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### INDEX OF SUBJECTS IN RECENT THEOLOGICAL LITERATURE.

#### BOOKS.

##### BOOKS INDEXED.

BETHUNE-BAKER (J. F.), Early History of Christian Doctrine.  
 COOKE (G. A.), Text-Book of N. Semitic Inscriptions.  
 DODS (M.), Forerunners of Dante.  
 GAYFORD (S. C.), The Future State.  
 GOLD (W. J.), Sacrificial Worship.  
 GOUDGE (H. L.), First Epistle to the Corinthians.  
 GREEN (S. G.), Handbook of Church History.  
 HENSON (H. H.), English Religion in the 17th Century.  
 HEUVER (G. D.), The Teaching of Jesus concerning Wealth.  
 HUTTON (J. A.), Browning on Matters of Faith.  
 JONES (G. H.), Dawn of European Civilisation.

JOSEPH (M.), Judaism as Creed and Life.  
 LILLY (W. S.), Christianity and Modern Civilization.  
 MACDONALD (G.), The Religious Sense in its Scientific Aspect.  
 MARVIN (W. T.), Introduction to Systematic Philosophy.  
 MATHESON (G.), Representative Men of the Bible. Vol. II.  
 MEANS (S.), Saint Paul and the Ante-Nicene Church.  
 MOORE (G. E.), Principia Ethica.  
 ROBERTSON (J. M.), Pagan Christs.  
 ROBINSON (J. A.), St. Paul's Epistle to the Ephesians.  
 ROTHERHAM (J. B.), Our Sacred Books.  
 SANDAY (W.), Sacred Sites of the Gospels.  
*Scottish Church Society Conferences.* 3rd Series.  
 SHALER (N. S.), The Individual.  
 SOUTTAR (R.), Short History of Ancient Peoples.

STRONG (T. B.), Authority in the Church.  
 TENNANT (F. R.), The Fall and Original Sin.  
 WEBSTER (W.), Gleanings in Church History.  
 WERNLE (P.), The Beginnings of Christianity. Vol. I.  
 WESTCOTT (B. F.), Christian Society Union Addresses.  
 WRIGHT (T. H.), The Finger of God.

## SUBJECTS.

Aaron, MATHESON 85-105.  
 Abara, SANDAY 23.  
 Ænon, SANDAY 33 ff., 91.  
 Æsthetics, MARVIN 511-520.  
 Aged, Treatment in Early Europe, JONES 168-183.  
 Agriculture in Early Europe, JONES 113-124.  
 Alexandrines, MEANS 203-280.  
 Alzon (Père d'), WEBSTER 239-252.  
 America, Religions, ROBERTSON 361-422.  
 Antonia (Castle of), SANDAY 52 ff., 106 ff.  
 Apocalypse, WERNLE 360-390.  
 Apollinarianism, BETHUNE-BAKER 239-254.  
 Apostolic Fathers, MEANS 64-122.  
 Aramaic Inscriptions, COOKE 159-213.  
 Architecture in Palestine, SANDAY 14 ff., 58 ff., 113.  
 Arian Controversy, BETHUNE-BAKER 155-196.  
 Art and Science in Early Europe, JONES, 427-450.  
 Atomic Theory, MARVIN 64 ff.  
 Atonement, Day, JOSEPH 258-277.  
 ,, Doctrine of Early Church, BETHUNE-BAKER  
 327-355.  
 Authority, STRONG 1-17.  
 ,, Church, STRONG 1.  
 ,, and the Creed, STRONG 97-132.  
 ,, ,, Custom, STRONG 133-173.  
 ,, ,, Reason, STRONG 18-36.  
 ,, ,, Outward Order, STRONG 78-96.  
 Babylonia, SOUTTAR 75-144.  
 Balaam, MATHESON 62-84.  
 Baptism, Early Church Doctrine, BETHUNE-BAKER 376-392.  
 Beautiful Gate, SANDAY 65 ff., 110.  
 Beersheba, SANDAY 40.  
 Beloved (The), as Messianic Title, ROBINSON 229-233.  
 Benevolence, JOSEPH 458 ff.  
 Bethabara, SANDAY 23, 35.  
 Bethany, SANDAY 20, 24, 49.  
 ,, beyond Jordan, SANDAY 11, 23, 35, 94.  
 Bethesda Pool, SANDAY 55-58, 93 f.  
 Bethlehem of Judah, SANDAY 3, 19, 24 f., 49.  
 ,, ,, Galilee, SANDAY 24 f.  
 Bethsaida, SANDAY 41 f., 45, 48, 91, 95.  
 Bible in Judaism, JOSEPH 14-28.  
 Boaz, MATHESON 128-149.  
 Brethren of the Lord, GOUDGE 80 f.  
 Business, Integrity in, JOSEPH 424-432.  
 Cæsarea, SANDAY 14, 16.  
 ,, Philippi, SANDAY 14.  
 Caleb, MATHESON 106-127.  
 Calendar, Jewish, JOSEPH 310-320.  
 Cana, SANDAY 24.  
 Capernaum, SANDAY 36-48.  
 Caiaphas, House, SANDAY 54, 80, 87.

