

tive Religion during the last three years". It is a great service to have a competent specialist repeatedly reporting the progress in a whole field of investigation and thought. Of course no scholar will accept Jordan or any other reviewer as final. It is impossible to escape a certain air of finality and arrogance in the reviews of Mr. Jordan. He tests every writer by a rather narrow definition of Comparative Religion which he has given in his book, and takes it ill that other students, many of them long in the field when he first took up the study, do not limit their studies, or at least their writings, to his definition. He can abide no book that makes an apologetic use of Comparative Religion, and even goes the length of saying that a theological professor, or even a member of a Christian church, is "suspect" in this field. It would even seem that to reach any results in Comparative Religion is to be avoided at all hazards. A leniency of criticism is distinctly to be seen in the case of Roman Catholic and Italian authors. But these defects are so obvious that no reader need fail to make allowance for them and still get the benefits of Mr. Jordan's specialism.

W. O. CARVER.

Modern Thought and the Crisis in Belief. By R. M. Wenley, D. Phil., Hon. LL.D. (Glas.), Sc. D., F. R. S. (Edin.), Hon. Litt.D. (Hobart). New York. The Macmillan Co. 1909. Pages xviii+364. Price \$1.50 net.

No informed man can any longer blink the fact that there is a "crisis in belief". We need not at all understand that a "crisis" implies danger of death or marks of decay. The simple fact is that the thinking world is taking account of religion in very remarkable measure. Religion is coming into the fullest recognition as an essential, and therefore all-important, factor of human nature, such as it has not had in modern times.

We can recognize, to speak broadly, three distinct attitudes in the positive efforts to define and develop religion in current thought. First, there is the effort to establish religion independently of Christianity. This effort has many representatives. President Eliot happens, for the moment, to hold the center of the stage for this class of thinkers, but he is not one

of the serious workers along this line. Some of this class go to the extent of seeking to hold religion without any certain faith in God even. This extreme is represented most prominently in this country by Dr. George B. Foster. A second class seek to found religion on the basis of the eternal Christ independently of all questions of the historical Jesus, and hence freed from all problems of the metaphysical relations of the Messiah. This is the most aggressive and progressive element in current religious thought and life. The third class hold on to the historical Christ, as known to us in Jesus of Nazareth, who, in turn, is held to be sufficiently known in the New Testament to make him definitely and permanently the object of religious faith.

The author of the lectures before us occupies a position rather between the second and third classes. He approaches all questions from the standpoint of an Hegelian thinker, and at the same time, as a vital Christian believer. He is a master of a beautiful English style, if an English style can be beautiful without being perspicuous. He uses words, as a true Hegelian will, to symbolize thought rather than to express thought. And he writes as the technical scholar, implying at every stage a wealth of scientific information which not every reader will possess as the needful background of the author's words. But presupposing this needful information, and assuming familiarity with the symbolic forms of expression, one has here a style of rare attraction. It must be said, however, that Dr. Wenley, in this as in other works, has made himself difficult to be understood by many readers. His *Preparation for Christianity*, for example, ought to have been a highly popular book, but is little known. The reason is that it is written in a vernacular known only to those who already are familiar with most that the book has to present.

The volume before us is "The Baldwin Lectures, 1909", which are under the control of the "Hobart Guild of the University of Michigan", the lecturer being nominated by the Bishop of Michigan, and necessarily an Episcopal "clergyman or other communicant". The lectures are designed "For the Establishment and the Defense of Christian Truth".

The author has chosen striking symbolical titles for most of his lectures: "Sheaves on the Threshing Floor"; "The Waters of Meribah"; "Breaches of the House"; "Humiliation in the Midst"; "The Pre-established Discord"; "The Adjournment of Well-being"; "The Penumbra of Belief"; "The Valley of Blessing". These lectures discuss the various questions of critical, scientific and theological thought in their influence on historical Christianity. The author seems to go much further than is at all necessary in conceding the "results" of modern critical thought. "Concede" is hardly the proper term here, however, for the attitude is largely that of affirmation, and not of concession. And that is the stronger attitude for the modern apologist. That man is strongest who has no fear of thought and of modernism. The true Christian apologist is only he who sees so profoundly and securely the eternal and the absolute in his Christianity that in the midst of every storm of shifting criticism his anchor holds firm and his faith rides securely the waves of current thought. The timid and fearful, who have not thought through, either their own faith or the modern learning, make a poor spectacle when they undertake the "defense" of "the faith once for all delivered to the saints". They seldom speak a message to the "modern man", and for all their sneers and quotation marks there is a modern man to be reckoned with. It is good to find a "modern man" who is fixed in the eternal faith and sounds a thrilling note of security in a doubting age, an age that has made doubt an essential part of its faith.

Dr. Wenley sounds such a note, for all he sometimes speaks so somberly of the passing away of the things that have been accounted as fixed, and goes much further at some stages of his discussion than this writer thinks the established facts warrant. The future will soon witness a recession from many of the advance positions of modern thought with reference to Jesus and the Bible, even as the present notes a recession from the extravagant claims of evolution of only a few years ago. New ideas have a way of running away with their riders and drivers, until they are broken in to do service with the old and

more settled thoughts and opinions that are already doing splendid service for the race.

These lectures will be of great service to real students who move in the realm of modernism. Especially to be recommended is the closing lecture, wherein is discussed, with profound insight, the relations of the eternal and the external in Christianity, the relation of what the author calls the "absolute" and the "polity" in religion. W. O. CARVER.

Christianity is Christ. By W. H. Griffith-Thomas, D.D., Principal of Wycliffe Hall, Oxford. Longmans, Green & Co., New York. 1909. Pages 128.

The volume belongs to the "Anglican Church Handbook Notes" and is ably done. The author has a strong grip on his subject, makes copious use of the best literature on it, has analyzed the theme clearly, develops it with sympathy, and makes penetrating and luminous comments at every turn. It is full of rich truth and is withal a thoroughly manly book. It will do great good wherever read. A. T. ROBERTSON.

Christianity: Its Nature and Its Truth. By Arthur S. Peake, D.D., Professor of Biblical Exegesis in the University of Manchester. New York. 1909. Thomas Y. Crowell & Co. Pages xxii+298. Price \$1.25 net.

Faith's Certainties. By Robert J. Drummond, D.D., Edinburgh, Author of "Faith's Perplexities", etc. London. 1909. Hodder & Stoughton. Pages xvi+403. Price 5s.

It is gratifying to find among British leaders of Christian thought a note of increasing confidence, and that the note is struck with firmness and conviction by an increasing chorus of competent voices. A few have never faltered in the face of the boldness and noise of opposing voices. But taking the British ministry as a whole, one thinks that it has shown in recent years a good deal of timidity and no little trepidation in the face of a bold criticism, a dogmatic materialism and a proud skepticism. There are signs of recovery. Many apologetic works are appearing of late that do not plead for a condescending tolerance, but sound the prophet's note of assur-