

ries. It is fully worthy of its place in this group, already made notable by a full dozen splendid volumes, some of them very superior.

Dr. Garvie has given us a little historical sketch, an analytical outline of the function and field of Apologetics, and a very able and fruitful, if condensed and compressed, presentation of modern questions and their answers. The topics are vital and together cover the field fairly well. The form of outline may be a little too much like systematic theology, but the discussion is true to the demands of the subject. The positions are those of a large-minded but brave and definite spokesman for an abiding Gospel in terms of this generation. The author's Ritschlian attitude is prominent at places. It must be said, however, in spite of the learned author's own claims to the contrary, that his Ritschlianism is by no means that of Ritschl and is far less objectionable.

The work shows a wide, discriminating knowledge of the various fields of modern thinking. No Apologetics seeking to cover the whole field is superior to this, if, indeed, any is equal among current works. Dr. Garvie's style is not always as fascinating as one could wish.

W. O. CARVER.

Religion and To-Day. By J. Brierley, author of "Life and the Ideal," "Aspects of the Spiritual," "Sidelights on Religion," "Ourselves and the Universe." etc. Boston: The Pilgrim Press, 1913; London: James Clarke & Co. 288 pages. \$1.25.

Here are twenty-nine essays on religion in modern thinking. Some of them are defensive against the claims of misinterpreted and misapplied science. Some deal with the spirit and function of Christianity. Some seek to show how modern knowledge has affected religious ideals. Others point out the new tasks presented to Christianity in the present day development. In them all there is the firm conviction, well grounded, that religion is an essential, and so a permanent, fact in human life, and that Christianity is in its essential and vital features final for man. The views are always thoughtful but not always comprehensive,

usually sound but sometimes not profound. Especially in the idea of sin has the author allowed a natural reaction against gruesome dogmatism to lead him into shallow inferences as to the seriousness of it.

Those who know the fertile, versatile and suggestive mind of the lamented author will be prepared to find that the essays are not so related as to constitute an ordered system of theology, apologetics or practical theology. They are essays in interpretation, application and adjustment, and will be helpful to any who are seeking to think their experience into working relations with the present day. The practical element is large.

W. O. CARVER.

A Vision and a Voice: The Awakening of To-Day. By the Rev. Robert G. Philip, M.A. London: Robert Scott, 1913. vii+287 pp. 3/6 net.

This is one more effort to read and interpret our wonderful age. It is an incisive, stirring and eloquent effort. The work was a growth in the author's mind and plan and never quite reached unity, symmetry and completeness. But therein it resembles the age it would interpret. It is optimistic, prophetic, pedagogic. It is especially concerned with the question of the growth of the sense of freedom, in thought, social relations, religion, and with the call of God to that freedom. The training of freedom in the way of right ideals and attainment involving correct views of sin, life, society, destiny, is most important. The methods for this training are reviewed suggestively. The style is delightful in dramatic conception and in figurative and rhetorical construction. It is a worthy book for young and for mature men who would put meaning into life.

W. O. CARVER.

The Facts of Life in Relation to Faith. By P. Carnegie Simpson, D.D., author of "The Fact of Christ." Hodder & Stoughton, New York, George H. Doran Company, 1913. x+294 pages. \$1.25 net.

The impression of "The Fact of Christ" is still vivid after thirteen years. The author's name has always, since reading