Carthage, SOUTTAR 307-340.  
 ,, Punic Inscriptions, COOKE 123 ff.  
 Casuistry, HENSON 171, 210.  
 Chiliasm, BETHUNE-BAKER 68 ff.  
 Chorazin, SANDAY 24, 29, 48.  
 Christ, Call, WERNLE 37-55.  
 ,, Claim, WERNLE 73-95.  
 ,, Conservatism, HEUVER 189-202.  
 ,, Economic Teaching, HEUVER 125-138.  
 ,, Miracles, WRIGHT 1.  
 ,, Promise, WERNLE 56-72.  
 ,, Purpose, HEUVER 109-125.  
 ,, Redeemer, WERNLE 96-116.  
 ,, Teaching on His Miracles, WRIGHT 20-37.  
 ,, ,, Property, HEUVER 139-154.  
 ,, ,, Use of Riches, HEUVER 171-188.  
 ,, ,, Worship of Wealth, HEUVER 155-170.  
 Christianity, Early Influence, LILLY 101-161.  
 Christians, Early, WERNLE 117-137.  
 Christian Latin Poets, WEBSTER 37-60.  
 ,, Epitaphs in Spain, WEBSTER 61-78.  
 Church, Catholic, MEANS 123-202.  
 Church Chronological Tables, GREEN 579-611.  
 ,, and Churches, GOUDGE 115 f.  
 ,, Early, LILLY 47-87.  
 ,, ,, Doctrine, BETHUNE-BAKER 356-375.  
 ,, of England, Pre-Laudian, HENSON 1-34.  
 ,, in Epistles, STRONG 37-56.  
 ,, ,, Gospels and Acts, STRONG 37-56.  
 ,, History, GREEN 1.  
 ,, Temple of God, GOUDGE 29.  
 Civilization, Dawn of, in Europe, JONES 1.  
 Class Distinctions, Origin, JONES 260-276.  
 Clement, MEANS 203-280.  
 Coins, Aramaic, COOKE 343 ff.  
 ,, Jewish, COOKE 352 ff.  
 ,, Phœnician, COOKE 347 ff.  
 Colomba (Philomena de S.), WEBSTER 177-198.  
 Commerce in Early Europe, JONES 406-426.  
 Congresses, Eucharistic, WEBSTER 276-310.  
 Conversion in Browning, HUTTON 45-82.  
 Corinthians (First Epistle), GOUDGE 1.  
 Cosmogony, MARVIN 291-336.  
 Cosmology, MARVIN 217-290.  
 Council (Latin-American) at Rome, WEBSTER 311-337.  
 Cyprus, Inscriptions, COOKE 52-89.  
 Dalmanutha, SANDAY 22.  
 Daniel, MATHESON 331-351.  
 Days, Holy, in Judaism, JOSEPH 196-201.  
 Dead, Visits and Visions, DODS 1.  
 Death, Individual and, SHALER 203-237.  
 ,, Society and, SHALER 238-250.  
 Decapolis, SANDAY 36.  
 Descent to Hades, DODS, 83-100.  
 Dietary Laws in Judaism, JOSEPH 180-195.  
 Divorce, GOUDGE 65 ff.  
 Doctrine, Development, BETHUNE-BAKER 33-40.  
 ,, in N.T., BETHUNE-BAKER 9-32.  
 ,, Sources, BETHUNE-BAKER 41-61.  
 Duties to Religious Community, JOSEPH 498-509.  
 ,, ,, Others, JOSEPH 394-482.

