

only as a pastor coming in direct contact with rich and poor of all nationalities, but as a leader in every public movement of importance. He does not think it necessary to shut his eyes to the facts of life when he is in the pulpit. The sermons are appeals to common sense, free alike from the barren formulas or spiritual falsetto that set men asleep or make them angry, and from the irreverence and loud sensationalism that threaten to degrade the modern pulpit to the level of the penny theatre. Whatever the subject, he looks at it all round, and tries to connect it with some fundamental principle. If there are two sides to any question, he presents both with judicial fairness. By nature he is evidently a man of strong and impetuous emotions, whose delight would be to hit out from the shoulder, but whether from the soundness of his judgment, his Scottish training, or his sense of what is due to the pulpit, the general impression made on the reader is that of restrained power. Were we not aware that the worst stigma that can possibly be affixed to a Presbyterian minister is to call him "moderate," we would say that he fulfils St. Paul's injunction, "Let your moderation be known unto all men."

In theology Dr. Cook is evangelical, but even in treating of the characteristic doctrines of Christianity he bases them on reason, and shows that they are congruous to the spiritual needs of humanity. This, and the fact that he deals with practical rather than doctrinal subjects, would entitle him to the honourable name of rationalist had not that word too been so much abused that it would be almost as safe to label a minister "Mad dog." No brief review, however, would do justice to these sermons. We have read them from first to last, the first volume of sermons—let us frankly confess—read through since the day, long, long ago, in the consulship of Plancus, when Robertson of Brighton held us with his marvellous suggestiveness and clearness of thought, exquisite as the style. There is really not a commonplace sermon in the whole volume. Just because of that, quotation is difficult, and because of the unity of thought that makes each complete in itself. We have marked hundreds of extracts, but have space for only one or two from the sermon on the difference between men's inner and outer creeds. Having pointed out that we do not get at the "light in a man," or his real views, by ascertaining the Church to which he belongs, the creed that Church holds, or the creed which he himself professes and is ready to argue in defence of, he gives details that we might learn from his conduct: "Just as surely as a stranger, seeing a Hindoo falling down before the idols of his country, would reason to his idolatrous creed; so surely would a stranger judge the following to be the nature of the creed entertained by many among ourselves, say, about the Sabbath: 'The Sabbath is to be observed by going to church once a day and then employing the whole time in recreations and amusements and unprofitable conversation, carefully avoiding any further exercise of God's worship, in private or in public, whatever opportunity the day affords for either. . . . Again, 'Repentance is not necessary till there be some appearance of the approach of death. It is safe and right to delay it till then.' Or, 'It is not necessary to search the Scriptures. It is necessary to read newspapers and such ordinary works as approve themselves to the taste of individuals. But the Scriptures may be unopened, except in church, or for a few minutes on Sundays.' What would be the creed which conduct would indicate in regard to prayer? It would be this: 'Ordinarily prayer need not be offered, or, at all events, the form of it will be sufficient morning and evening.' What in regard to the Lord's supper? It would be this: 'The Lord's supper should not be observed, except by such as are properly prepared; but if a man is not so prepared, he need not give himself any trouble to prepare.' It would be a curious creed we might construct in this way—a Confession of Faith for Presbyterians very different from that framed by the divines at Westminster—yet . . . nearer to being their real creed than is the Westminster one. . . . Sometimes, too, men will give you an idea of this inner creed by some hearty but honest exclamation in regard to themselves or of others. 'Such an one,' you will hear a man say, 'Such an one is a very honest man, and let people say what they will, honesty is the best passport to heaven; that's my creed!' Or, 'Such an one is a very charitable man to the poor; and if charity will not take a man to heaven, I do not know what will.' It is in such speeches that the real creed for a moment appears; and it is curiously different from that which the man avows as a church member—curiously different from that which he hears and expects to hear, and would be disappointed, perhaps enraged, if he did not hear from the pulpit."

It is needless to point out the knowledge of human nature, and the quiet, suppressed humour in such passages. The volume is a worthy memorial of a ministry fruitful of results in the upbuilding of character, and "extending over well nigh fifty years."

St. Nicholas for February has its usual wealth of story, verse, and illustration for its youthful readers. *Diamond backs in Paradise* is not about brilliants, but about snakes in Florida, and will be found not only interesting, but exciting. Another good paper is *The Story of an Old Bridge*, an historical sketch of London Bridge, with many illustrations.

The Eclectic Magazine has, as usual, a judicious selection from all the leading Old Country periodicals, the *Fortnightly*, *Blackwood* and *Murray's* being largely drawn upon. The Duke of Argyll's *Nineteenth Century* article on *Loose Analogies*, Andrew Lang's *Realism and Romance* in the *Contemporary*, and John Morley's address on *Aphorisms* are reproduced.

The Canadian Methodist Magazine for February has four generously illustrated papers: *Picturesque Ireland*, *Walks About London*, *Tourist*

Notes in the Bahamas and Cuba, and *Our Own Country*. *Our Own Country*, by the Editor, is the first of a series of illustrated articles descriptive of the Maritime Provinces of the Dominion. This series will doubtless add much to the attractiveness of the magazine.

