

antithesis of ultra-montanism. It has been well said that it has proved a revelation to many of how a "liberal" Roman Catholic theologian applies the canons of modern criticism and the principles of the evolution philosophy to the exposition of the great problems of Christianity. No wonder that it was interdicted by the Archbishop of Paris. The book is worth reading, too, if only to see how an enlightened Roman Catholic regards worship—how he attempts to trace and justify the immense "development" from the few simple data of worship in apostolic Christianity, into the prolonged, complicated and elaborate service of the Roman Catholic mass, with its incense, responses, confessions, glories, kissings, crosses and genuflections. Alas! what creatures of education we are—at least "alas!" when the education gives a fatally false direction to development. GEO. B. EAGER.

VI. ECCLESIOLOGY.

Ecclesiology. A Study of the Churches.

Second Edition, Carefully Revised by Edwin Charles Dargan, Professor of Ecclesiology in the Southern Baptist Theological Seminary. Chas. T. Dearing, Louisville, Ky. 1905.

The readers of the first edition of this excellent treatise will find in this revision many improvements. It is easily the best of all Baptist ecclesiologies which pursue the traditional method, and from that viewpoint is probably as complete as possible at the present stage of our knowledge. The treatment is thoroughly Baptist in the traditional sense of that term and yet neither polemical nor apologetic in spirit.

The author manifests a frank, open, judicial mind ready to observe, weigh and allow for any and all pertinent evidence upon the many hitherto unsolved and seemingly insoluble problems of the church. As a text-book for the study of ecclesiology along traditional lines it is without a superior. Because of its very excellence it reveals not only the virtues but also the very glaring defects of this method of treatment. Those who studied the subject un-

der the author's predecessors will find the ecclesiology of Dr. Boyce here brought down to date and fully presented. The method pursued in these investigations is first to construct an ecclesiastical pattern from the New Testament, then to show how this "New Testament church" has been modified in the course of history and then discuss the present situation. So we have the usual factitious "model church," constructed by the ecclesiologist from scraps of Scripture more or less referring to church affairs and artfully arranged to embody the author's ideals. Then the Baptist churches of to-day are shown to conform to this model more nearly than any others. The conclusion is of course that the Baptist churches are "the New Testament churches" of to-day and specially entitled to be so labeled. The reader will see the signposts of traditional ecclesiological methods of investigation all through the discussion of Part I. on the Polity of the Church. But the author is frank enough to admit that at certain points Baptist churches vary from the model by omitting much that is now considered to be obsolete and by adding much which new conditions have rendered necessary. So the model is recognized as subject to changes by the exigencies of time and place. He does not, however, consider these admissions fatal to the assumption which furnishes the working hypothesis of the traditional method of treatment. To one who is willing to submit the problems of the church's life to this method of solution the discussion will be found able and satisfactory. And the reader will not be disturbed by any mention of any other method of ecclesiological research for our author is perfectly silent on the recent sociological method of approaching the study of the church. But the perusal of even so able a treatise as the one under review leads to the inevitable conclusion that the so-called model is not at all a creature of the New Testament writers, but is the invention and product of the ecclesiologist's mind. Out of biblical excerpts as his material he has constructed an ideal which to his mind inspired writers would have approved, but which as far as their remains

show they did not. Nor is there the slightest evidence that they ever felt a need of "the model" in their planting and culture of churches. Yet so great is the exegetical skill and historical insight of our author that one is all but convinced that he has the mind of Paul in this matter. Another serious objection to this traditional method, even if we allow that an authoritative regulative model may be derived from the Scriptures, is the literalistic way in which it is made to apply as a mould or pattern for churches. This is utterly at variance with the use Scripture submits to in other lines of life. It savors more of judaistic legalism where the letter killeth than of Christian liberty where the spirit maketh alive. Christianity has never been hospitable to the stereotyped and procrustean, and submits to no law but the law of liberty. Baptists in their ecclesiology have ever been too prone to follow the path of legalistic literalistic use of Scripture which they so strenuously object to in the Disciples' theology.

But one may ask has present day ecclesiology no relation to the New Testament? Is it purely a matter of present expediency? Not at all. The New Testament is both authoritative and regulative, and profitable in all its teaching. But the question is how do these writings speak and how did the inspired man intend his words to be applied to life. The objection lies against the method of interrogating the Scriptures and their application to life. It is against the use of the words of Scripture in a way not intended by the inspired author. Hitherto ecclesiological study has been pursued too much as a theoretical dogmatical search for a static ideal church, whereas, the Scripture deals with the dynamic and real. These writings instead of presenting us with a static model church show us everywhere the suffering, defective, diseased dynamic church and directions for its relief. A true biblical ecclesiology would deal almost entirely with ecclesiastical pathology. If we begin with the nature and function of the new life in Christ and study the laws of its development and growth in church fellowship and

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