

conviction wherewith evangelical truth is presented. So far as Scotland is concerned, he certainly makes his case good. He is a little too much disposed to assume that Calvinism and evangelical truth are identical, and alike exclusive of all other theological systems; and he is almost blind to the existence of other religious denominations in North Britain than the Presbyterian. But the reader can easily make due allowance for this slight lack of breadth of view. The concluding lecture on "The Pulpit of To-day" contains suggestions to which preachers of all sorts and conditions would do well to take heed. We may add that the book is eminently readable. The author knows when and where to touch lightly, and when and where to expatiate. His larger portraits are painted boldly and clearly, and not in too great detail. His smaller sketches skilfully seize upon the main features to be preserved. Many names worthy to be remembered are rescued from the oblivion into which they were falling. Professor Blaikie has done no better piece of literary work than the Cunningham Lectures for 1888.

One excellent feature of these lectures we have omitted to mention: their exposure of the misrepresentations of evangelical preaching and preachers given by Scott, Dickens, Thackeray, Kingsley, and Mrs. Oliphant.

*Boston Monday Lectures* (2).—The covers of the eleventh volume of these lectures hold a rather heterogeneous collection together. As a sort of apology for the name, there are eight short lectures, or rather one lecture in eight small divisions. Each lecture has its "prelude," generally longer than the piece itself, and answers to one or two miscellaneous questions—the jam, apparently, which persuades big audiences to swallow the tiny dose of medicine provided for them. There is a "Symposium on Current Religious Perils," only a collection of letters answering a schedule of inquiries. You might as well call a bundle of examination papers "a symposium." There are also eight "Invocations," five addresses by Mr. Cook, four addresses, and four articles by others, and an appendix containing two more "Preludes," and a number of papers connected with the "Congregational Creed Communion of 1883." The lectures proper, exhibit "modern novel opportunity" in philosophy, theology, ethics, and so on. The preludes and addresses cover a good deal of ground, and are not altogether innocent of repetition. Their principal subjects are Probation after Death and Total Abstinence. Mr. Cook argues stoutly that every man's destiny is decided in this present life, and