

factory in expounding it than Trine or Patterson. His eagerness to antagonize "orthodox Christian creeds," about which his information is far from accurate and his attitude far from judicial, unites with his enthusiasm for his own creed, which he conceives with characteristic vagueness, to make him an advocate who impresses you with his self-sufficient faith and polemical disdain rather than with any helpful spirit of instruction. He touches but slightly on Christian Science but touches exactly at the point of divergence between the two cults, his own idealistic realism and the idealistic nihilism of Christian Science.

The work is engaging and on many accounts interesting reading. Its optimism, resting wholly on human individualism, is not well founded and ignores the terrible facts of human tragedy and denies sin outright. It is frankly pantheistic. "Some one has said," so we read, "'God sleeps in the rock, smiles in the flower, and comes to consciousness in man.' This unity of life, this divine intelligence, pervading all nature and rising to its highest expression in man, is the basic fact in the philosophy of New Thought." In ethics the author makes personal happiness the goal and so the motive of all morals. One can hardly escape the impression all along that the author's New Thought is constructed of certain aspects of Christianity so separated from their logical and practical connections as to render them unchristian. There is all the way a dependence on Christianity, manifesting its consciousness by opposing what the author calls Christian beliefs but which are usually perversions of Christian teaching. The system does not seem to be sufficiently comprehensive and coherent to stand alone and so must lean upon Christianity. And this is true of the system quite apart from its rather inadequate presentation in Mr. Allen's interesting volume.

W. O. CARVER.

Christianity Old and New; Lectures Given at Berkeley, Cal., on the E. T. Earl Foundation. By Benjamin W. Bacon, Professor of New Testament Criticism and Interpretation in Yale University. New Haven: Yale University Press, 1914. xiv+169 pp. \$1.00 net.

This little volume by the distinguished leader in America of a certain critical school is at once one of the most interesting and vitally constructive of recent works in critical Apologetic. Beyond question the author's judgments in matters of detail are sometimes enslaved to his presuppositions, as whose is not, alas? And his critical views of the New Testament literature are more radical than the best recognized scholarship of the day require or even strongly favor. He leans too heavily upon Bousset. But the literary critical element in this work is secondary. Its main purpose is to inquire whether Christianity has such basis in fact, such content in ideal, such impulse in experience as to make it ultimate and so the religion of the future. It is notable for its approach *via* the mystery religions and its deft handling of this complicated subject.

"Historically, religions may be classified according to the preponderance of the self-regarding or the altruistic impulse." Both these elements are present in Christianity from the start and two tendencies are found, often in conflict, designated as "Ethical" and "Mystical." The nineteenth century was dominated by liberalism, the twentieth by mythical idealism. So now we seek to emphasize the ideal, the mystical, and tend to ignore the historical, the concrete actual. Professor Bacon has made a quite fresh and rationally invincible argument for the historicity of Jesus and of the "gospel of Jesus" as the necessary basis of "the gospel *about* Jesus."

While I do not fully accept his premises and would have to dissent from much of his critical opinion about the structure and date of the New Testament literature I greatly appreciate his argument and rejoice to find him proceeding from the very central positions of current criticism by an open road to a genuine faith in the Redeemer who by His suffering saves many. "Is this historic Jesus, dimly and yet truly and surely seen through the transfiguring haze of love and adoration, a true Redeemer of the world? That question will be answered as we answer one more practical and real: Is his doctrine of the Kingdom ultimate as a social, his doctrine of sonship ultimate as an individual, ideal? If so, their representative is one in

whom loyalty can never meet disappointment. Their representative is 'Christ Jesus, who before Pontius Pilate witnessed the good confession.' " This conclusion and the whole treatment of his subject mark Professor Bacon as more evangelical in his theology than in his criticism; but he has remarkably well connected his theology and his criticism. Would he ever have reached this theology through his criticism? Is he not one among many examples of men who in spite of their radical criticism hold and defend a theology based on an experience ante-dating their criticism?

W. O. CARVER.

The Interregnum. By R. A. P. Hill, B.A., M.D. Cambridge: At the University Press (G. P. Putnam's Sons, New York), 1913. xv+149 pp. \$1.45 net.

The "Interregnum" is the author's term for the period of philosophical and religious anarchy which so frequently intervenes between the traditional faith of childhood and the personal theories of mature thought. There ought to be no such interregnum. It is ground for one of the most severe complaints against educational methods, in the home and in the schools, that no provision is made for the soul to pass normally into its independence. Why should a fall off the height of childish confidence be permitted into an abyss of doubt from which the youth climbs again only by painful effort, if at all, onto a new base of security? There is a gap there but its crossing can be made safely if only the teachers were wise instead of being smart, if they were not careless where they should be most eager to be helpful.

Our author does not treat of this, however. He assumes the interregnum and has in this work undertaken to point the way to restored confidence by building up a practical presumption for faith's essentials. His method is that of logic based on natural religion. It is much the method of Butler and more reminds of the Analogy than anything else one has read in many a long day. The processes are good and the work well done albeit a little tedious just because, only because, so much out of the way of current thought.