

for all minds possessed of culture enough to desire new light on the subject of duty.

Messrs. W. Drysdale & Co., 232 St. James St., send *The Preacher and His Models* by Dr. Stalker, being *The Yale Lectures on Preaching* in 1891. It is a well printed and bound octavo of over 280 pages. In this book, Dr. Stalker may fairly be said to keep up the reputation he acquired by his *Life of Christ and Imago Christi*. The lectures are nine in number, their themes important, carefully thought out, and well expressed. It is a great merit to be able to say anything new on the subject of homiletics. The introductory talk contrasts the ease of criticism with the difficulty of performance, and characterizes students as "the chartered libertines of criticism." This is hard on students in divinity at least, whom, in this country, I have generally found fair, even charitable. The harshest critics I know are oldish unsuccessful ministers who have preached their churches empty, men for whom one could be heartily sorry if they would only keep a civil tongue in their heads. *The Preacher as a man of God* is the subject of the second lecture, a character sketch of Isaiah. The same prophet and Jeremiah illustrate the preacher as a patriot, agitating for social reform. *The preacher as a man of the Word* is a rambling lecture, taking in style and delivery as well as accurate knowledge of Scripture. Dealing with false prophets, Dr. Stalker remarks that Jesus was persecuted and slain by the religious classes; doubtless, like some religious classes of the present day, they were conservative of truth as they understood it, and declined to revise their creed. He thinks that false prophets in the ranks of evangelical Christendom are made more by the tone of student life in theological seminaries than by the teaching or even the example of their professors. I have known more than one aspirant to the ministry discouraged and turned aside to secular pursuits by the pharisaism, mere professionalism, and actual moral obliquity of individual fellow-students with whom they were brought into intimate contact. Four lectures set forth St. Paul as a man, a Christian, an apostle, and a thinker. I wish Dr. Stalker had taken Peter for the man, the big warm-hearted, blundering, impetuous, sinning, suffering, forgiving, tempted and tried, prophetic Peter. James the Just would do for the portrait of another Man of a different stamp. Nobody has anything to say of Peter's labours in Pontus, Galatia, Cappadocia, Asia, and Bithynia; but he and James and John, by their Jerusalem work, made the labours of Paul possible. Peter's manhood was the greater, because the boast went clean out of his life; it never went out of Paul's. Paul parades the fact that Peter was to be blamed before the foolish Galatians even; but Peter calls his accuser "our beloved brother Paul." Paul had a Luke to tell the story of his labours and sufferings; Peter had a Mark, but he did not allow him to act as his historiographer. What about John, again? Was he not a Man? Is love an effeminate thing, and standing, alone of all the