

and (b) of the continued Government of all things thus preserved, so that all the ends for which they were created, are infallibly accomplished.

Preservation is that continued exercise of the divine energy whereby the Creator upholds all his creatures in being, and in the possession of all those Inherent properties and qualities with which he endowed them at their creation, and of those also which they may subsequently have acquired by habit or development. That is, both the being, the attributes of every species, and the form and faculties of every individual are constantly preserved in being by God. . . .

God having from eternity absolutely decreed whatsoever comes to pass, and having in the beginning created all things out of nothing by the word of his power, and continuing subsequently constantly present to every atom of his creation, upholding all things in being and in the possession and exercise of all their properties, he also continually controls and directs the actions of all his creatures thus preserved, so that while he never violates the law of their several natures, he yet infallibly causes all actions and events singular and universal to occur according to the eternal and immutable plan embraced in his decree. There is a design in providence. God has chosen his great end, the manifestation of his own glory, but in order to that end he has chosen Innumerable subordinate ends; these are fixed; and he has appointed all actions and events in their several relations as means to those ends; and he continually so directs the actions of all creatures that all these general and special ends are brought to pass precisely at the time, by the means, and in the mode and under the conditions, which he from eternity proposed.

Louis Berkhof, in his *Systematic Theology*, pp. 166, 170-71, 175, states:

Providence may be defined as that continued exercise of the divine energy whereby the Creator preserves all His creatures, is operative in all that comes to pass in the world, and directs all things to their appointed end. This definition Indicates that there are three elements in providence, namely, preservation (*conservatio, sustentatio*) concurrence or cooperation (*concursum, co-operatio*), and government (*gubernatio*). . . .

Preservation may be defined as that continuous work of God by which He maintains the things which He created, together with the properties and powers with which He endowed them. . . .

Concurrence may be defined as the co operation of the divine power with all subordinate powers, according to the pre established laws of their operation, causing them to act and to act precisely as they do. . . .

The divine government may be defined as that continued activity of God whereby He rules all things teleologically so as to secure the accomplishment of the divine purpose.