

of an imperfect realization of Christ as the Lord of thought, the standard of conduct, and the dominating figure in human life.

Hence the need for a new imitation of Christ. Mr. Stalker had not the daring courage consciously to buckle himself to the task of supplying this want, but circumstances led him into a line of research which qualified him for the task. Modestly yet with sure-footed conviction, he put the result of his studies of Christ's teaching by example into a series of chapters covering the different departments of man's activity. It is no exaggeration to say that by so doing he has made his readers his lasting debtors.

The plan of the work is to divide the circle of human life into segments, each of which embraces a definite sphere of experience and duty. How our Lord conducted Himself in each is clearly, often picturesquely told. He is presented to us as our Model in the home, in the state, in the church, in friendship, in society, in prayer, in studying the Scriptures, in working, in suffering, in philanthropy, in winning souls, in preaching, in teaching, in feeling and in wielding influence. So in the words and deeds of the Perfect One we are furnished with true foot prints on the sands of time, by help of which we can guide our steps into paths of righteousness and peace.

Tempting extracts appeal for quotation, but, even if my space permitted, it would be unfair to tear gems from their appropriate setting. One I may be permitted to give, not so much because it is better than many other passages as because of its forceful application to those who look forward to spending their lives in the noble work of preaching. In speaking of Christ as a preacher, Mr. Stalker says: "Of course the subjects which formed the substance of Christ's preaching cannot here be enumerated. It must suffice to say that His matter was always the most solemn and vital which can be presented to the human mind. He spoke of God in such a way that His hearers felt as if to their eyes God was now light, and in Him was no darkness at all. As He uttered such parables as the Lost Sheep and the Prodigal Son, it seemed as if the gates of Heaven were thrown open and they could see the very beatings of the heart of the divine mercy. He spoke of man so as to make every hearer feel that till that moment he had never been acquainted either with himself or with the human race. He made every man conscious that he