- Duties to Self, JOSEPH 364-393.  
 ,, ,, State, JOSEPH 483-498.  
 Ebal, Mt., SANDAY 31, 91.  
 Ebionism, BETHUNE-BAKER 63-71.  
 Edessa, SANDAY 21.  
 Education, Aim and Method, WESTCOTT 30-39.  
 Egypt, SOUTTAR 3-74.  
 Emmaus, SANDAY 29 ff., 49, 92.  
 Ephesians (Ep.), ROBINSON.  
 Epistolary Phrases, ROBINSON 275-284.  
 Epitaphs, Early Church in Spain, WEBSTER 61-78.  
 Erastianism, HENSON 125-170.  
 Ethics and Conduct, MOORE 142-182.  
 ,, Metaphysical, MOORE 110-141.  
 ,, Naturalistic, MOORE 37-58.  
 ,, Subject-Matter, MOORE 1-36.  
 ,, Theoretical, MARVIN 489-510.  
 Eucharist, Congresses, WEBSTER 276-310.  
 ,, Early Church Doctrine, BETHUNE-BAKER, 393-429.  
 Eutychanism, BETHUNE-BAKER 281-300.  
 Evil, Mystery in Browning, HUTTON 83-116.  
 Expenditure, WESTCOTT 55-61.  
 Ezekiel, MATHESON 309-330.  
 Faith, Browning's, HUTTON 9-44.  
 ,, and Reason, JOSEPH 39-50.  
 Fall, Doctrine in Fathers, TENNANT 273-346.  
 ,, ,, ,, Judaism, TENNANT 122-247.  
 ,, ,, ,, Old Testament, TENNANT 89-105.  
 ,, ,, ,, St. Paul, TENNANT 248-272.  
 ,, ,, ,, Sirach, TENNANT 106-121.  
 ,, Story, Ethnological Origin, TENNANT 22-60.  
 ,, ,, Exegesis, TENNANT 1-21.  
 ,, ,, Psychological Origin, TENNANT 61-88.  
 Family in Early Europe, JONES 125-138, 199-215, 277-300.  
 ,, Jewish, JOSEPH 405-423.  
 Fear, SHALER 188-202.  
 Festivals and Fasts of Judaism, JOSEPH 278-289.  
 Folklore in Nineteenth Century, WEBSTER 338-352.  
 Fourth Gospel, Date, SANDAY 95 f.  
 Freedom of Religion, MACDONALD 161-243.  
 ,, ,, Will, JOSEPH 99-111.  
 Future Life in Church Teaching, JONES 24-122.  
 ,, ,, ,, Early Europe, JONES 494-512.  
 ,, ,, ,, N.T. Times, GAYFORD 18-23.  
 ,, ,, ,, O.T., GAYFORD 1-17.  
 ,, ,, Visions of, DODS 1.  
 Gabara, SANDAY 28.  
 Gadara, SANDAY, 26-29, 93.  
 Galilee, Inhabitants, SANDAY 13, 36.  
 ,, Villages, SANDAY 16.  
 Garden Tomb, SANDAY 67-71, 88.  
 Gerasa of Decapolis, SANDAY 19, 27.  
 ,, ,, Sea of Galilee, SANDAY 25-29, 92 f.  
 Gergesa, SANDAY 26-28, 93.  
 Gerizim, SANDAY 33, 91.  
 Gideon, MATHESON 150-171.  
 Gifts, Spiritual, GOUDGE 108.  
 Gnosticism, BETHUNE-BAKER 72-95.  
 God, Existence, JOSEPH 51-59.  
 ,, Making, ROBERTSON 101-209.  
 God and Man, JOSEPH 112-126.  
