

But for me the best paper in the collection is that which reviews the preaching of Dr. Broadus. The prominent elements of that wondrous personality and ineffable charm, which is so delightful a memory to many who will read this, are caught and portrayed with a master hand. No better and more just and discriminating criticism of Dr. Broadus is known to me than this. I perhaps might take issue with the critic on some turns of expression here and there, but on the whole, the simplicity, the devoutness, the learning, the sympathy, the eloquence, the shrewd common sense, the keen penetration, the subduing pathos—they are told, and lovingly set forth, by one who loved as well as admired our peerless scholar and preacher, teacher and leader, and friend! Here is the sonnet devoted to Broadus:

“Oh, well-beloved voice! Never to be
 Heard in our councils! Hence forever flown!
 No more that haunting pathos in the tone
 To witch us with its wistful melody!
 Nay, but the voice it was not. It was he,
 Himself, the man, the Christian, therein shown;
 The regal pride not driven from its throne,
 But chastened to a high humility;
 The opulent sweet worldly wisdom, blent
 With such clear innocence of wordly guile;
 Learning, to service of his fellows lent;
 The gift of sympathy in tear or smile;
 The upward vision on the heavens intent—
 These were what won us with resistless wile.”

E. C. DARGAN.

The Measure of a Man.

By Charles Brodie Patterson. Funk & Wagnalls Co. 1904.

This is a striking work of some 300 pages by the interesting editor of “Mind.” The author’s announced purpose is to “carry a word of hope to those who feel their need of greater life and light.” The “greater light” that

is relied on to give the hope is that man has already the "greater life" in the making. "There are not two roads — one leading up for some men, one downward for others. The way is one; and every step is an upward step, and each step taken by one must be trodden by all; and the end is eternal day, when sorrow and sin shall cease, when desire and death shall be no more; only life in all its fullness and completeness, when in the conscious union of the individual and the universal soul the full measure of a man shall be attained."

The discussion is in two parts of four chapters each. Part One relates man to God as "in his image," the image revealed through the evolutionary stages of *The Natural*, *The Rational*, *The Psychic*, *The Spiritual Man*. Part Two brings within easy reach of every man *The Son of Man* in his general character, as Idealist, Teacher, Healer.

It would be hard to find or construct a better analysis of the stages of a man's possible evolution than we have here. The views are clear and powerfully appealing, in a style charming in beauty, clearness, force and epigrammatic terseness. The trouble with it all is that for all this scheme of evolution there is absolutely wanting any effective force, or motive power. Another trouble is that it quietly assumes that all men pass through these stages while the tragic facts flaunt constant and clamorous denial in the face of the theorist.

When one comes to the study of the Son of Man where strength and hope should be sought he need not be surprised at a lame, impotent, bizarre Christ. The author has made it impossible for him to understand Jesus by eliminating all need for him beforehand. His Son of Man must be such as we find here. But he even descends further than need be. All along we have run out of the most splendid and truly ideal accounts of true humanity into pages of what seems the mere froth of psychic theory and in the portrayal of his "Son of Man" the author uses his pet theories for the measure of *the Man*.

It can hardly be but that the book is a combination of

at least two sets of studies with quite different aim and occasion. Parts of it are equal to the highest in psychic science and ethical ideal, even spiritual aspiration. Parts of it are the chaff of mere theory stated in terms too vague to make the theory clear to one not acquainted with it.

The use of Scripture—and this is extensive—is surprising. The author seems a man of earnest purpose and honest endeavor, but his use of Scripture is like all too much of its use these days. He gives it a meaning foreign to that of the writer or speaker and claims for his interpretation an infallibility that does poor credit to his exegetical fitness.

The work is of great interest and will abundantly repay critical reading.

W. O. CARVER.

Old Wine from the Original Old Wineskin.

By William Ashmore. Published by the Author. Price 75 cents.

This volume of ninety-eight pages is explained by the author to be “a stand-up for the old-time doctrine of the atonement as believed in by our fathers and by them handed down to us to live by as they lived by it and to die by as they died by it.” It is not written for the “scholar class” or the “critics,” but for old members of the household of faith by an old disciple.” All who know Dr. Ashmore will not be surprised to find a clear and powerful presentation of the old biblical doctrines of salvation by grace through faith in Jesus Christ. He is gifted with profound convictions and a lucid and forceful style. He has shown that the old doctrines are biblical and at the same time reasonable with a clearness and force that has rarely been equaled. His incisive and logical thinking is expressed in simple and plain language, illumined by fresh and striking illustrations. Not only old saints, but thoughtful Christians of every age who love the Bible and its truths will read it with pleasure and profit.

W. J. MCGLOTHLIN.