

with God. Not that each thing is God, but that the whole essence or substance proper is God, and the entire phenomena are the necessary phenomena of God's nature.* So, any system which ignores the divine personality, or hinders us from saying Thou to God is pantheistic and fatal to the Christian religion, whether the system teaches that "God is the soul or vital principle, and matter the eternal body which God vivifies"; or, as by the Eleatic School, that "the universe and God are identical"; or as in the system of Spinoza, that there is "one only substance, eternal, manifested in extension as matter, in thought as mind"; or the idealism of Plato, "who did not recognize an extra-mundane God"; or according to Aristotle that "human souls are only the divine reason in individual existence, thus showing that he had little idea of personality"; or with the Neo-Platonists, that "the world is the affluence of God as fire emits heat, and that the soul of man is a mode of God's existence, a portion of his substance, and whose destiny is absorption in the infinite Being;" or according to the mysticism of the Alexandrian School, that the logos, or reason in God, is reason in man, that in the pursuit of truth, therefore, supreme authority should be ascribed to "God within us," and not to the Scriptures; or, according to the teaching of Cousin, in harmony with that of the Alexandrian School, that reason is not a faculty of the human soul, but is God in man, and who defines mysticism in philosophy as the belief that God may be known face to face, without anything intermediate, as in all systems of philosophy which teach the identity of God and the human soul, including that of the Brahmins and the Buddhists; † or with Schelling, that "Deity is the whole sum of consciousness immanent in the world" ‡ or with Hegel, that "the Divine consciousness is absolutely one with the advancing consciousness of mankind." § If thus pantheism inheres in a variety of philosophical systems, and with such subtlety of expression that it is not always apparent until after close inspection, it all the more becomes those who desire only to know and follow Christian truth to be on their guard against its deceptions. Yet all the more should they be on the alert if there is evidence that the influence of this error is the prevailing tendency of the times. Of the past as well as the present it has been well said, that "almost all the great departures from the simplicity of the truth as revealed in the sacred Scriptures have assumed more or less distinctly a pantheistic tendency." || President Hopkins has designated the present as "a period when the thought of the world, so far as it separates itself from the Bible, tends toward pantheism. Modern infidelity has various names and forms, but the

*Johnson's Cyc. (Reference is sometimes made to other than original sources because more accessible to the general reader.)

†Hodge's Theol., vol. 1, p. 61; and on the whole subject. ‡Morell's Philos. p. 454

§ Morell, p. 477. ||Hodge, Vol. 1, p. 328.