 ,, in Man, JOSEPH 84-98.  
 ,, Origen's Doctrine, BETHUNE-BAKER 145-154.  
 ,, Teaching, ROBERTSON 210-288.  
 ,, Tertullian's Doctrine, BETHUNE-BAKER 138-144.  
 Golden Gate, SANDAY 64-67, 106, 110.  
 Golgotha, SANDAY 19, 54 f., 79 ff.  
 Government in Early Europe, JONES 301-327.  
 Greece, SOUTTAR 341-518.  
 Heaven and Hell in Apocrypha, DODS 101-156.  
 ,, ,, ,, Babylonian, DODS 8-27.  
 ,, ,, ,, in Early Christianity, DODS 157-170.  
 ,, ,, ,, Greek and Roman, DODS 28-82.  
 ,, ,, ,, in Mediæval Church, DODS 171-268.  
 ,, ,, ,, Visions of, DODS 1.  
 Hebrews, SOUTTAR 191-276.  
 Hedonism, MOORE 59-109.  
 Herod's Palace, SANDAY 14, 52-55, 91.  
 ,, Temple, SANDAY 106-115.  
 Hezekiah, MATHESON 242-264.  
 History, Value, LILLY 1-46.  
 Holy Sepulchre, Church of, SANDAY 8 ff., 20, 67-77.  
 Holy Spirit in Church and on Humanity, *Scottish Church Society* 13-34.  
 ,, ,, and Church Order, *Sc. Ch. Soc.* 217-229.  
 ,, ,, Early Church Doctrine, BETHUNE-BAKER 197-238.  
 ,, ,, and Ministry, *Sc. Ch. Soc.* 161-216.  
 ,, ,, ,, Ordinances, *Sc. Ch. Soc.* 52-81.  
 ,, ,, ,, Prayer, *Sc. Ch. Soc.* 93-110.  
 ,, ,, ,, Redemption, *Sc. Ch. Soc.* 13-34.  
 ,, ,, ,, Sacraments, *Sc. Ch. Soc.* 111-160.  
 Hospitality in Early Church, JONES 390-405.  
 Humanitarianism in N.T., JONES 57-76.  
 ,, ,, O.T., HEUVER 43-56.  
 Ideal, MOORE 183-225.  
 Immortality, SHALER 286-346.  
 Incarnation in Browning, HUTTON 117-148.  
 Individual and Individuality, SHALER 1.  
 Inquisition, LILLY 297-334.  
 Inspiration, ROTHERHAM 7-26; BETHUNE-BAKER 41-61.  
 ,, of Apostles, GOUDGE 68 f.  
 Intermediate State, GAYFORD 23 ff.  
 Interpretation, BETHUNE-BAKER 49-61.  
 ,, Gentile, BETHUNE-BAKER 72-94.  
 ,, Jewish, BETHUNE-BAKER 62-71.  
 Invocation of Saints, GAYFORD 61 ff.  
 Isaiah, MATHESON 265-287.  
 Ishmael, MATHESON 1-21.  
 James (St.) in Spain, WEBSTER 11-36.  
 Jeremiah, MATHESON 288-308.  
 Jerusalem, SANDAY Index.  
 ,, Plan, SANDAY 118 f.  
 ,, Sites in, SANDAY 51-90.  
 ,, outside, SANDAY 20-50.  
 Jewish Inscriptions, COOKE 341 f.  
 Jonah, MATHESON 217-241.  
 Jonathan, MATHESON 172-194.  
 John the Baptist, SANDAY 34-36.  
 Josephus, SANDAY 53 f., 106-118.  
 Judaism, JOSEPH 1; WERNLE 12-30.

