMISSION,

DEDICATED

BY

THE AUTHOR.

PREFACE.



THE publication of this volume, particularly urged, amongst others, by one, nearest and dearest, whose mind had entered congenially into the spirit of all the thoughts and feelings expressed therein, is now undertaken, not with any special view of confirming the spiritual tenets of those who already feel confident that they stand fast on the Truth of truths, according to their knowledge, judgment and conscience; but rather of reaching, directly or indirectly, that very considerable body of persons, both in and out of regular communions, who are now, in this century, either standing neutral, or veering between apparently opposite fundamental principles, many of them merely conforming outwardly to the customs of surrounding society—being privately doubtful as to all forms of dogmatically imposed faith—whether Hebrew, Hindoo, Christian, or Mahomedan; yet intelligent and honest, and ready to be impressed if any strong fact or reason, within the domain of nature, once vivify their minds into a state of active thinking.

The chief opponents, in this case, to be contended against are, therefore, not any of those who merely hold antagonistic opinions upon the details of spiritual questions, but rather those others of a strongly and strangely materialistic bent, who conceive that they have searched much more deeply than all such thinkers, and, with a learning and subtlety in natural and physical science too evident to be denied, would seem desirous, from their zealous activity in the periodical press, and otherwise, of gaining over the class of intelligent waverers just spoken of; not by any positive proofs, even of their own kind, but—viewing such doubters as already half conquered—by a simple and bold denial of the prerogative of the human mind to treat of any other mind or meaning in the universe besides its own, if even of that, except as an organic function of the brain, thought being to them only a subtle derivative from the digestion of food, and a mere phenomenal transformation of a certain single, but infinitely convertible basis of all action, which they choose to call *FORCE*, and to elevate to the position of an Omnipotent, but unconscious mover and disposer of all matter; and yet as proceeding from such material action, a cause and a consequence thereof at the self-same time. So would they seek, by thus “reasoning in a circle,” and by this theoretical substitution of a mechanically originated and and mechanically acting *FORCE* in the place of *God*, to sap the very foundation of all proof and conviction as to

anything beyond that which may appear upon the surface, or be found apparent to the senses within the mass, of embodied things; and especially ignoring all that is not only held, but known, to be of a spiritual nature, such as that of which we feel the very strongest, and most positive consciousness, within ourselves, and, therefore, involving the attributes of design, or purpose and sentiment, including, of course, knowledge and thought, and a sense of moral right and wrong; in short, a Power of will, and intelligence, and feeling, exercising its active control over all the other passive, or involuntary, forces in nature.

But, while arranging his Discourse so as to overcome the seeming difficulties which these speculators have sought to place in the way, the Author carefully avoided any personal allusions, as being out of place in such a work, seeking rather to subvert the arguments than the broachers thereof; whom he, certainly, would feel pleased to convince, but from whom he has no right to ask or expect any open acknowledgment of error, though he may hope to make them modify their present views, and, not only a little, but very much indeed, if touched by his arguments in any wise, or at all.

Neither, in adventuring upon such subjects, did he seek to trench upon the special Theologic and dogmatic domain of this, or that, or other order of divines, but rather endeavoured to handle, by natural reason, those ever-recurring broader questions, speculatively belonging