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## I. THE NEW PNEUMATOLOGY.

The genetic principle of the New Theology, the dynamic force with which it reconstructs the Old and organizes the New, is the *Immanence of God*.

Immanence and Transcendence are philosophical antitheses. Immanence (*immaneo*) literally means to remain in, indwelling, inhabiting, while Transcendence (*transcendeo*) literally means to go beyond, surpass, stand above, be superior to. An immanent soul is an embodied soul, an incarnated spirit, such as are all living men; a transcendent soul is one which has gone beyond the material organism, a disembodied soul. An immanent God is a world-embodied God, an intramundane God; a transcendent God is one which stands above the world and is superior to it and in no sense a part of it, an extramundane God. The life of an immanent God is an outflow; the life of a transcendent God is an inflow. An immanent God evolves; a transcendent God creates. An immanent God is natural; a transcendent God is supernatural. An immanent God operates *ad intra*; a transcendent God acts *ad extra*. An immanent God is related to the world as the Three Persons in the Godhead are related to each other; a transcendent God is related to the world in an extramundane and supersensible manner. Paternity, filiation, spiration, within the circle of the Godhead, are immanent and intrasitive acts; creation, providence, miracles, redemption are transcendent

and transitive acts of God. The world is a divine flux, in the opinion of one of these schools; the world is a divine creation, in the opinion of the other school.

Now the organic principle of the New Theology, the archetypal idea with which it builds, the fundamental concept upon which it lays all its structures, the ruling genius which presides over all its developments, the base-line from which it runs out all its surveys, the point of view from which it makes all its observations, is the Immanence of God.

The new doctrine of the Spirit is a special construction of this Platonic conception of the nature and life of God. It is part and parcel of a system, an article set in its creed by the logic of its premise. The doctrine is developed cautiously, unctiously, and with a great show of Scripturalness. Quotation marks, embracing texts of the Bible, dot the pages of its literature. Its exegesis is humble in tone, but dogmatic in conclusion. Interpretations are made in the figures of rhetoric, and the exact language of science is carefully and contemptuously avoided. The reader is never quite certain that he has the writer's meaning. The ideas are elusively mystical, and the language is always simile. The "personal equation" of the reader has the widest play. If his eye is unjaundiced, the text is white; if his vision is discolored, what he reads has the same tint. It must be so. The poetry and sentiment given out in figures of speech, must be translated into cold prose by the heart of the reader. If you cannot accept the doctrine, you are a subject of pity, because your eye is beholden. You are complacently told that your altitude is too low, that your spirit is too earthly. You may possess Christ, but not the spirit. You may have reached Calvary in your pilgrimage, but not Pentecost. Your method of approach is all wrong. You must brood, not think; you must feel, not cognize. A little while ago the cry was, "Back to Christ;" now, however, the call is, "Forward to Pentecost."

The system seems about to "box the compass" of novelty, to complete the circuit of reconstruction. It has introduced

us to the New Revelation, the New God, the New Man, the New Sin, the New Christ, the New Atonement, the New Spirit, the New Life, the New Eschatology. What now remains but the Alexander act of sighing for other worlds! This newness will soon be old, and the old is flat and insipid. Then these spirits which prefer to bound with new error than to lie in the cemetery of old truth must hie away to other adventures in religion.

"The fathers" of the new doctrine are Plato, Descartes, Kant, Lessing, Spinoza, Fichte, Schelling, Hegel and Schleiermacher. The offspring is baptized "Christian Pantheism." To get even a superficial idea of its meaning we must take a "running view" of the whole system.

The New Bible is a gradual unfolding of the mind of God to man "through the reason, through experience, through the course of history, or through the events and discipline of life." These men tell us that if Christ and the Apostles had had the "environment" of to-day, the indwelling spirit of our times, they would think as they think and reconstruct as they reconstruct. Revelation is a subjective process, and not an objective finality. A late writer says: "Pentecost was the culminating act of an æonial process of redemptive activity. . . . Spirit-taught men possess a new Bible. . . . Holy men of to-day speak and write and work as they are moved by the Holy Spirit. They are acted upon along the lines of their daily calling. The men of to-day are inspired for the work of to-day. . . . The declaration that 'no prophecy ever came by the will of men, but holy men spake from God, being moved by the Holy Spirit,' is not to be limited to the utterances of the Hebrew prophets, but is to be widened in its scope to include the utterances of all Spirit-taught teachers."<sup>1</sup>

The New God is a mysterious, undefined, formless substance, so intimately connected with the world as to form a part of it, and to preclude the idea of separating in reality between the two, and the whole idea of the miracle as a supernatural

<sup>1</sup>*After Pentecost, What?* By James M. Campbell.

interruption of the course of nature. The life of the world is the life of God. Some check themselves before going so far as this, but all such checkings are illogical. The New God is pictured as having no sense of justice, no emotion of wrath, no power of indignation, no concern for himself, but is merely an immanent love-force which makes for the happiness of men.