- Judaism, Ceremonial, JOSEPH 177-320.  
 ,, Literature, JOSEPH xix f.  
 ,, Mission, JOSEPH 150-176.  
 ,, Moral Duties, JOSEPH 321-509.  
 Justin Martyr, MEANS 64-122.  
 Kingdom of God, GOUDGE 51 f.  
 Knowledge, Theory, MARVIN 337-450.  
 Lamennais and Maurice, WEBSTER 215-238.  
 Last Judgment, GAYFORD 88-122.  
 Latin Church, MEANS 281-349.  
 Law, Christian, WESTCOTT 18-29.  
 ,, in Early Europe, JONES 328-365.  
 Logos Doctrine, BETHUNE-BAKER 119-137.  
 Longevity, SHALER 43 ff.  
 Lord's Supper, Words of Institution, GOUDGE 102-108.  
 Lot, MATHESON 22-42.  
 Loyola and the Counter Reformation, WEBSTER 99-115.  
 Magadan, SANDAY 22.  
 Magdala, SANDAY 22, 24.  
 Magdalutha, SANDAY 23.  
 Malta, Punic Inscriptions, COOKE 102 ff.  
 Man, Divine in, JOSEPH 84-98.  
 ,, Doctrine in Early Church, BETHUNE-BAKER 301-355.  
 ,, Free, JOSEPH 99-111.  
 Manichæism, BETHUNE-BAKER 95 ff.  
 Marriage, Christian, LILLY 335-358.  
 ,, in Early Europe, JONES 139-153.  
 ,, ,, St. Paul, GOUDGE 63 ff.  
 Marseilles, Punic Inscriptions, COOKE 112 ff.  
 Martyrs, Age of, LILLY 88-130.  
 Maurice and Lamennais, WEBSTER 215-238.  
 Mediæval Church, LILLY 162-243, 244-296.  
 Medes and Persians, SOUTTAR 145-190.  
 Megiddo, SANDAY 30.  
 Melchizedek, MATHESON 43-61.  
 Mephibosheth, MATHESON 195-216.  
 Millennial Reign of Christ, GOUDGE 163.  
 Mind, Philosophy, MARVIN 125-177.  
 Miracles of Jesus, WRIGHT 1.  
 ,, ,, ,, Apologetic Value, WRIGHT 3-14.  
 ,, ,, ,, Classification, WRIGHT 37 ff.  
 ,, ,, ,, Moral Value, WRIGHT 14-20.  
 Moabite Stone, COOKE 1-15.  
 Molinos (Miguel de), WEBSTER 136-157.  
 Monarchianism, BETHUNE-BAKER 96-112.  
 Motion, MARVIN 79 ff.  
 Mystery in New Testament, ROBINSON 234-240.  
 Mysticism, Spanish, WEBSTER 136-157.  
 Nabatæan Inscriptions, COOKE 214-264.  
 Nablus, SANDAY 31, 103.  
 Nahum, SANDAY 43.  
 Nain, SANDAY 24, 101.  
 Nature, Philosophy, MARVIN 15-124.  
 Nazareth, SANDAY Index.  
 Nestorianism, BETHUNE-BAKER 255-279.  
 New Moon, JOSEPH 250-257.  
 ,, Year, JOSEPH 250-257.  
 Old Age, SHALER 262-277.  
 ,, ,, Utilization, SHALER 278-285.  
 Ontology, MARVIN 178-216.  
 Ordination, *Sc. Ch. Soc.* 177-216.  
 Origen, MEANS 203-280.  
 Orientation, SANDAY 85 f.  
 Others, Duties to, JOSEPH 394-404.  
 Pain, Mystery, JOSEPH 127-137.  
 Palestine, Recent Literature, SANDAY 90-105.  
 ,, Sites, SANDAY 1.  
 ,, in Time of Christ, SANDAY 1-19; HEUVER 1-42.  
 Palmyrene Inscriptions, COOKE 265-340.  
 Parent and Child, SHALER 251-261.  
 Passover, Joseph 215-226.  
 Paul, MEANS 1-63; WERNLE 158-359.  
 ,, Anti-Judaism, WERNLE 290-320.  
 ,, Apostle to Gentiles, WERNLE 174-222.  
 ,, Call, WERNLE 158-173.  
 ,, Gnosis, WERNLE 321-340.  
 ,, Personal Religion, WERNLE 341-359.  
 ,, Soteriology, WERNLE 228-289.  
 ,, Theology, WERNLE 223-340.  
 Pentecost, JOSEPH 227-238.  
 Petite Eglise, WEBSTER 199-214.  
 Philosophy, History of, MARVIN 565 ff.  
 ,, as a Science, MARVIN 521-564.  
 ,, Systematic, MARVIN 1.  
 Phœnicia, SOUTTAR 277-306.  
 Phœnician Inscriptions, COOKE 18-158.  
 Prætorium, SANDAY 53 ff., 91.  
 Prayer for the Departed, GAYFORD 51 ff.  
 ,, in Judaism, JOSEPH 342-356.  
 Presbyterian Experiment in England, HENSON 76-124.  
 Probability, MARVIN 116 ff.  
 Progress, WESTCOTT 66-76.  
 Property in Early Europe, JONES 216-230.  
 Religion, JOSEPH 3-14.  
 ,, Comparison, ROBERTSON 54-100.  
 ,, in Early Europe, JONES 451-534.  
 ,, Philosophy, MARVIN 451-488.  
 ,, Rationale of, ROBERTSON 1-100.  
 Renunciation, Religion of, MACDONALD 79-160.  
 Resurrection of Body, GAYFORD 70-87.  
 ,, ,, the Body, GOUDGE 135 f.  
 ,, ,, Christians, GOUDGE 159 ff.  
 Rome, SOUTTAR 519, 712.  
 Sabbatarianism, HENSON 35-75.  
 Sabbath, JOSEPH 202-214.  
 Sacrifice in Genesis and Exodus, GOLD 3-42.  
 ,, ,, N.T. and Church, GOLD 79-112.  
 ,, ,, Temple, GOLD 43-78.  
 Safed, SANDAY 39, 49.  
 Salim, SANDAY 23, 33-35, 91.  
 Samaria, City, SANDAY 19.  
 ,, District, SANDAY 16.  
 Sardinia Punic Inscriptions, COOKE 108 ff.  
 ,, New Punic Inscriptions, COOKE 158.  
 Seals and Gems, North-Sem., COOKE 360 ff.  
 Self, Duties to, JOSEPH 364-393.  
 Separatism; Jewish, JOSEPH 180-195.  
 Service, Highest, JOSEPH 138 ff.  
 ,, Religion of, MACDONALD 1-78.  
 ,, Social, WESTCOTT 1-18, 44-54.  
 Siloam Inscription, COOKE 15 ff.  
 Sin and Grace in Early Church, BETHUNE-BAKER 301-326.

