

The reviewer heard Canon Scott Holland seven years ago predict the return of Butler's Analogy to its former place in the curricula of apologetic study in schools and in reading. He could see no sufficient ground for the Canon's expectation. This little book is a beginning in that way. The author adopts his own definitions for terms already in common use and the reader must be careful to keep in mind the author's vocabulary or he will fail to understand him. Part I deals with faith and beliefs as the soul's fundamental attitude and presupposition. Part II treats of opinion as "logical conclusion from evidence," and of the convictions and conduct that follow.

The work is a fine argument for trying Christianity rather than for its truth, if one may make the distinction. For very many it would be most useful.

W. O. CARVER.

**The Enlarging Conception of God.** By H. A. Youtz. The Macmillan Company. New York, 1914. 199 pp. \$1.25 net.

There is no special appropriateness in the title of this discussion. Very little is said of the "enlarging conception of God" in any direct way until the last chapter. The book is rather a restatement in a form which has become very familiar of the modern point of view and the modern "demands" upon theology.

We must derive our conception of God from contemporary thought not from any fixed form or revelation in the past. The fundamental difference between traditional and modern theological method consists in the departure from the old view of "static truth" and the recognition of the evolutionary view that no theology can be fixed in final forms. All language, all laws of thought, and all psychology bear witness to the truth of the evolutionary view. The outcome is that we must no longer bow to the authority of the creeds, the Bible, or to Christ, save that in the case of Christ, while He remains "spiritually supreme" for mankind, His method is personal and "dynamic" rather than external and authoritative.

The author decries a "safe theology" because it takes away responsibility for thought, struggle, and moral achievement.

Jesus is the revealer of God. He is "very God of very God" only in the sense that God dwelt in Him, and that thus He reveals God to us. He does not in Himself rise above the human level. But then God may be known in human terms and only thus. There is no conflict, no separation between the divine and human which forbids this kind of a revelation of God in Christ.

The strong points in this plea are the demand for reality in religion; the value of vital and living experience; the repudiation of merely rationalistic thought and mechanical authorities; the acceptance of personality as the clew to the meaning of the world; the repudiation of the mechanical explanation of the world, and the recognition of the guidance of the spirit of God.

One weak point in the book is its overweening confidence in the current conceptions of scientific thought for the explanation of religion. The author inveighs against rationalism but makes a fundamental demand that religion be harmonized with the modern reason. He rejects the idea that the old theistic proofs are sufficient because they are too conclusive. They prove too much. Then he proceeds to give us a rounded view which does no violence to reason and proves everything. There is no uncertainty anywhere in his statements, no sense of the insufficiency of his own reason, but a remarkable sense of the insufficiency of those who start from another point of view and seek the same values in the interest of religion primarily rather than those of modern thought. He does not seem to recognize that a God who reveals himself in the experience of the simply human Jesus involves for the thoughtful the difficulty that such revelation of God can scarcely be final. He holds the self-contradictory view that we can rise to God through the human Jesus but that Jesus could not have been a revelation of God in any higher sense. We can only know God adequately through forms of human experience. Hence, he concludes, we know God adequately in the experience of Christ. The author glides over Paul and John and the New Testament interpretation of Christ, simply because his fundamental assumption is that everything must go which conflicts with the modern view. Nowhere does he face the great questions of the nature of religion, the need of revela-

tion, the need of redemption. His theory is beautifully simple. It leaves no difficulties. The view is not novel. Scores of books are issuing from the press advocating it in substantially the same form. Meantime humanity and those scholars who are interested in religion for its own sake are solving the problem in a far deeper and more successful way, and without any clash with anything legitimate in modern thought.

E. Y. MULLINS.

**Die Prinzipien der deutschen reformierten Dogmatik im Zeitalter der aristotelischen Scholastik.** Von Lic. Paul Althaus. Leipzig, 1914. A. Deichert'sche Verlagsbuchhandlung, Werner Scholl. M. 7.50.

The writer gives us here a valuable review of the fundamental principles of the reformed dogmatics under the influence of the Aristotelian logic. Out of the simple emotional and unphilosophic theology of the reformation era itself there inevitably arose the tendency to rationalize all doctrines into elaborate systems. We have in this volume a very suggestive and valuable historical survey of the movement. The first section discusses the relation between philosophy and theology; the second the relation between reason and revelation; the third the doctrine of religious certainty. Perhaps for the modern reader the third section will have the greatest vital interest. It deals with questions which in their modified forms are burning questions of today. Certainty regarding salvation, and certainty regarding the Scriptures are the two branches of the general teaching. The author concludes that there was a decline in the vital elements of theology when the rationalizing tendency became dominant, but recognizes the inevitableness of the movement, which was simply thought grappling with the deeper problems of religion.

E. Y. MULLINS.

**The Son of Man; Studies in the Gospel of Mark.** By A. C. Zenos. Charles Scribner's Sons. New York, 1914. 137 pp. 60c net.

Jesus as the Son of Man was foreshadowed in the Old Testament as the King of goodwill, with the higher human qualities, as contrasted with the brute force of ancient kingdoms.