The New Man is not strictly human, but theanthropic, a sort of chemical compound of divinity and humanity, Christ being his substance and the Holy Spirit his soul. He and those like him make the "New Race," which is realistic in its constitution, and which has for its new name the word "Church." This New Race is the goal of the depotentiation of God downward, and the impotentiation of man upward. The New God is man-centered, and the New Man is God-centered.

The New Sin is "depravity without demerit,"<sup>1</sup> defect in being, miscarriage of development. It is not so immoral as it is unfortunate. There are deformities of body and deformities of soul. Sin is the technicality for these deformities of soul. They come in the same way, naturally. They are to be eliminated in the same naturalistic way. One is not more defective and heinous than the other. Culture, physical and spiritual, is the great desideratum.

The New Christ is not a hypostatical union of divinity and humanity, but a substantive union. Oxygen and hydrogen have an affinity for each other, and when they unite they form a third substance called water. Water is neither oxygen nor hydrogen, but a substantive union of both. Christ is neither human nor divine, but a compound of the two, a unity which is theanthropic. After his incarnation his substance is not dual, but monadic, not divinity, not humanity, not one nor both, but a *tertium quid*, which might properly be called *theanthropicity*. The incarnation was the result of a kind of chemical affinity between divinity and humanity. In Christ these two substances came within range of each other and they

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<sup>1</sup>*Systematic Theology*, Miley.

united, like the acid and the alkali in the chemist's laboratory to form the neutral salt.

The New Atonement is unifying and vivific. We are saved by what Christ *is*, rather than by what he *does*. The incarnation, not the cross, is the central idea of the gospel. The atonement was made primarily for himself, to perfect the union in him of divinity and humanity; and men become the beneficiaries of this atonement by being made realistically one with him. The atonement is literally at-one-ment, the essential union of man and God. Says an able interpreter of this school, speaking of the atonement of Christ: "He redeems mankind from the curse of sin by developing and perfecting in himself the true life-communion between man and God, passing through and perfecting every age, from infancy to manhood. . . . The true life-communion presupposes the *essential* connection between God and man. . . . He quickens the essential connection, renews and perfects it. . . . He offers himself on the cross not primarily on behalf of individuals, but on his own behalf as the Mediator."<sup>1</sup>

There is between God and man an *essential* union. (The word essential is used in its strict philosophical sense.) Sin makes this connection abnormal, and dooms its development to miscarriage. Christ in the atonement perfected the union and so became archetypal of a new development which should be true to type and ideal. Now a new force is required to preside over and carry forward the new start. The incarnation needs application. The Holy Spirit is that force, inaugurating and perfecting the life of Christ in individuals. He is the dynamic in Christian evolution. He is the soul of the New Race, the formative power in the Church of God. We must think of the Church as the real "body" of Christ, and of the Spirit as the living soul animating that body and perfecting its development. Pentecost was the incoming of this Spirit into the Church. Now God is immanent in the Church.

To understand this new doctrine of the Spirit, we must lay

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<sup>1</sup>*Institutes of Christian Religion*, Gerhart.

hold of the idea of the "New Race." We must interpret Christian Realism by the side of Adamic Realism.

