

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.

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.