

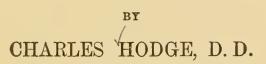
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INDEX

TO

SYSTEMATIC THEOLOGY.



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- Stahl, Frederick Julius,
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- Stancarus, Franz (d. 1574),
 - contemporary of the Reformers, in opposition to Osiander, who held that justifying righteousness is the divine essence, taught that the righteousness of Christ was the work of his human nature exclusively, iii. 182.
- Stapfer, Professor John Frederick (d. 1775).
 - "Institutiones Theologiæ Polemicæ": resolves justice into wisdom and benevolence, i. 419; adopted the theory of mediate imputation, ii. 207.
- Stapleton, Thomas (Romanist: d. 1598),
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- Stewart, Professor Dugald (d. 1828),
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- St. Francis de Sales,
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- Stirling, James Hutchinson, L. L.D., "As Regards Protoplasm": a review of Professor Huxley's lecture: his statement of Huxley's doctrine, i. 281, 287; his arguments against the doctrine, i. 287 f.
- Stoddard, Solomon (d. 1730),
 - pastor of the church in Northàmpton, Massachusetts: his sermon, published 1707, to prove "That sanctification is not a necessary qualification to partaking of the Lord's Supper," the occasion of a protracted controversy in New England on the qualifications for Christian communion, iii. 563.
- Stoics, the,
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- Storr, Professor Gottlob Christian (Tübingen, d. 1805),
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- Taylor, Isaac, L. L. D. (d. 1865),
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- Taylor, Bishop Jeremy (d. 1667),
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- Taylor, Doctor Nathaniel (d. 1858), a free agent must have plenary power to do whatever is required, iii. 11; happiness is the chief good, iii. 11; self-love, or the desire of happiness, constitutional and, therefore, innocent, is the determining motive in all voluntary action, iii. 12; sin consists in seeking our happiness in the creature : holiness in seeking our happiness in God, iii. 12; regeneration is a change of purpose, a determination to seek happiness in

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- Tholuck, Doctor F. August (Halle),
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- a Jesuit who defended the genuineness of the decretals of Isidore; effectually answered by Blondell (A. D. 1628), iii. 451.
- Twesten, Professor Augustus D. Chr. (Berlin),
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- Tyler, Professor Samuel (Washington, D. C.),
 - his "Progress of Philosophy:" his view of Hamilton's doctrine that God is an object of faith, but not of knowledge, i. 350; he himself teaches that, as our intelligence of God is by analogy, it matters little whether the conviction be called knowledge or faith, i. 360.
- Tyndall, Professor John (London), the physics of the brain throw no light on the facts of consciousness: that a definite thought and a definite moleeular action of the brain occur simultaneously teaches us nothing of the relation of the one to the other, i. 251; the evolution of life and especially of mind from lifeless matter pronounced an absurdity too monstrous to be entertained, provided matter be what it is generally taken to be, ii. 8, 9; but if spirit and matter are only two opposite faces of the "same great mystery," the case is different, ii. 9; the evolution hypothesis does not solve the mystery of the universe, it only transposes the conception of the origin of life to the indefinitely distant past, ii. 10; everything is to be referred to the operation of physical causes; no evidence of spontaneous action, *i. e.*, of will, ever having occurred in nature, iii. 696; prayer for rain is as absurd as praying that the St. Lawrence should roll up the Falls of Niagara, iii. 696.
- Tyso,
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- Ursinus, Zachary (d. 1583),
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 - one of the heads of the semi-Pelagian party : his work "Commonitorium" of great authority among Romanists, and of high repute among Protestants : he was the author of the formula concerning the rule of faith, "Quod ubique, quod semper, quod ab omnibus creditum est," ii. 165 ; his testimony to the general prevalence of Arianism, i. 145.

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