The Old Race is Adamic; the New is Christic. Their constitution and life are similar; their bases differ in kind. The substance of the Old is Humanity; the substance of the New is Christianity. The whole quantity of Humanity came into being when Adam appeared on the earth; the whole quantity of Christianity came into existence when Christ was incarnated. The unitary Humanity is being individuated and personalized by generation; the primordial Christianity by regeneration. Individual Christians come into existence as do individual men. Natural law reigns in the spiritual world. Christians are born of the Christic substance as individual men are born of the Adamic substance. The generative force in the Old Race, breaking up Humanity into individual men, is an immanent spirit; the generative force in the New Race, breaking up the Christianity into individual Christians, is likewise an immanent spirit. In the Old, the generative force is the Human Spirit; in the New, the generative power is the Holy Spirit. The relation of the Holy Spirit to Christianity and the Christian is the same as the relation of Human Spirit to Humanity and men. The product of the Human Spirit is Human Life; the product of the Holy Spirit is Christian Life. The Life of the Christian is the life of Christ in the same sense in which the life of man is the life of Adam; it is the sameness of identity. Adam's identical life is transmitted to his posterity; there is no break in the continuity; no interruption in the flow; its identity is numerical and specific. So the identical life of Christ is transmitted to his posterity; there is no break in the continuity; the flow is uninterrupted from the first to the last Christian. The Old Race is a species; so is the New. "The solidarity of the race" has its exact analogue in the "solidarity of the Church." "Church" is the name of the New Race.

To comprehend the New Pneumatology we must, then, contrast the Old Race out of the loins of Adam, and the New

Race out of the loins of Christ. We must hold in mind that the substance of the Old Race, the matter, the stuff of which it is made, is Humanity; of the New, Christianity. What Humanity is to the Adamic Race, Christianity is to the Church. What the First Adam is to the First Race, the Second Adam is to the Second Race. Humanity is individualized into men by generation; Christianity is individualized into Christians by regeneration. The processes are identical. The active principle in both cases is immanent. In the Old Race it is the Human Spirit; in the New Race it is the Holy Spirit. The life of the New Race, of the Church, of the Saint, is the life of Christ in the same sense in which the life of the Old Race, of the individual man, of Society, is the life of Adam. The spirit of man and the spirit of the Christian—the one is the Adamic Spirit, and the other is the Christic Spirit. "As in Adam, so in Christ;" this famous Pauline parallelism is interpreted in the new school by the hypothesis of Realism.

A few extracts will sustain this exposition in all its essential points.

Dr. Gerhart, who gives this doctrine the most formal and scientific statement, is the first witness. He says:

"Pentecost is an epoch which is of the nature of a birth from above, introducing a fellowship different in kind. . . . As a consequence it must also be maintained that no function of the Holy Spirit, no function peculiar to the Christian communion was operative anterior to Pentecost. . . . The gift of the Holy Spirit brings into being a spiritual constitution which before had no existence. The epoch may be compared to natural birth. . . . This event brings into existence a new human race and begins a history for all time to come which in point of quality is different from all other history, Jewish or pagan. This new race is the community of the Christian Church, the body of which Jesus Christ is the Head. A new organization the Church is, because the principle and law of her origin and growth is the incarnate Son, the divine-human Lord glorified at the right hand of God. . . . He perfected in heaven becomes by the gift of His Spirit the principle and substance of His body the Church. . . . Pentecost, since it quickens a human race fashioned after the new type in Christ, is a creative epoch. The day of Pentecost may therefore be styled the birthday of the Christian Church, not merely because the history of the Christian Church dates from that day, but because this beginning is of the nature of a birth. The beginning of the Church is analogous to the

beginning of the individual man, analogous to the beginning of the personal history on the earth of the incarnate Son. . . . The Son of Man glorified is the principle of regeneration. . . . Men are born again by participation in His resurrection life. As we are members of the Adamic race by participation in the life of the first Adam, so we become members of the second race by participation in the life of the last Adam. . . . As natural birth implies a translation, a severance from the embryonic mode of growth, and an introduction into the family, a totally different sphere, into the new conditions and relations of separate individuality, so is the birth 'of water and the Spirit' a transfer of the subject from the kingdom of Adamic nature, from the fallen human race which stands in the first Adam, into the kingdom of the Spirit, into the life of the regenerate race which springs from the last Adam. . . . The Christian Church, being the organized form of the race of the Second Man."<sup>1</sup>

Bishop Martensen describes the Spirit as a "moulding principle," a "plastic" power in creation, providence and redemption, "who models and prepares the manifold natural idiosyncrasies of men and the distinctive peculiarities of nations into an organ for the one Christ. . . . The Spirit ever moulds human nature. . . . The principle of free development continually creating the new upon the earth. . . . He moulds Christian doctrine and worship into new forms. He devises and finds out new means and plans for the spread of the kingly empire of Christ. He, the holy, ever-present principle of providence."<sup>2</sup>