- Sincerity, JOSEPH 297-309.  
 Slavery in Early Europe, JONES 231-259.  
 Space and Time, MARVIN 99 ff.  
 Spain, Church, Hispanism in, WEBSTER 158-176.  
 „ „ to 1000, WEBSTER 78-98.  
 „ Early Christian Epitaphs, WEBSTER 61-78.  
 „ Ecclesiastical Appointments, WEBSTER 253-265.  
 „ New Year's Eve, WEBSTER 266-275.  
 „ St. James in, WEBSTER 11-36.  
 State, Duties to, JOSEPH 483-498.  
 Sychar, SANDAY 31-33, 91.  
 Sympathy, Growth, SHALER 106-148.  
 Synagogue, JOSEPH 202-214.  
 Tabernacles, JOSEPH 239-249.  
 Temple, SANDAY Index.  
 „ of Herod, SANDAY 106-115.  
 Teresa, Santa, WEBSTER 116-135.  
 Tertullian, MEANS 281-349.  
 Tiberias, SANDAY 5, 13, 46, 102.  
 Toleration, HENSON 211-265.  
 Tongues, Gift, GOUDGE 133 ff.  
 Translation of Sacred Books, ROTHERHAM 53-63.  
 Transmission of Sacred Books, ROTHERHAM 27-52.  
 Trinity, Early Church Doctrine, BETHUNE-BAKER 197-238.  
 „ Method of Revelation, GOUDGE 22.  
 Truthfulness, JOSEPH 433 ff.  
 Valdés (Juan de), WEBSTER 136-157.  
 Valour, SHALER 188-202.  
 Warfare in Early Europe, JONES 366-389.  
 Wisdom in St. Paul, GOUDGE 20 f.  
 Woman in Early Europe, JONES 184-198.  
 Worship, Public, in Judaism, JOSEPH 290-296.

