

substance is that and under whatever form it is sure to chill and dwarf a man and disintegrate society." * It is significant that Uhlman, though endeavoring to work out a reconciliation between Christianity and modern culture, and living in friendly intercourse with Hegel and Schleiermacher, nevertheless felt obliged to call attention to the danger which threatened Christianity arising from the pantheism of their systems, since he could conceive of Christianity in no other character than that "of moral theism, a religion distinguishing God and the world, a God not depending for individual consciousness on his human manifestations, but existing personally and independently as a free self-conscious spirit." †

More extended evidence, however, of the need of guarding against this error would seem unnecessary, so long as some of the advocates of the new theology claim, without disguise, that pantheism is essential to it. The Rev. J. B. Heard says in respect to the Being of God that, "unless we can make an approach to what for want of a better term we must call Christian pantheism, our theology, on the most fundamental question of all, will strike a note to which modern science will have no response;" and lacking this "response," theology must, in his estimation, "fossilize." ‡ After such a statement it could hardly be charged with "opprobrium" to ask whether the meaning here intended is the same as what Prof. Allen calls the "higher sense" of the word, and also to consider its merits.

Mr. Heard seems to realize that "a Christian pantheist is a contradiction in terms;" yet when he says that "what in Spinoza was an evil dream of science is now a sober reality;" and when we find that Spinoza held that "all things are but modes of God's infinite attributes," or, in his own words, "*Deus est omnium rerum causa immanens, non transiens;*" § (God is the *immanent* cause of all things, not *transcendent*;) and when again Mr. Heard says that "instead of the transcendent Deity of the past, men now think of Him as the immanent center of force from whence proceed all the forces of the universe," then it does not appear that Mr. Heard is much troubled about his "contradiction in terms." This "sense" of pantheism is certainly low enough, giving no promise of any Christian place for the word so long as under it the universe is held to be only a correlation of forces with a common center.

Some of the new theologians, with less apparent self-contradiction, only insist on the divine immanence, or soften the statement by admitting the divine transcendence. So the Andover theologians hold "a modification of a prevailing Latin conception of the divine transcendence by a clearer and fuller appreciation (in accordance with the highest thought of the Greek fathers), of the divine immanence."

*Baccalaureate Sermon 1866. †Essence of Christianity, Sec. 2, 7.

‡Old and New Theology, p. 58. § Morell, p. 127.