In this elaborate system, evolved from the Pantheistic premise of the immanence of God, regeneration is interpreted as a literal birth, and sanctification as a literal growth. In natural generation the substance of the parents is communicated to the child, and he is literally bone of their bone and flesh of their flesh. The life of the parent is imparted to the child. He grows from infancy to manhood by the power of an inherent life-force, which is modified by environment. In a similar manner the Christian is a derivation from Christ. The Spirit of Christ begets him in the likeness of Christ in the same sense in which Adam begat Cain in his own likeness. He then grows like the child. Natural law reigns in the spiritual world. Martensen describes regeneration as the establishment

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<sup>1</sup>*Institutes of Christian Religion*, Vol. ii., p. 444, *Sq.*

<sup>2</sup>*Dogmatics*, pp. 383-386.



of a "new personality," and further tells us that this new personality is a "copy of the divine-human personality of Christ;" and Henry Drummond taught his many admirers that Christians grow like the lily grows, without effort, without trying.

The regenerate man is a derivate; he and Christ are *homousian*; there is both a unity and community of life between them. All such figures for the mystical union as those of the vine and the branches, the head and the members, are literal illustrations. The sap of the vine is the sap of the branches, and the life of Christ is the life of his people; his life and theirs is as identical as is the life of the vine and the branches. The same blood courses through the body that flows through the head; so the spiritual life of Christ is the common blood both of himself and his saints. He is the literal Head, and they the literal Body; the two are united by a living neck. The sap of the vine, the blood of the body, the life of Christ is the Holy Spirit. A principle of realism rules the entire interpretation. We are said to be "partakers of the divine nature," "partakers of the Holy Ghost," "partakers of Christ." The word "nature" has both a primary and a secondary meaning. In its primary sense it signifies substance, but in its secondary sense it signifies inclination, disposition, character. The pantheistic interpretation here gives the word its primary meaning, and teaches that the Christian is a partaker of the divine essence, while the traditional and orthodox interpretation construes it as signifying character, and teaches that Christians are made partakers of God's holiness, that the regenerate are like Christ. The one school teaches that we are made partakers of the divine nature in a metaphysical sense, the other in a character-sense.

It is at this point that many modern writers, otherwise theistic, couple to the pantheistic system. They think of the Holy Ghost, not so much as the personal agent originating and preserving and training Christian life, but more as an immanent life-force indwelling in Christianity, and operating fluently rather than voluntarily; of regeneration as a literal

birth, wherein the metaphysical nature of Christ is communicated to the regenerate as the physical and metaphysical natures of the parents are transmitted to their offspring; of sanctification as a kind of naturalistic growth and development of the supernatural life of Christ in the heart, which growth and development are conditioned by a spiritual environment. Hence we find them prescribing for spiritual health and growth an elaborate sanitory and athletic system. Physical exercise has its exact counterpart in spiritual exercise. Christians grow like vines, and the desideratum is a wise and industrious spiritual horticulture. Christians reach maturity as a child attains manhood, and so the great need of sanctification is an intelligent hygiene and active spiritual culture. The power in an electric plant can be applied by a proper system of gearing so as to run cars and illuminate streets; so the power in Christian life can be applied by a system of spiritual bands and pulleys. The power is resident in the heart, and is the Holy Ghost. He is dealt with as if he were a force, and not a sovereign Person. He is harnessed and used by a system of machinery. If good results are not obtained, it is because the gearing is defective; but if instructions, or more properly, directions, be followed, the Holy Ghost will work just as inevitably and naturally as does electricity. The system, consciously or unconsciously, reduces the Spirit to the category of a second cause, an immanent force in Christianity in the general and in the Christian in particular. The electrical force is for all the world, but it is specialized by some particular company. So the Holy Ghost is a spiritual force for all Christendom, but it is specialized by each individual Christian. Electric light-plants vary in quality, and so do Christians, not because the spiritual force varies, but because it is used clumsily in one case and skillfully in another. This modern scheme permits us to represent the Church as a kind of spiritual plant, generating religion as the electrical works generate electricity, and to picture each Christian as an individual spiritual dynamo. The whole scheme discounts the

sovereignty of the Spirit, who bestows his gifts as "he will."

Three volumes lie before us which we find tinctured with this soteriological pantheism. Their authors have, perhaps, unconsciously, yet really, slipped from the transcendence of God into the theory of his immanence; they have slipped the collar of theism for that of pantheism, when interpreting Christian life.

