

clusions of a mature mind and a ripe experience on such matters as ordination, sermon-making, the relation of the individual to divisions in the church, etc.; and on the other hand there are few, if any of the great present day questions which are not touched upon. But the most important influence probably that this work will exert upon men, must spring from the fact that its readers are brought into contact with the very heart and inner life of a great man. Objections have been urged against the book for this very reason. It has seemed cruel to some to expose letters private and confidential to the public gaze in this way. But the truth is that herein lies the great power of the work. It is a commonplace when criticizing published sermons to say of them, that they can never again attain to the beauty and power that belonged to them as the living words of a living preacher. Doubtless Archbishop Magee's sermons will no more escape this verdict than the rest, but at least such a criticism will lose much of its force in relation to the record of his life. All that the printed sermon lacks, the eye of the preacher, his earnestness, his presence, his magnetic influence, his personality, all seem to come out in these letters just because they are not formal utterances, but the confidential outpourings of an overflowing heart. And so there is infused into the work a living power and individuality which no amount of mere description and narration however graphic could ever have given birth to.

The Archbishop's correspondence, as its editor suggests, is of a twofold character. It deals with personal and domestic happenings, and forms a continuous comment on public events. The letters of a more personal nature, bring us more closely into contact with the writer himself. They reveal a man of thoughtful mind and loving heart, full of ideas and resources, never at a loss when preaching or speaking for some thought, that will entice and often magnetize the attention of his hearers, and clothing all that he said in a style of inimitable attractiveness and eloquence. As a preacher he tells us, "A rule, I always followed was never to have more than one idea in my sermon, and arrange every sentence with a view to that. A good sermon should be like a wedge and tending to a point. Eloquence and manner are the hammer that sends it home; but the *sine qua non*, is the disposition of the parts, the shape." He expresses the same idea somewhat differently when later on he divides sermons into "vertebrate and inverte-

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