

all flattering. Henceforth this work will be, at least for many years, the chief authority on Carlstadt and that interesting phase of the German Reformation. It is a contribution to the history of the highest value.

W. J. MCGLOTHLIN.

II. CHRISTIAN LIFE.

God's Image in Man.

By James Orr, D. D. A. C. Armstrong & Son, New York. 1905.

The Inward Light.

By Amory H. Bradford, D. D. Thomas Y. Crowell & Co., New York. 1905. \$1.20.

Life and Light.

By George Dana Boardman, D. D. The Griffith & Rowland Press, Philadelphia. 1905.

The books here grouped as akin in subject matter and symptomatic of the thinking of the times are sharply differentiated in manner of approach and treatment. Broadly speaking they all deal with 'the newest thinking' of the day, the first with the theological, the second with the spiritual, and the third with the vital and practical phase of it. Dr. Orr avowedly sets himself against "the newer tendency to surrender vital aspects of Christian doctrine at the shrine of what is regarded as 'the modern view of the world,'" boldly declaring that in many respects the Christian view of the world is not the so-called modern view; in fact, is irreconcilable with it, and that we ought to have the courage to avow this and take the consequences. Dr. Bradford clearly accepts "the modern view of the world" and is willing to take the consequences theologically; but he calls for an ampler definition and a new application of the law of evolution, and a new and fuller recognition of "the true Light, which lighteth every man that cometh into the world." His book represents and pleads for a renaissance of Quakerism. The posthumous work of Dr. Boardman is composed of choice and characteristic thoughts from his writings

clustered about Paul's definition of life: "To me to live is Christ," and John's words of Jesus: "In Him was life and the life was the Light of men;" followed by forty-four pages of memorabilia. Dr. Orr does not believe that the Christian view of the world is irreconcilable with true science or sound philosophy, but he shows in a masterful way that it is irreconcilable with many of the theories that profess to be based on science and philosophy; carrying the war into Africa and disclosing the utter conflict of Biblical and modern views of Man and Sin, of the Origin and Primitive Condition of Man, of Man and Sin in Relation to Redemption, the Restoration and Perfecting of the Divine Image, etc., etc. Dr. Bradford though his chapters were nearly all written before Sabatier's notable volume, "The Religions of Authority vs. The Religion of the Spirit" had appeared, avows similar convictions, though reached along a different path, and likewise finds the source of authority within the soul and not in church, or creed, or book.

He makes a strong and cumulative plea for a more courageous, consistent and all-embracing recognition of the Inward Light, the Immanent God, and the Continuous Leadership of the Spirit, contending that the Inward Light is from God, who dwells in humanity as He is immanent in the universe, and that it may be implicitly trusted. Dr. Boardman in these selections, as in all his writings, evinces his realization of the fact, that spiritual experience and truth are greater than any expression of them, that in all forms of sincere faith and art and life there is some bit of the Christ, some measure of spiritual truth; and that Christianity is larger, not only than any particular denomination, but, also larger than 'the church universal.' So while thoroughly loyal to his own denomination, he is generosity itself in dealing with others, and keen to distinguish between things vital and things formal, things transient and things eternal.

The first book is analytical, argumentative and largely polemical, being addressed to the philosophical or theo-

logical thinker; the second is mystical, poetical, and, in contrast with the first, vague, but only so far, it may be claimed, as mysticism, poetry and vagueness are necessary characteristics of that truth of spirit and experience which transcends exactness of definition and logic; and the third, while utterly non-polemical and irenic, is varied enough in its addresses, studies and outlines to be thought-provoking and inspiring to all classes of readers. The memorabilia is made up of glowing appreciations and character delineations by many friends and admirers of the scholarly and lovable Dr. Boardman. The devout soul will find abundant food for thought and rich spiritual nutriment in all three volumes, read separately or together.

GEO. B. EAGER.

The Happy Life.

By Charles W. Eliot, LL. D. Thomas Y. Crowell & Co., New York

Faith and Life.

By Charles E. Jefferson. Thomas Y. Crowell & Co., New York. 1905.

Rational Living.

By Henry Churchill King. The MacMillan Co., New York. 1905.
\$1.25.

Here are three books that we have found it interesting and suggestive to consider together. The first, by President Eliot, of Harvard, ante-dated Pastor Wagner's 'Simple Life,' by six years, in a plea for simplicity of living quite as masterful, some think, as that which has been so industriously exploited and so widely read in Wagner's volume. The opinion has even been ventured that it only lacked the recognition given by the President of the United States to Wagner's plea, to make it quite as popular and more powerful! To our mind the difference is essential. President Eliot's plea is for 'the Happy Life' on grounds that are essentially epicurean, even though in conclusion he asks us to consider 'whether the rational conduct of life on the this-world principles he lays down would differ in any important respect from the right conduct of life on the principles of the Christian gospels.' He scouts the doctrine of total