

modern life at many points. The author scores men of modern times for "detraction"—the slander of leaders in the church and state who need our "appreciation." In the second sermon he exhorts the church and labor unions to be charitable to those who differ from them, and not to be dogmatic as to the rightness of their position, for "nobody is completely right."

The author drags into his sermons many points of radical criticism. On page 6 he says, "It is not absolutely certain" that Jesus used the words, "Ye serpents, ye generation of vipers, etc.," because they do not occur in Luke as well as in Matthew. A better explanation would be that Luke naturally omitted these words because of the polish of his cultured friend Theophilus and their repugnance to his own refined nature. On page 73 f. he says, "So it is with the story of the temptation of Christ. It has no place in the world of fact. Taken literally, it never happened." This is surely an extreme stroke of the spiritualizing process. On p. 98 f. he says, "The old notion that in a miracle God broke in upon the course of nature is no longer held by instructed and intelligent persons." One would scarcely suppose that a scientific critic could be so dogmatic.

The author minimizes the real religious experience of the soul with the personal Christ. On p. 129, he represents Christ as saying to the rich young man, "Do right; be good; so shalt thou be saved." On p. 153 he says that what this young man lacked was, "earnest social purpose."

The most helpful addresses are: The Wisdom of the Wise Men; The Damnation of Dives; The Unbelief of Thomas; Blind Bartimaeus; The Mission of Philip; The Lord's Brothers; One From Ten; Saints in Summer; The Disciple Whom Jesus Loved; The Satisfaction of Religion. The book makes good reading, if one notes the objections mentioned above.

C. B. WILLIAMS.

A Man's Reach, or Some Character Ideals. By Charles Edward Locke. New York: Eaton & Mains; Cincinnati: Jennings & Graham. \$1.00 net.

This is a series of brilliant essays on topics not related. Occasionally the language is a little bombastic. But usually the author's descriptions are graphic and beautiful. His discussions are excellent in chapters II, V, VI, VII, X, XV, XVI and XVII. Especially the last two chapters on "Getting Along with Folks" and "Master, Say On," are helpful and inspiring.

The book is full of fine nuggets of thought, suitable for quotations. "He who achieves an ideal becomes a high priest of the PERFECT ONE," "Character is the fine art of giving up," "Character is God investing and expressing himself in man." "The man who loses his passion in his work has really lost his mission," "The doubter loses faith in himself, and that is suicide; he loses faith in God, and that is tragedy; and he loses faith in his fellows, and that is misanthropy." "The rich man's palace is full of everything but happiness—it lacks nothing but happiness." "If we had more faith we should have more life." "More service makes more life." "In self-mastery selfhood begins." "God builds men great by training them in doing small things well." "He should stand on the street corner some day and watch himself go by." "The world will not outgrow Him (Christ) because it will not outgrow womanhood, for every woman who makes the mysterious journey through the sublime miracle and exquisite ecstasy of motherhood solemnly and gratefully remembers that Jesus Christ, her Lord and Redeemer, was throbbled into being under a woman's heart." "Death is the graduation of the soul; it is the commencement of life; it is the gateway to glory; it is the Glistening Portal to fadeless immortality."

W. O. CARVER.

Thinking God's Thoughts After Him; A Retired Man's Meditations.
By Henry Melville King, D.D., Pastor Emeritus of the First Baptist Church, Providence, R. I. Boston: The Gorham Press, 1914. 284 pp. \$1.25 net.

These meditations of a retired Baptist pastor are published under five captions: Certainty of Faith; The Bible, Our Great Educational Asset; The Church of Christ in the Nineteenth