Mr. Campbell, for example, says concerning regeneration:

"Something more has transpired than the quickening of powers already existing. A new life has been generated; a new principle of moral action has been imparted; a new process of spiritual evolution has been started. . . . In this new epoch, spiritual power is the abiding possession of the Church. Some measure of it all Christians possess in virtue of the essential saving baptism of the Spirit by which they are united to the spiritual body of Christ. With many the measure received and used is well-nigh infinitesimal. They have a little strength, enough to keep them from denying Christ's name, but not enough to make them mighty in witnessing for Him. Others have merely a residue of the Spirit, the dregs of a former abundance, the mouldy manna of yesterday's gathering. . . . To make their witness-bearing clear and bright, what is needed? A new effusion of the Spirit? No; but a new baptism of power."<sup>1</sup>

According to this writer, what is infused in our regeneration? A new life like the life of Christ? A new disposition like his? No; that which is infused is the Holy Spirit, who remains in the heart as abiding power. The feeble Christian needs to turn on the current. Perhaps the trolley arm is off the wire. The potentialities of the Holy Ghost are within him; he needs to bring them out by the use of spiritual machinery. He needs to be "filled with the Spirit," not to be brought under his personal power and influence, but with the Holy Ghost himself, as a pail is filled with water.

Rev. A. J. Gordon defines regeneration as

"Not a change of nature, but the imparting of a new nature. . . . We mean simply that the regenerated man has two natures—the Adam nature which is not improved, but crucified and to be put off; and the Christ nature which is to be cultured and developed till it is completely dominant in the believer. Therefore in our view Christian growth does not consist in the improvement of the old man, but in its repression; and on the other hand in the development of the new man till we attain unto 'the measure

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<sup>1</sup> *After Pentecost, What?* pp. 159, 217.

of the stature of the fulness of Christ.' In other words, we hold that sanctification consists, as an eminent writer says, in the twofold process of mortification and vivification—the mortification of the old and the vivification of the new. . . . We hold that the true definition of regeneration is, that it is 'the communication of the Divine Nature to man by the operation of the Holy Spirit, through the Word.' . . . As Christ was made partaker of human nature by his incarnation, that so he might enter into truest fellowship with us, we are made partakers of the Divine Nature by regeneration, that we may enter into the truest fellowship with God. . . . It is the divine life imparted to us—the very life of very God communicated to the human soul, and bringing forth there its own proper fruit."<sup>1</sup>

Here, then, is this writer's interpretation of the "Twofold Life." The Spirit in regeneration does not change the old nature, but on the contrary creates a new nature, and that new nature is the divine nature of God. The regenerate become divine in just as realistic a sense as the Son became man. We are made partakers of the divine nature in the same manner in which Christ was made a partaker of human nature. If we may say in any real and substantive sense that Christ is man, we may say just as truly that the Christian is God. He has two substantial natures—the sinful and the regenerate. When he expresses himself through his sinful nature he sins, and when he expresses himself through the regenerate nature he does righteously. Christ is constituted of two natures—the divine and the human; and the regenerate man is constituted of two natures—the sinful and the holy. It is Dr. Gordon's own illustration. It is he, not we, who makes the constitution of the regenerate sinner like the constitution of the theanthropic Saviour. The Person of Christ is the model and type of the person of the Redeemer. In Christ the divine and human attributes communicate with and through each other, and so in the Christian the sinful and holy attributes have fellowship with each other. "The very life of the very God is communicated to the human soul."

Now comes the Rev. Andrew Murray with a startling novelty, delivered after a sharp censure upon systematic theologians for ignoring the doctrine of the Spirit almost altogether,

<sup>1</sup> *The Twofold Life*, pp. iv., 22.

and misinterpreting him in as many places as they do refer to him—a novelty which he pronounces with the dogmatism of one who stands next to the Spirit as his familiar and confidential friend. According to this writer the regenerate man has *two* spirits; the first his own proper personal spirit which has been quickened into new life, and the second is the true and proper personal Spirit of Christ. He says:

“In the words of Ezekiel we find, in the one promise, this twofold blessing God bestows through his Spirit very strikingly set forth. The first is, ‘I will put within you a new spirit,’ that is, man’s own spirit is to be renewed and quickened by the work of God’s own Spirit. When this has been done, then there is the second blessing, ‘I will put my Spirit within you,’ to dwell in that new spirit. . . . The Holy Spirit is the Inmost Self of the Father and the Son. My spirit is my inmost Self. The Holy Spirit renews that inmost Self, and dwells in it, and fills it. And so he becomes to me what he was to Jesus, the very life of my personality.”<sup>1</sup>

