

**The Dilemma of the Modern Christian, How Much Can He Accept or Traditional Christianity?** By Edward H. Eppens. Boston, 1911. Sherman, French and Company. Pages 184. \$1.10 net.

While it is nowhere stated the dilemma seems to be between rejecting all that was formerly believed in Christianity and falling under the disgrace of not being "modern."

Our author writes *con amore*, in a brilliant, epigrammatic style; dashes away traditions with jaunty grace and revels in statements of balanced contrast. He thinks Paul was a man of great ability, but used his powers, largely unconsciously, to pervert the religion of his Master, whom he really never knew. He consumed a "surprising amount of space" "in the exercise of logical sleight-of-hand" and perpetrated "exegetical monstrosities," and in his lead Christian exegetics have been wont to follow through the centuries. But the whole method is now exposed and the modern man knows how absurd is any evaluation of Jesus as more than a splendid human exponent of God, to whom we are silly to pray and who does not deserve or desire our worship. But through the teaching and inspiration of Jesus we have an enthusiasm for fellowship with God. The author is by no means vicious in his attitude toward "orthodox" Christianity. He is merely intoxicated with "modernism," victimized by a fervid imagination and ensnared by the forms of his splendid rhetoric. He manifests broad human sympathies, a high estimate of religion, extensive learning, distinctly radical prejudices and a genial disposition. The road through Christian tradition is "tortuous," but "any road is worth traveling that leads us to God."

W. O. CARVER.

**The Priest. A Tale of Modernism in New England.** By the author of "Letters to His Holiness, Pope Pius X." Boston, 1911. Sherman, French and Co. 272 pages.

It is beside our function to criticise this work as literature. It is thrilling in interest to the theological student from beginning to end. The impulses, ambitions and methods of the *modernists* in the Roman Church come into view in the most intensively human way, along with the dogmatic obscurantism, the tyrannical discipline, and the determined authority