## Point and Illustration.

Is it possible yet to quote Mr. Gladstone in the pulpit without being called a political parson? If it is, there are telling things in Morley's *Life* (Macmillan; 3 vols., 42s. net). Here, as 'P. and I.' for the present month, will be found some of them. But their force will be properly felt only by those who get the book and read them in their place.

**A Religious Exercise.**—I cannot help here recording that this matter of speaking is really my strongest religious exercise. On all occasions, and to-day especially, was forced upon me the humiliating sense of my inability to exercise my reason in the face of the House of Commons, and of the necessity of my utterly failing, unless God gave me the strength and language. It was after all a poor performance, but would have been poorer had He never been in my thoughts as a present and powerful aid.

**Not a Blasphemous Prayer.**—Through the debate I felt the most painful depression. Except Mr. Plumtre and Lord John Russell, all who spoke damaged the question to the utmost possible degree. Prayer earnest for the moment was wrung from me in my necessity! I hope it was not a blasphemous prayer, for support in pleading the cause of justice.

**Incessant Wrestling.**—Strength of will found scope for exercise where some would not discover the need of it. In native capacity for righteous anger he abounded. The flame soon kindled, and it was no fire of straw; but it did not master him. Mrs. Gladstone once said to me (1891), that whoever writes his life must remember that he had two sides—one impetuous, the other all self-control, able to dismiss all but the great central aim, able to put aside what is weakening or disturbing; that he achieved this self-mastery, and had succeeded in the struggle ever since he was three or four and twenty, first by the natural power of his character, and second by incessant wrestling in prayer—prayer that had been abundantly answered.

**One with His Will.**—The final state which we are to contemplate with hope, and to seek by discipline, is that in which our will shall be one with the will of God; not merely shall submit to it, not merely shall follow after it, but shall live and move with it, even as the pulse of the blood in the extremities acts with the central movement of the heart.

**Ambition.**—Once in a conversation with Mr. Gladstone, some fifty years from the epoch of this present chapter, we fell upon the topic of ambition. 'Well,' he said, 'I do not think that I can tax myself in my own life with ever having been much moved by ambition.' The remark so astonished me that, as he afterwards playfully reported to a friend, I almost jumped up from my chair. We soon shall reach a stage in his career when both remark and surprise may explain themselves. We shall see that if ambition means love of power or fame for the sake of glitter, decoration, external renown, or even dominion and authority on their own account, then his view of himself was just. I think he had none of it. Ambition in a better sense, the motion of a resolute and potent genius to use strength for the purposes of strength, to clear the path, dash obstacles aside, force good causes forward—such a quality as that is the very law of the being of a personality so vigorous, intrepid, confident, and capable as his.

**Right and Wrong.**—At nearly every stage of Mr. Gladstone's active career the vital problem stares us in the face, of the correspondence between the rule of private morals and of public. Is the rule one and the same for individual and for state? From these early years onwards, Mr. Gladstone's whole language and the moods that it reproduces,—his vivid denunciations, his sanguine expectations, his rolling epithets, his aspects and appeals and points of view,—all take for granted that right and wrong depend on the same set of maxims in public life and private. The puzzle will often greet us, and here it is enough to glance at it. In every statesman's case it arises; in Mr. Gladstone's it is cardinal and fundamental.