

novating leaven within the church, placed there by those who have entered the broad fields enclosed by no walls but the widening horizons of knowledge, history, science and life—which all thinkers must cultivate together as fellow-helpers to the truth. In this second part of the book Dr. Smith gives us a clear and thrilling picture of the new thinkers and what they are accomplishing. It is intensely interesting reading, and will appeal to the reader all the more as the carefully reached conclusions of a finely-trained, broadly-informed and well-balanced mind. But “Modernism” in the Roman Church is but one-half of the providential movement, as our author sees it. The other half is to be found in progressive Protestantism. Each throws light upon the other and helps to reveal the higher purpose of them both. The “Coming Catholicism”, that he then considers, to which “Modernism” is to minister, is no perpetuation of Caesarism, of Papal Absolutism, but “a spirit of Catholicity, rising from the death of sectarianism; which, however, will not be made perfect until it shall appear in some embodiment, finer, indeed, and more free, so evidently fashioned of the spiritual elements, and so luminous with love, and yet so visible wherever disciples are met together, that in its presence the glory of Christ may be made manifest, even as he prayed”. The future may bring something quite other than Dr. Smith dreams of, but this little book, we are sure, will be an aid, if not a guide-book, along the way.

GEO. B. EAGER.

Personalism.

By Bordan P. Bowne. Houghton, Mifflin Company, New York. 1908.

Prof. William James hails as America's one distinctive contribution to religious thought, the idea that is bound up in what is vaguely called “mind cure”, which in its essence is simply the recognition of the fact that *mind is creative*. It is characterized by Henry Wood, one of its ablest exponents (“The New Old Healing”), as “the greatest of modern discoveries”. It is rooted in the belief—a vital realization of an old thought—that the mind of man is of the same character

as the mind of God, and creative in the same sense. According to this teaching, God is the Supreme Mind. The universe is the projection of his thought. The world in which we live is to be regarded, not as final, but as an unfoldment or progressive creation, waiting to become what mind determines.

Professor Bowne presents this view ably and clearly in this book on "Personalism", setting it in its historical connections. Philosophy, through the centuries, according to his showing, has been tending toward the conclusion that ours is "a world of persons with a Supreme Person at the head", and that "the world of space-objects, which we call nature, is no substantial existence, but only the flowing expression and means of communication of those personal beings". Nature, then, is still in the making, ready, as ever, to be moulded, directed and shaped by the power of personality of mind, of thought. Or, to use his own words:

"In its relation to man the space-world is largely a potentiality, waiting for realization by man himself. There are harvests, waiting to grow, and flowers, waiting to bloom, but it cannot be until man sets his hand to the work. The flora and fauna of the earth are increasingly taking their character from our will and purpose. Even climate itself is not independent of our doings or misdoings. So far as we are concerned, the space-world is nothing complete and finished in itself, but is forever becoming that which we will it to be."

Man, according to this view, partakes of the God-like nature. Ideally and potentially he is made in the image of God. He is not so much created as under God in whom we live and move and have our being, *self-creating*. The degree in which he approximates the divine qualities depends upon himself. The all-important factor in his life is *thought*. One kind of thought leads to strength and achievement, and a sense of life-giving unity with divine forces. Other thoughts bring weakness and decay, and a feeling of alienation from God. It is just here, in the choice between such alternatives, that the power of mind and the need of a new science of mind seems to have made themselves felt afresh. Who knows but

that out of the mass of literary material which this new thought is producing may yet come the much-talked-of and much-longed-for new philosophy of mind?

GEO. B. EAGER.

IV. PRACTICAL.

Thoughts for Life's Journey.

By George Matheson, D. D., L. L. D. * A. C. Armstrong & Son, New York. \$1.25.

George Matheson was the blind preacher and writer. He is now in the land of light. His writings are remarkable for their sweetness and originality.

These "Sermonettes" appeared first in *The Christian World*, and were put in book form after the death of the author. They are worthy to live. Doubtless many souls will find light and comfort in them as the years go by. Each sermonette has a text. From the text Mr. Matheson deduces a subject, as a rule, very striking too, and then treats the subject in a practical way. Some of his interpretations are brought from afar, but on the whole they are sane and interesting and helpful.

These eighty-six sermonettes make a handsome book, and a good one for the Christian to have on his table all the time for daily comfort and encouragement.

J. P. GREENE.

The Atoning Life.

By Henry S. Nash, Prof. of N. T. Interpretation in the Episcopal Theological School at Cambridge. The Macmillan Co., New York. Price \$1.00.

Professor Nash is the author of three other books. I have seen none of these. In this work he endeavors to show how the atonement should influence our daily lives, and hence society in general. There are ten chapters in the book. The first eight lead up to the main one, the ninth, "The Atoning Life." As he says, the road he takes us is rather long and devious. But we enjoy it as we go along. He is entertaining and instructive and stimulating.

He impresses me that he has a slight grudge against "the ancient order of things," especially against the old way of