

sentiment, and individualism in religious thought, are shown as factors to be reckoned with, in any consideration of ministerial efficiency.

The power of personality is duly emphasized, and the three realms of complete manhood, the physical, intellectual, and spiritual, receive special attention in the two following lectures. The care of the body, as the instrument of the Holy Spirit, "the God-granted machine by the help of which both mind and spirit are to perfect and prolong their mission," is a religious duty, and for this care directions of the highest value are given.

The necessity for high intellectual qualifications, because of the rapid increase of general intelligence, the perils of mental stagnation and mental seclusion, and the safeguards against these perils, fellowship with nature, with affairs, and with people, are treated with a vigor of thought and freshness of statement rarely equalled in this class of literature.

The qualifications for spiritual power are considered in lecture three. They are experimental and devotional. Most ministers know the danger of their routine work militating against the growth of their own spiritual life, and will gladly welcome these wise and eminently suggestive chapters on tendencies adverse to spirituality in the ministry, experience and devotion as correctives of this adverse tendency, and as qualifications for power. This part of the work will prove helpful in a high degree because of the keen psychological insight and spirituality which characterize it.

As the first three lectures relate to the development of personality in the realms indicated, the three remaining ones deal with those qualifications for ministerial power which involve the application of personality to the complex relationships of ministerial life.

The fourth is occupied with qualifications social and pastoral. We are guarded against a spirit of unnecessary antagonism, a sacerdotal spirit likely to absorb the man in the ambassador, and a spirit of conformity to custom which sinks the ambassador in the man, and counselled to cultivate that manly loyalty to Christ and sympathetic interest in human affairs that will keep the ambassador and the man ever equally conspicuous.

As the preacher is to interpret truth in its relation to life, and the pastor is to interpret life in its relation to truth, a thoughtful pondering of the wise suggestions here given on the cultivation of pastoral power would lessen that spirit of unrest all too prevalent to-day.

A full lecture is devoted to the services of the sanctuary. They consist of *leitourgia* and *homilia*; and while in some cases there is danger of the over-predominance of the *leitourgia*, there is another peril none the less serious in non-episcopal communions of the *homilia*; overshadowing the *leitourgia*. While the highest type of personal holiness is founded on the *homilia*, it is necessary to preserve a fitting balance, and prevent that