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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.

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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