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the past—for example, to accept the Copernican astronomy—it will likewise develop so as to become worthy of the confidence of the world. This will be, not so much because of outward changes, as because of the absolute necessity in the life of man for the consciousness of the Infinite Life, and because the church will minister more and more effectively to this profound need. It is rather hard to believe that if Baron von Hügel had not been born into the Roman Communion, he would ever have been able to join it. For he seems to belong to the noble list of the free spirits who, taking their religion “at first hand,” can hardly bear the yoke of external authority.

One would like to quote many an eloquent and stirring passage from this unusual book. It is full of great utterances of religion, carrying their own weight and evidence. It is also rich in philosophical criticism, dominated by a faith and a philosophy so high that smaller and partial philosophies fall into their place as so many approximate efforts after that which indeed must transcend every endeavor of the mind of man.

CHARLES F. DOLE.

JAMAICA PLAIN.

RELIGION AND LIFE. ELWOOD WORCESTER, Ph.D. Harper & Brothers. 1914. Pp. 264. \$1.25.

Dr. Worcester divides into three parts his study of religion—its relation to the community, to Jesus, and to the individual soul. Of these the second will perhaps be found most valuable, for it shows much insight into the history and character of Jesus. Views of critical scholars, which with them are apt to stop at intellectual conclusions, Dr. Worcester develops upon their religious side, exhibiting in them food for meditation and growth. Thus the view, which Schweitzer has emphasized, that Jesus regarded the end of the world as near at hand, is shown by Dr. Worcester as moulding Jesus' plans and shaping his action.⁵ We may indeed question the author's interpretation of the crime of Judas. This he considers to have been not the indication to the authorities of the place where Jesus was to be found; not the pointing out to them of the individual; but the betrayal to them of Jesus' claim to be the Messiah, which—so he holds—had up to that time been carefully kept secret.

But whether we agree with the author in this or not, we welcome the clearness with which he connects the remarkable events in Jesus' career with the laws which govern all life. The majority of

⁵ P. 121 ff.

his miracles, for example, he holds to be the same in kind as the cures which are now regarded as psychical. His resurrection was the inevitable result of his character; while his appearance after his resurrection and the many alleged reappearances of men after death, cast much interpretative light on each other.⁶ The book shows penetration into many situations narrated in the Bible,⁷ and into the ways of character, human and Divine.

FREDERIC PALMER.

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THEODORE THORNTON MUNGER: NEW ENGLAND MINISTER. BENJAMIN W. BACON. Yale University Press. 1913. Pp. xxiv, 409. \$3.00.

This is a very sumptuous volume. Save for a most excruciating typographical error on page 115, extending over four lines, and reminding the reader of the careless proof-reading of his morning paper, the publishers have left nothing to be desired. The Press of the University has done its best to honor its erstwhile Fellow.

And yet it would seem to the reviewer that the book is a little too sumptuous for the record of a life so unassuming and tender as that of Dr. Munger. And the pages fit the binding; the style of the volume is very redundant. Two or three times we are reminded of the distinction between Congregationalism as a principle and Congregationalism as a "denomination"; quotations from addresses or documents are repeated in different chapters, and the theological situation in New England and American Congregationalism, out of which grew the demand for a denominational creed, is set before us more than once at wearisome length. Indeed, when we have closed the book, the situation in which Dr. Munger worked and which he attempted to relieve bulks larger to us than Dr. Munger himself.

The author, Dr. Bacon of Yale, is a very busy man and a most prolific writer, and the biography is to him evidently as much a labor of love as the sketch that Dr. Munger wrote of his father-in-law. We should not perhaps, therefore, apply to it the ordinary canons of criticism. But we cannot refrain from wishing that the book followed a less obvious outline and was less hurriedly written. Immediately after the preface we have a three-page chronology of the dates of Dr. Munger's life, and the book follows the chronological record quite closely. But the chronology has but little interest aside from the circle of Dr. Munger's closest friends;

⁶ P. 158.

⁷ The surprises of the hereafter, p. 45; Moses, p. 48 f.; Naaman, p. 222 f.