The Atlantic for February has an attractive table of contents: Fiction by E. H. House, M. O. W. Oliphant and J. B. Aldrich, and Charles Egbert Craddock. Poetry by Bliss Carmen, Aldrich, Paul Hermes, and James Russell Lowell, papers on *George Meredith*, *The Medea of Euripides*, *Madame Necark*, *The Marriage Celebration in Europe*, *The Blue Jay*, *The Colverton Papers*, *Doyle's History of the New England Colonies* and *Patrick Henry* make up a very full and entertaining number.

The Contemporary for January has *An Australian Example*, by Sir C. Gavan Duffy; a criticism of Lockyer's Meteorite Theory, by Samuel Laing; *The Workless, the Thriftless and the Worthless*, by the Author of *Social Wreckage*; *Wells Cathedral and its Deans*, by Dean Plumptre; *The Lord was not in the Earthquake*, by Frances Power Cobbe; *Welsh Nationality*, by the Rt. Hon. G. Osborne Morgan, M.P.; *The Value of the Individual*, by Vernon Lee; *Freedom of Bequest*, by I. S. Leadam; *The Age of the Pentateuch*, by the Dean of Peterborough; and *The Liberal Party and its Prospects*, by R. B. Haldane, M.P.

JAMES RUSSELL LOWELL'S essay on Walter Savage Landor is probably the most attractive feature of the February *Century*. Mr. Kennan, continuing his series of Russian papers, has a powerfully written description of a Russian political prison. *Ranch Life in the Far West* is said to be written from personal experience and observation, and is valuable, not only as illustrating a peculiar phase of Western life, but for its inferences and suggestions as to the system of stock-raising which now prevails in the West. The Lincoln history is continued, and General Sherman has a paper on *The Grand Strategy of the War*.

The January number of *Lippincott's* opens with a complete story, *The Spell at Home*, after the German of E. Warner, by Mrs. A. L. Wister. Belva A. Lockwood, who is still willing to be a candidate for the Presidency, tells in *My Efforts to Become a Lawyer*, the enormous changes in the status, privileges, and opportunities of women that have been made in the last twenty-five years. Emélie Rives contributes a short story, and Sarah M. B. Piatt, Edith M. Thomas, and Ella Wheeler-Wilcox have each a contribution in verse. A noticeable feature of this number of *Lippincott's* is that all the signed articles are by ladies.

Harper's for February has an unusually large number of illustrated articles, and the literary character of the number is well up to the standard. *Felix Buhot, Painter and Etcher*, gives an interesting account of this artist with illustrations of his work. *Quebec*, by C. H. Farnham, with illustrations by Sandham and others, will be of special interest to Canadian readers. The poetry is contributed by C. P. Cranch, Emélie Rives and Ellen M. Hutchinson. Politics, sociology, travel, art, literature are all worthily represented. Mr. Howells, who conducts the Editor's study, is getting many rubs from brother writers, but he always makes his department attractive, even if his literary judgments do not invariably command approval.

Scribner's Magazine for February gives continuing evidence that it is not to be in any respect behind its older and better-known contemporaries. The illustrations are numerous and unmistakably good; and the articles offer a very judicious selection of entertaining and instructive reading. *Mendelssohn's Letters to Moscheles* gives much interesting information respecting the great composer. Mr. R. L. Stevenson contributes a paper entitled *The Lantern-Bearers*, which contains many autobiographical reminiscences which give it a doubled interest. Perhaps the most attractive feature in the number is a well-written and profusely illustrated article on *Volcanoes*, by Professor N. S. Shaler. It contains a translation of the famous letters of the younger Pliny, descriptive of the eruption of Vesuvius in A.D. 63.

A Battle with the Sioux, by L. B. Platt, is the opening article in the *Cosmopolitan* for February. The striking illustrations will at once attract the attention of the reader; but the letter-press will not be found disappointing. *The Book Auction*, by Joel Benton, gives much interesting information about books, book sales, and book buyers. *The Crime of Micah Rood*, by Elia W. Peattie, is a clever, but very unsatisfactory—almost repulsive—story. It seems to us we have seen another short story by this author which had similar elements of temptation and secret crime. *Have Ghosts Been Seen?* by Richard A. Proctor, *The Italians of New York*, by Viola Roseboro, and *Clubs and Club Life in Paris*, are contributions of merit to this number.

The Magazine of American History for February is most decidedly a Washington number. Portraits of Washington and of Martha Washington; pictures of Washington's home and of Washington's pew; a paper on Washington by the editor; Unpublished Washington Letters, an account of Washington as an Angler, dedicated to President Cleveland, with a reply from the latter, remarking on the absence of details as to the result of the first President's fishing, and wondering if it is because the father of his country could not even tell a lie about his fishing exploits; original documents about Washington; minor topics about Washington; notes about Washington, and reviews of books about Washington may not be too much in one number for an ardent admirer of Washington, but most readers, we think, will be disposed to cry "enough!"