

work in an organism of which Christ is the head and his people severally members thereof we have passed into the sphere of spiritual biology and dynamical ecclesiology. Here we have a living organism whose form is incidental to the laws of its life and derived not by external imposition but by the internal impulses inherent in the nature and functions of its peculiar life. It is a living growing body subject to disease and responsive to culture. Under this method ecclesiology becomes a science of ecclesiastical therapeutics, of sacred, social physiology and pathology. It seems that the Scriptures thus treat the churches and give us a good method for our present day ecclesiology whose end is the cure and culture of the body of Christ. This method of treatment yet remains to be written up but the rise of sociological study bids fair soon to make possible such a treatise. At present, however, it is new enough to be classed as heresy.

But while dissenting from the method of treatment adopted by this work we must admit that the objections raised above are less pertinent to this book than to any other traditional treatise. The author's treatment of the ordinances and work of the churches is also presented in good and full exposition in Parts II. and III. with good judgment and thorough scholarship. The book is to be commended to every one who wishes to take up the study of the churches and especially to pastors. The author already well known for his choice literary style will find his fame yet greater among the readers of this revised edition.

A. J. DICKINSON.

VII. PHILOSOPHY.

The Immanence of God.

By Borden P. Bowne, Professor of Philosophy in Boston University. Published by Houghton, Mifflin & Co., Boston and New Yrrk. 1905. pp. 153, 5x7.

The general purpose of this work may best be seen from its brief preface: "The undivineness of the natural and the unnaturalness of the divine is the great heresy

of popular thought respecting religion. The error roots itself in a deistic and mechanical philosophy, and in turn produces a large part of the misunderstandings that haunt religious and irreligious thought alike. To assist in the banishment of this error by showing a more excellent way is the aim of this little book." Hence the main contention is pushed with vigor in the four relations of "God and Nature," "God and History," "God and the Bible," "God and Religion."

Professor Bowne gives us here no philosophy of "the immanence of God," but, taking this for granted, he undertakes to show how the want of this philosophy is the pit of folly and error into which religion and science are both largely plunged, while the acceptance of this philosophy will at once easily set both on the highway of light and consistency. The deistic conception of things is still all too prevalent, to be sure, but is by no means so rampant and destructive of sanity as the professor imagines. Nor is his theory of divine immanence such a "new conception" as he imagines. It is a common fault of progressive thinkers of our time to fancy themselves far in advance of the common crowd and by consequence do they berate and commiserate the slow-witted and hoodwinked multitudes who see not the glories of "new truth" from the "new standpoint." A truly admirable and stimulating book here suffers from the constant obtrusion of these faults.

The immanence of God is by no means a "new conception" nor are there wanting to our lonely prophet the *seven thousand* undefiled capable of fellowship with a pure worship.

Put aside this fault of assumption and the style of the work is splendid and its message timely. Idealism in philosophy has triumphed completely over materialism and supernaturalism has naturalism on the run at every citadel. So soon as supernaturalism comes to understand itself and gets itself understood it will rule men's minds in peace and energy. Professor Bowne is helping toward this when he contends so earnestly for explaining all

things as the manifestation of the vital presence of God, for "this term supernatural has so many misleading associations, and is still subject to so many misunderstandings," that we would do well to abandon it altogether and in its place write God.

Yet have we somewhat against our teacher. If the deistic conception in science and religion is half so prevalent as he charges, and that is about the real situation, then he would better have told his readers a little of what the "new view" is, for some will need to know. And to be sure not every conception of the philosophy of the divine immanence is the same and no reader of this volume alone would know just what doctrine is urged upon him. Is God limited to his universe or has he something still of transcendence? Is his immanence that of identity or of support? Has he independent personality or is he personalized in his work? These questions may be discussed metaphysically and so rightly find no place in the plan of our little book; but they must be discussed practically and so should come before us here.

Again in making the natural supernatural and putting every smallest fact and change on the very hand of the loving God, a goodly service for a philosophical teacher, shall we leave our God free to do still some unusual thing that shall surprise us into a new consciousness of his presence and love, or his displeasure, if need be?

The book is defective more than faulty, erring more in what it fails to say than in what it does assert. When, however, we come in the last paragraph to read that "this thought of the divine immanence" must be united "with the thought of law;" that "all is law; all is God. All is God; all is law," we have an uneasy fear that our *teacher* is forging chains for the Divinity he has brought so near. At least do we suspect that he is cutting the motor nerve of that inspiring imagination he has been so well developing. One needs to keep in view the query whether a God in law alone can ever be a God certainly known. Truly God can be guilty of no *lawless* act but it is no superficial distinction when we know concerning God of

a law of himself and a law for himself. He is as near us in the one as in the other, but could not be practically known in either without the other.

One more complaint we must be permitted to lodge: it seems to be assumed that God's method is the same in nature, history, the Bible and religion. This should be left for investigation and not assumed *a priori*. It might turn out that a reason for manifestation of himself in the Bible is the inadequacy of the method of nature and history for the needs of religion, and so that the method is different here. So, too, the explanation of the way to become religious is vague, if not in conflict with the teaching of Jesus. But we come back to renewed commendation of the book. Our generation needs the lesson of its main contention. Every generation needs it. And, truly, if we can learn how near God is to us in all that we see and do we shall know, with blessedness, how near he is when we call upon him.

W. O. CARVER.

VIII. STUDIES IN PALESTINE.

The Jordan Valley and Petra.

By William Libbey, Sc. D. and Franklin E. Hoskins, D.D. Two Volumes. G. P. Putnam's Sons, New York. 1905. \$6.00.

These sumptuous volumes from the Knickerbocker Press, New York, represent the results of the valuable work of two experts, one Professor of Physical Geography in Princeton University, the other for twenty years an American missionary in Syria. When the two writers were in Princeton twenty years ago, one as professor, the other as student, they formed a compact to visit Petra and the region East and South of the Dead Sea. In the meantime Dr. Hoskins, engaged in his lifework in the Syria mission, at Beirut, had the advantage of becoming acquainted with the Arabic language, the people, much of the land, and, not least among other advantages, of knowing the government officials, whose aid and favor made the trip at last possible under the most auspicious circumstances. When the dream became a reality it