

operation, of a missionary spirit, of democracy. Mr. Smith has the unusual method, and honor, of a general introduction to the book and a special introduction to each of the chapters except the first and the last, "The Reason for the Book," and "The Conclusion." Thus the work carries the force of nine prominent leaders in religious and social effort. The work is not brilliant—does not aim to be—but is straight from the shoulder, direct to the heart, powerful in its pull on the personality toward that which is highest and best because eternal.

W. O. CARVER.

The Preacher, His Life and Work. The Yale Lectures, Delivered on the Lyman Beecher Foundation. By J. H. Jowett, D.D., Geo. H. Dcran Company. New York. 1912. Pp. 239. \$1.25 net.

The eminent pastor of the Fifth Avenue Presbyterian Church, New York City, comes near fitting his own high conception of the preacher's vocation and the modern ministry. He has achieved spiritual leadership by the force of spiritual insight and power. He is "a Greatheart, pacing the highways of life, carrying with him the Spiritual remedies which will heal the clamant needs of men," "a quietist in mind, but a crusader in action." His study of the minister, his life and work, is illuminative and inspiring. It is good to find a man in such high position and so surrounded and lauded, so unspoiled and spiritual. His thinking is always on high levels and enriched with culture, but his sympathies are with men and he never fails to be concrete and practical. The book might be termed, as some one has said, "A Pilgrim's Progress of the Modern Ministry." Overflowing with visions and counsels which kindle both mind and heart to enthusiasm, the main travel-ways of thought and conduct are mapped out and the danger-points are marked with mingled courage and kindness. In a remarkable chapter on "The Preacher's Themes" he speaks some wise words of caution concerning the growing demand that the preacher "busy himself in the realms of political and social economics." He recognizes with gratitude "the part which some have played in the illumi-

nation of social ideals, in the disentanglement of social complexities, and in the inspiration of social service;" but he expresses with utter frankness his conviction as to the perils which beset a preacher in themes and ministries like these, "the danger that the broadening conception of the preacher's mission may lead to the emphasis of the Old Testament message of reform rather than the New Testament message of redemption." "I believe it is possible," he says, "for the sociologist to impair the evangelist in the preacher, and that a man can lose his power to unveil and display 'the unsearchable riches of Christ.'" The warning, as he gives it, would seem to be just and timely.

He spreads a rich and wholesome repast, as the table of Contents will indicate: "The Call to be a Preacher;" "The Perils of a Preacher;" "The Preacher's Themes;" "The Preacher in His Study;" "The Preacher in His Pulpit;" "The Preacher in His Home;" "The Preacher as a Man of Affairs." No late book on these subjects is better worth purchasing and studying.

GEO. B. EAGER.

Moral Leadership and the Ministry. By Edward E. Keedy. Horace Worth Company, Boston. 1912. Pp. 200.

This book may be associated with Mott's "Future Leadership of the Church" as truly complementary. Both are representative of a literature that has grown out of a deepening sense of the dearth of strong men enlisting for ministry at home and abroad. Both lay stress on the quality and character rather than the number of men needed for such a time as this. The deepest cry is for more *man* rather than more *men*. But, while more involved in style, this book is far superior in thought to Mott's, and more adequate to the end in view. It recognizes an instinct and longing for leadership in every live soul "brooded by the Spirit of God" and "feeling the pull of the divine love." But how to make this moral capital which "Religion with its central fact, God" has released upon the world tell for the good of the world—that is the real problem;—how the renewed man may gather it up in his own life and convert it into conviction and enthusiasm for humanity, and thus become "the power of