This may be interpreted by the conservative to satisfy his reading of the Scriptures; but when he asks this writer what he means by this second Spirit in the regenerate, he is told that “it is not the Spirit of God as such, but the Spirit of Jesus.” He has written this book for the purpose of showing that “it is as an indwelling Life that the Holy Spirit must be known.” This Holy Spirit is the Spirit of the Glorified Christ; in other words, it is the indwelling Life of Christ in heaven that animates the new spirit of man.

At this point and upon this subject a very interesting quotation from Dr. Stevens may be made:

“Many scholars have called in question the current view that the Holy Spirit in our sources is meant a self distinct from Christ, and have asserted that under this term we must understand Christ himself glorified into a Spirit, or the spiritual presence and manifestation of Christ to his disciples after his departure from earth.”<sup>2</sup>

Dr. Stevens then reviews with great ability the exegetical arguments for this view, and reaches the strong conclusion that the Holy Spirit which indwells believers is not the personal spirit of Christ glorified, but a separate and distinct Self, the Third Person in the Godhead.

<sup>1</sup> *The Spirit of Christ*, pp. 16, 23.

<sup>2</sup> *Johannine Theology*, p. 193.

"The Spirit," says Murray, "not only dwells in me as a locality, or within me, alongside and round that inmost Ego in which I am conscious of myself, but, within that I, becomes the new and Divine life-principle of the new personality. The same Spirit that was and is in Christ, his inmost Self, becomes my inmost self."<sup>1</sup>

The inmost Self of Christ is the inmost Self of the Christian. Here is not likeness, but identity; not analogy, but sameness. The Selfhood of Christ and the Selfhood of the Christian, they are the same. What, then, is a Christian but another Christ! The Scriptures teach us that we shall be like Christ; but we do not understand them as teaching that we shall be Christs—that his Selfhood and ours are destined to unite.

From Professor J. T. Beck, "one of the most deeply scriptural and spiritual theologians," Mr. Murray quotes approvingly:

"It is the very same Spirit who is the personal life of the Father and the Son, who has now become his (the Christian's) own personal life, his inmost self. In Christianity . . . a new life-organization of the quickening Spirit. . . . If the divine is indeed dynamically and substantially as a personal life to be organized into the human individuality, the only adequate organ for such a mediation will be one in which the revelation, or the divine principle of organization, shall make itself personal in the human being. That is, it will not be sufficient that the Divine should reveal itself in some man only, with whatever strength, in the way of his consciousness through the channel of conscience. . . . In a revelation, which is really to translate the Divine into man's individual personal life—in truth, to form men of God—the Divine as such—that is, as a personal life—must first be embodied in a personal center in humanity. . . . With the entrance of Christ into the human individual, the Divine life becomes immanent in us—not in its universal world relation, but as a personal principle—so that man is not only *ποίημα Θεοῦ*, a being made of God, but *τέκνον Θεοῦ*, or a being begotten of God. And with the growing transformation of the individual into the life-type of Christ there is perfected the development of the perfected personal life out of God, in God, and to God—the development not only of a moral or of a theocratic communion, but a communion of nature. . . . The Divine only receives its true acknowledgment when it is accepted as what it really is, the absolute world-principle, and becomes the absolute Life-principle of our personal development. . . . And this is now that in which Revelation finds its perfection, in the organizing the Divine as a living formative Spirit, 'the life-giving Spirit,' so that as a productive Life-Principle, or as the power of a personal life, it

<sup>1</sup> *The Spirit of Christ*, p. 332.

could become immanent in man's moral life, and so that out of that it continues development, the Divine could be reproduced in the individual as his personal life, and so God, in harmony with his idea as the Absolute, should indeed be the all-determining life-principle in man."<sup>1</sup>

But this exposition is threatening to exceed its allotted limits. It must be arrested here in its incomplete state, so that three or four blows may be aimed at its vitals.

