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WALTER W. MOORE.

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*A Sketch of His Life and Achievements.*

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Walter W. Moore was born at Charlotte, N. C., June 14, 1857. He was a descendant of sterling Scotch-Irish strains. His father was Isaac Hudson Moore, a grandson of Alexander Moore, of Lincoln, who, together with three brothers, one of whom, John, attained to considerable military distinction, fought through the whole of the war for American independence. Walter W. Moore's mother was Martha Parks Moore, a woman of uncommon mentality and high moral and Christian character, eminently worthy to have such a son. She was left a widow with three children, two sons and one daughter, when her second son, Walter, was only six years of age. She struggled bravely to bring her children up to be honest, useful and honored Christian citizens. Thus we find that between 1869 and 1875 she taught a mission school at a salary of \$20.00 per month, meantime had her eldest son, Charles C., in employment in a book store at \$12.00 per month, had him and Walter serve also as carriers of the morning Charlotte Observer for three years, 1868-1871, at \$1.00 per week each, had Walter working in the afternoons three hours a day folding pages of the "Land We Love" a magazine published by General D. H. Hill, of Charlotte; and yet kept Walter in the school of the Rev. R. H. Griffith and Captain Armistead Burwell.

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**PROGRESSIVE CHRISTIANITY: A STUDY OF THE OLD FAITH AND THE NEW REFORMATION.** *By William A. Vrooman.* The Macmillan Company, New York. Pp. 377. \$2.50.

This book is a vigorous and forceful apology for modernism in general, for Unitarianism in particular, which last the author argues is the former's only logical and consistent goal.

The method which the author follows in discrediting all less liberal religious ideas than his own is chiefly that of explaining or assuming to explain their historical rise. Thus he claims that "historians could show popular evangelism, if it would give them a hearing, that much of its materials came out of the so-called pagan thought of the ancient Near East. From Persian uplands and Greek academies flowed streams of doctrine into Israel, which Christians since claimed to be truth revealed by divine inspiration". The method, though valuable, has a two-fold weakness—(1) the explanation may not be correct; (2) even if it is correct, it does not logically follow that the idea itself is therefore false.

Dr. Vrooman's fundamental thesis is that the religion of Jesus, purely ethical, was very early corrupted by pagan influences into a religion about Jesus, exalting Him as God, claiming Him as a divine sacrifice for sin, and that the simple religion of Jesus, improved by the discoveries of modern science, is now being emphasized by Progressive Religion.

He insists with passionate earnestness that we follow Jesus' way of life, but insists with equal or greater earnestness that man must not be held to any dogmatic system of belief, except the belief that Jesus is not the Divine Son of God, a Saviour who bore our sins in His body upon the tree, and the belief that the Scripture is not an infallible rule of faith and practice.

The book is well written, with a wealth of quotation from representative leaders of every school. It offers a rich mine of information to anyone who wishes to understand the position or rationale of the liberal movement in religion.

ERNEST TRICE THOMPSON.

*Union Theological Seminary.*

**A MODERNIST AND HIS CREED.** *By Edward Mortimer Chapman.* Houghton Mifflin Company, Boston, Mass. Pp. 393. \$2.50.

Mr. Chapman is correct, no doubt of it, when he speaks of himself as a modernist. But he writes of what he believes, and not of what he rejects—and with a real sympathy for all vital religious views. The result is a book for the times, Apologetics of a fresh and compelling sort. It is a book which you will enjoy treading (written

in charming style and well printed). It falls short in many respects of what we would like to find. Thus faith in a future life is only a great and reasonable hypothesis. Nevertheless, Mr. Chapman thoroughly disposes of many current objections to the Christian system, and on the whole the book will confirm one's faith and enable him to restate many of the verities of the faith in the language and thought of the day. We feel that a single chapter, one on Pecksniff, Chadband & Co., in which the author turns the tables on many of our moderns out of the church, who speak of hypocrisy and insincerity within the church, is alone worth the price of the book. Incidentally, it should be borne in mind that Mr. Chapman is not a minister; a layman, however, who has read and thought deeply on religious themes.

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THE LIBERAL GOSPEL: AS SET FORTH IN THE WRITINGS OF WILLIAM ELLERY CHANNING. *Edited by Charles H. Lyttle.* The Beacon Press, Boston. Pp. 257. \$2.00.

William Ellery Channing was the acknowledged leader of the Liberal Movement in New England Congregationalism which resulted in the formation of the American Unitarian Association in 1825. Dr. Lyttle, in this attractively printed volume, has selected characteristic passages from his writings and has arranged them under appropriate headings. We have, as a result, the early Unitarian Gospel, in its weakness and in its strength.

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*Union Theological Seminary.*

THINKING THROUGH. *By Alvin Martin Kerr, D. D.* George H. Doran Company, New York. Pp. 125. \$1.25.

If it were in my power, I would have every minister read this stirring little book because it contains so much sound and sane counsel for these controversial times. It is one of those really helpful books that one lays down with a feeling of satisfaction and with new strength and encouragement. It stands for strong, positive preaching without controversy of those truths of our religion that are truly fundamental.

JOHN C. SILER.

*Fishersville, Va.*