

spoke of the duty of overthrowing the Saracenic order; taught that salvation was by Christ only; depicted the coming trials and triumphs of the true church, and awoke from his dream in tears and faith. We believe in the logical and ethical continuity of history, and how forcibly such a providential sequence appears in the work of Langlande and Wiclif as related to the subsequent work of Latimer and Tyndale! Milton reveals to us his indebtedness to this lowly dreamer. Even the dissolute Byron was charmed by the purity of his life, while the Do Wel, Do Bet (ter) and the Do Best of this Shropshire singer—what was it after all, but the biblical conception of the Christian life—the “Pilgrim’s Progress” of the fourteenth century! Langlande was more than an Old English satirist. He was an Old English preacher and teacher and reformer, working on his evangelical poem, as Wiclif was translating the Bible into English. Wiclif, the university scholar and theologian, and Langlande, the simple minded poet-farmer of Mercian England—how different, and yet how similar! Differing in their antecedents and abilities and literary work they were alike in this—that as to how they lived and what they wrote and taught, they regarded themselves as “the servants of the Most High God,” and servants, also, of the English people on behalf of Christ and Protestant Christianity.

III.—PANTHEISM, THE FOUNDATION OF PROBATION AFTER DEATH AS ASSUMED IN THE “NEW THEOLOGY,” AND OF THE FINAL SALVATION OF ALL MEN.

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“PANTHEISM,” says Prof. Allen, “has never been defined. Associated in the minds of many with the opprobrium of a deistic antipathy, it is also used in another and a higher sense.”* If Prof. Allen had given a definition of pantheism in what he claims to be “its higher sense,” he might have saved his readers from the liability of misapprehending his meaning, certainly in those instances where he seems to confound the divine immanence with a pantheism which fails to distinguish the Being of God from the world. Had he and other advocates of the “modern” or “new theology” been sufficiently precise in expressing their thought, they might have had less occasion to complain of having been unjustly called pantheists.

Though the word pantheism was first used in the eighteenth century, yet by usage it stands for views as old as philosophy. Though its meaning has expression in different forms of philosophy, yet it would seem to have been set forth with sufficient clearness, both in concise definition and in extended description.

“Pantheism,” says Krauth, “was a word first used by Tolland to designate the monistic doctrine which identifies the totality of being

* Continuity of Christian Thought, p. 427.