1. It is a child of pantheistic maternity. However named, baptized, uniformed, ornamented, or poetized, it still looks like its mother and remains true to its breeding. It belongs to the same family with the Immanence of God, the Evolution of the world, the Realism of the race, the Privation Theory of sin, the Mystical Theory of the atonement, and the Higher Life Theory of religion. Those theists who invoke the system to interpret regeneration and sanctification do the disastrous act of changing the design after the building is three-fourths finished. They start on the theistic foot and land on the pantheistic. They swap the theistic horse for the pantheistic heifer, and go on ploughing just as if the exchange had never been made. They put the meaning of Ashdod in the Jews' language. This unannounced and perhaps unconscious change of premises persistently vexes from start to finish. Dr. George B. Stevens truly says: "Experience shows the thought of mankind concerning God tends strongly towards one of two extremes. It tends either towards a pantheistic identification of God with nature, or towards a deistic separation of God from the world and from human life. The Christian doctrine avoids both these extremes with their pernicious consequences. It conserves the truth which pantheism exaggerates, by affirming the presence of God in his world, while it also conserves the truth which deism exaggerates, by maintaining the independence and supremacy of God in his relation to the world."<sup>2</sup>

2. This new doctrine misses the nature of regeneration. It teaches that it is a literal birth, in which the nature of Christ

<sup>1</sup> *The Spirit of Christ*, p. 326.

<sup>2</sup> *Doctrine and Life*, p. 123.

is imparted to the Christian. The child develops into a man like his father ; so the Christian ought to develop into a Christ. In the theistic scheme regeneration is not an evolution, but a creation. That which is created is not a new substance, nor new faculties, but a new disposition. If human life were a river, regeneration would be, not the making of a new river, but the incipient clearing of the old tawny tide and the straightening of the old crooked channel. If human life were a tree, regeneration would not be the development of a new species, but such a change in the old sinful crab stock as would end in the production of an Albemarle pippin. If human life were a lion, regeneration would not be the birth of a new kind of animal, but the supernatural infusion of the lamb's gentleness into the lion's fierceness. In this sense we are made "new creatures in Christ Jesus." Regeneration is a supernatural and creative act, and the product of that act is a new heart, a new disposition. There is no transmutation of species. There is a species man, but there is no species sinner, nor species saint. Sinfulness and saintliness are not specific qualities, but traits of character. Wicked parents do not beget sinful children under the influence of the law of heredity, nor do Christian parents beget holy children. Sin and holiness are not generated ; neither can be propagated ; if one, so could the other ; they are transmitted by the action of God, not by a law of genesis. Ours is a sinful race, but not a race of sinners ; the Church is a body of believers, not a family of saints in the literal sense. To be "born again" is a figure of speech ; the "new man" is not a creation *de novo*, but a man with a new disposition, relationship, and destiny ; the "new creature" is not a new being, a new substance, but a man with a new determination. A reformed drunkard is a new man, a new creature, born again, not literally but figuratively—one whose intemperate habits have been broken, and who has been introduced into a new life of sobriety. Regeneration is an initial reformation ; the disruption of the sinful habit ; a change in character.



3. The new doctrine tormentingly deals with the Spirit in sanctification as if he were a Force and not a Free Agent. His first implantation is in regeneration, and from that time on he is a "plastic force," an "indwelling life-power," an immanent principle moulding and forming from within. Grace is Force. Force can be geared and made to do your bidding. So this school gives us all sorts of minute directions as to the manner of gearing and applying this Spiritual Force so as to get pre-desired results. Their treatises on the subject are largely handbooks of instructions—minute directions as to how to grow a Christian as a gardener would tell you how to grow tulips. Tyndall once challenged the Church to show the force of religion as he could show the force of wind or water. Given a certain machinery and you can make water grind corn with unvarying uniformity. If there is a religious force, let its experts show it by fore-naming the effect and then harnessing the power so as to get it. The new doctrine has fallen into this trap. It gives you precise directions, which, if followed, will produce certain effects in sanctification with unvarying uniformity. The promises are like those of the vendor of patent medicines. And why not? If there is a spiritual force in a man, he can show it; he can prove it according to challenge. He can show his physical power by lifting a weight upon demand, or his intellectual power by working a problem in geometry, or his emotional power by laughing at the humorous, or his volitional power by running a race. If there is a spiritual force in him, then he ought to be able to use it and to show it in the only way we know anything about power, namely, by its effects. But all such challenges are nonsensical if the power in sanctification is a free and sovereign Spirit who works when and how he pleases. That sort of power cannot be transmitted by bands and pulleys. We can ask, but we cannot command. God's Spirit is not indwelling Force.

