

Dr. Strong declares that "there is but one substance—God." At the same time, he believes in the doctrine of creation and free will, thus distinguishing his Ethical from Deterministic Monism. "All persons as well as all things are," therefore, "but forms or modifications of the divine." Just as "in the one substance of God there are three infinite personalities . . . in that same substance there are multitudinous finite personalities." "In the one all-including divine consciousness there are finite consciousnesses quite unaware of their relation to the whole, and even antagonistic to it." As "finite spirits are circumscriptions of the divine substance, and have in them the divine life," Christ limited Himself when by creation He manifested His life under finite conditions. Because of this same fact, Christ's atoning sufferings began with the first sin which introduced disorder and evil into a part of His own body. Still further, "It is impossible that He who is the natural life of humanity should *not* be responsible for the sin committed by His own members. It is impossible that He should *not* suffer, that He should *not* make reparation, that He should *not* atone."

Because all the fullness of humanity as well as of the Godhead was in Christ, "when He atoned, humanity atoned. He could pay man's penalty because He constituted the essence of man's nature." We can but add a word. We cannot understand how all things are of the substance of God, and have not existed eternally, in substance, in Him. Either the substance of God has been capable of increase, and so not infinite, or the *creation* which Dr. Strong deems consistent with his Monism is but an *evolution*. How, also, all things can be of the substance of God, and God's transcendence over the universe be held seems very difficult to conceive: for it means that God exists, in some sense, above and independent of His substance. It is also far from clear how Christ's sufferings can be either atoning or vicarious, if Dr. Strong's statements adequately express his view. We cannot share the belief of the editor of the *Examiner* that Dr. Strong's articles will introduce a new epoch in the study of theology. Both philosophic and theological mists hang over his view, and these must be cleared away by much careful thinking, before many will be inclined to adopt it. It is also to be remarked that the view is not new in German thought.