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The book is thus admirably fitted for the multitude. It is strongly anti-sacerdotal.

FAMOUS MEN OF THE OLD TESTAMENT.

Quite elementary is the theology, history, and morality of Dr. Morton Bryan Wharton's volume of sermons and Old Testament characters. Still the sermons were listened to with interest. And why? Because Dr. Wharton took an interest in them himself. We are always entitled to ask, 'What is Absalom to me, or me to Absalom?' Dr. Wharton answers us. If there were no Absaloms to-day, if there were not an Absalom in each of us, we would leave Absalom to the literary critics. 'Is the young man Absalom safe?' That, says he, is the great question of the times now, more important than those which concern commerce, manufacturing, and trade, imperialism, finance, or the solution of race problems. With such insistence Dr. Wharton's elementary theology and history become arrestive enough (New York: E. B. Treat; $1.50).

The annual volume of that charming children's magazine, *Morning Rays* (1s. net), is charming also in its binding (Pub. Offices of the Church of Scotland).

TRUST.

The name is short. The greatest things on earth have short names. 'Now abideth these three, Faith, Hope, Love'—one syllable each. And this is, within its strictly defined sphere, a great magazine. Strictly defined, but not narrow. The strength of it lies for once in its breadth. There are intensely earnest and intensely narrow evangelical magazines, and their earnestness seems to depend on their narrowness. This magazine is as earnest in its appeal as any, but its appeal is to '*all* ye that labour and are heavy laden.' The yearly volume, a handsome quarto, may be had from the Religious Tract and Book Society of Edinburgh for 2s., post free.

MEDIÆVAL ENGLAND.

The 'Story of the Nations' still goes on. Miss Mary Bateson's story of *Mediæval England* (Fisher Unwin; 5s.) is the sixty-second volume. For almost all the volumes possess the double quality of popularity and precision. The writing is for the multitude, and the lavish selection of illustrations helps the multitude to enjoy it. But the work is scholar's work all the same—laborious research, responsible statement.

Miss Bateson, Associate and Lecturer of Newnham College, Cambridge, has one of the gifts in perfection. Her work is thorough, and she has risen clean above the manner of the mere popularity hunter. It is doubtful if the book could be called popular in any sense, it is too passionless for that. But its style is good, its temper fair, it will win its way. And although both the papal and the anti-papal denunciator will rail at Miss Bateson's Laodiceanism, the truth-seeker everywhere will rejoice that her knowledge has made her so fair.

INDEX OF SUBJECTS IN RECENT THEOLOGICAL LITERATURE.

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BOOKS INDEXED.

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STRONG (T. B.), Authority in the Church.
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WERNLE (P.), The Beginnings of Christianity. Vol. I.
WESTCOTT (B. F.), Christian Society Union Addresses.
WRIGHT (T. H.), The Finger of God.

SUBJECTS.

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. Plumptre 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 coversation 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.