There is unmistakably a great discouragement at the heart of the Church. Efficiency is thought not to be proportionate

to equipment. Progress is supposed not to be up to promise. Returns are regarded as meager for the investment. To many the outlook is gloomy. There is occasion for sighing and crying in Jerusalem.

Hall Caine translates the heart of many when he makes John Storm say, "The Church is a chaos, uncle, a wreck of fragments, without unity, principle, or life. No man can find foothold in it now without accommodating his duty and his loyalty to his chances of a livelihood. It is a career, not a crusade. . . . It loves the thrones of the world and bows down to the golden calf."

That is a distinct triumph which causes the Church to look within, to unbraid its own spirit, to try its own reins. Heart-searching is a benediction. And many anxious souls are searching, with all diligence and prayer, to ascertain the cause of the present unhappy depression, and, if possible, prescribe for the disorder. Mistakes of diagnosis and prescription have been made, and it is at once a kindness, and a help to the cause, to point out the error.

Certain ones are coming forward with a new doctrine of the Spirit as a panacea for the ills of the hour. Failure to recognize this new doctrine has in their opinion brought the present gloom. Its acceptance, it is said, means instant revival of spiritual life throughout the Church, an increase of power, and both a widening and deepening of the currents of religion. In a word, it would restore apostolic days and power.

When we consider the godliness of its source, we ought to touch it with a tender hand; when we consider the scholarliness of those who inculcate it, we ought to touch it with a cautious hand; when we consider the purpose for which it is brought out, we ought to touch it with a trembling hand; but when we consider the cause of truth, we ought to touch it with a firm hand, and bravely expose its fallacy.

Doubtless the Holy Spirit does not receive full honor in the modern Church. The tendency is to lean upon human inventions—cathedral buildings, operatic music, remunerative

church-life, catching sermons, the machinery of societies, the hurrah of religious conventions, and the high pressure of peripatetic evangelism, which is "for revenue only." Our very buildings are elaborately expensive Church-plants, which, besides taking a large revenue to keep them running, constantly expose us to the danger of hoping that their architectural magnificence and cathedral splendors will draw men into their inner fold. In many instances, they are handsome, luxurious, free concert halls, and there is the unconscious hope that the ravishing sounds will entice the world behind the gates of the sanctuary: here we are in danger of imposing a delusion upon the worshipper—of making him think that mere sensuous delight in artistic music is real spiritual rapture and joy in the Holy Ghost. The tendency is to shorten the distance between the Church and the world by relaxing discipline, pandering to worldly pleasures, and even furnishing cheap theatricals, and conferring social distinctions: here we are in great danger of making our congregations ecclesiastical clubs, and finding our members have come in with the idea that they were promised entertainment and liberal club privileges. Entertainment threatens to supplant the notion of instruction, and our preachers find that "sight drafts" are made upon them for sermons that please, that draw, that hold the young as by spell, and that deliver the hearer from all effort and responsibility of hearing: we are threatened with the substitution of the magnetism of the preacher for the magnetism of the Holy Spirit. We are about to smother the Church with societies, congregational, denominational, inter-denominational, extra-denominational, until half the thought and energy and revenue which ought to be expended upon the cause of Christ is taken up in the effort to keep this elaborate machinery in operation: here there is great danger of dishonoring the Spirit and his cause by relying upon human inventions. Then the religious conventions of the hour! how multitudinous! how expensive! how superficial! how dishonoring to the Spirit! the "whoop-'em-up" method, the attempt to stampede sinners,

to corral them as negroes do rabbits with noise and shouting : do men hope to "bulldoze" the Spirit, to storm him into their scheme, to lay on his back the whip of the political "boss"?

Well, the world refuses to suck the Church's honey : some say make it sweeter. The world is largely indifferent to ecclesiastical sweldom : some say make the Church more aristocratic. The world will not be ground in the ecclesiastical mill : some say multiply machinery and increase the enginery. The world will not stampede : some say more conventions and louder lungs. But we surely have gone far enough in this disastrous direction, this conscious or unconscious reliance upon something else than the sovereign Spirit of God. Reformation is the demand of the hour. Back to Apostolic simplicity. Every reformation returns to it. So did the Lutheran and the Wesleyan. Sinners need regeneration ; they cannot be regenerated by millinery, nor by enticement, nor by the social lash, nor by the hurrah of the coacher of the race-track ; the heart of the world is too deeply wrong for "methods."

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