

and being upset by them in the muddiest bit of the whole yard, or falling into the river when trying to land a 'monster' fish, and being carried straight home to bed. The book goes on to tell us how Sonny, through his great desire to become a soldier, like his father, conquered his boastful habits, and gained the Humane Society's medal for saving another boy's life.

Then we have three books, at 1s. each: *The Camerons of Nidry*, by Mrs. Stacy Waddy; *Through the Furnace*, by F. E. Reade; and *The Nursery Rebels*, by H. Elrington. The first two are for older people, and the last is for children. It is a story of three little pickles, Don, Harold, and Edmund, who, thinking themselves too old to go in the same railway carriage as their nurse, set out alone. Read what the results were.

Next come *The Foster Brothers*, by C. A. Mercer; and *Phabe's Long Holiday*, by Mabel Escombe; 6d. each. Most of us will prefer the first of these, as it is a bright little tale, while the last is too sad for children. Both of these have pretty covers, the one brown and the other crimson, and the illustrations are remarkably good for the price.

There are also three 3d. books: *A Peep into Fairyland*, by G. E. R.; *The Messengers*, by M. C. Butler; and *Richard Beavers*, by the Rev. H. Boyden.

Sons o' Men, by G. B. Lancaster (Melrose; 6s.).—Since Kipling's *Light that Failed*, we have had nothing so good as Mr. Lancaster's *Sons o' Men*. We have had nothing so intensely realistic, nothing which absolutely compelled us to see into the depths of life, as this does. Bret Harte threw light on the rough side of American life. Kipling made music of some coarse elements in India. Now Mr. Lan-

caster takes his place beside those two, making the rougher and sterner side of New Zealand life to live in literature.

Sons o' Men contains a number of short stories, each touching some phase of ranch experience in New Zealand. The same characters occur in most of them, and all stand out vividly before us in unmistakable personality.

There are problems in the book. They are not there because Mr. Lancaster wishes to air his opinions on them, they are there because they are part of life. There is the drink question, and there is also the question of difference of race and colour. This latter we have in the Story of Wi, probably the strongest of all. The most humorous tale is the last, 'Through the Fire,' where we have the account of how Walt worsted the widow and won Darlint.

From the Sunday School Union have come the new volume of *Young England* (5s.), and the *Child's Own Magazine* (1s.). This year *Young England* is resplendent in crimson, with the figure of a horse and rider on the cover. Nor are its contents inferior to its cover. There are two continued stories: 'The Sway of the World,' by Lawrence Zeal, and 'Gerald the Sheriff,' by Charles Whistler, who has already gained a name by his Danish stories. There are also a number of thrilling short stories, the best being those on public school life; and the jokes are there under their old name of 'Something to Smile at.'

Of all the magazines for the little ones, the *Child's Own* is our favourite, because from beginning to end it is so bright, and its stories are all written by authors who know how to adapt themselves to children. Besides illustrations on almost every page, there is a large coloured picture at the beginning called Distinguished Visitors.

INDEX OF SUBJECTS IN RECENT THEOLOGICAL LITERATURE.

BOOKS.

BOOKS INDEXED.

CAILLARD (E. M.), Individual Immortality.
 CALDECOTT (A.), and MACKINTOSH (H. R.), Selections from Literature of Theism.
 DAVIDSON (A. B.), Theology of the Old Testament.
 Faith of a Christian. By a DISCIPLE.
 GARVIE (A. E.), Gospel for To-day.
 GREGORY (A. E.), Hymn-Book of the Modern Church.
 HALDANE (R. B.), Pathway to Reality.
 HASTIE (W.), Theology of the Reformed Church.
 HENSLOW (G.), Present Day Rationalism critically examined.
 HENSON (H. H.), Value of the Bible.
 HERRMANN (W.), Faith and Morals.
 HUNT (W. H.), Sermons on Social Subjects.
 INGE (W. R.), Faith and Knowledge.
 KENNARD (J. S.), Psychic Power in Preaching.
 KENNEDY (H. A. A.), St. Paul's Conceptions of the Last Things.
 KERSWILL (W. D.), Old Testament Doctrine of Salvation.
 M'CONNELL (S. D.), Christ.
 MACDONALD (G.), Tree in the Midst.
 MOORE (E. C.), New Testament in the Christian Church.

MOULE (H. C. G.), Holiness by Faith.
 PEAKE (A. S.), Problem of Suffering in the Old Testament.
 POOLER (L. A.), Studies in the Religion of Israel.
 RAGG (L.), Evidences of Christianity.
 ROBINSON (A. W.), Lay Work and Office of Reader.
 SABATIER (A.), Religions of Authority and of the Spirit.
 SMITH (J. R.), Teaching of the Gospel of John.
 SWETE (H. B.), Studies in the Teaching of our Lord.
 TEMPLE (H.), Trinity in Unity.
 TYMMS (T. V.), Christian Idea of Atonement.
 WATKINS (O. D.), Divine Providence.
 WERNLE (P.), Beginnings of Christianity, vol. ii.

SUBJECTS.

Adam, Fall of, MACDONALD 225-239.
 Agnosticism, CALDECOTT and MACKINTOSH 360.
 Amos, POOLER 107.
 Angel of the Lord, DAVIDSON 296-300.
 Angels, DAVIDSON 288-296; WERNLE 55-58.
 Anselm, CALDECOTT and MACKINTOSH 1.
 Apocalyptic, KENNEDY 59-62.
 Apostolic Succession, SABATIER 90; WERNLE 13.

- Apostles, Canonization of, WERNLE 226-229, 289-291.
 Aquinas, CALDECOTT and MACKINTOSH 10.
 Asceticism, WERNLE 24-27, 220, 328-334.
 Athanasian Creed, TEMPLE 1.
 „ „ Doctrine of the Trinity, TEMPLE 10.
 „ „ Eschatology, TEMPLE 23.
 Atonement, Christian Idea of, TYMMS 1.
 „ and Law, TYMMS 419-437.
 „ in Old Testament Theology, DAVIDSON 306-356.
 Authority, SABATIER 1, 145; KENNARD 131.
 „ in Church, MOORE 309.
 Authorities of Early Christians, MOORE 1.
 Baptism, WERNLE 129-131.
 „ Formula of, SABATIER 51.
 Beautiful, God in the, CALDECOTT and MACKINTOSH 305.
 Berkely, CALDECOTT and MACKINTOSH 141.
 Bible, Infallibility, SABATIER 165.
 „ Inspiration, HUNT 237 (Talbot).
 „ Notion of, SABATIER 235.
 „ Problems, POOLER 30.
 „ Value, HENSON 3-21.
 „ in Modern Church, HENSON 22-52.
 „ in Nineteenth Century, SABATIER 212.
 Body, Spiritual, KENNEDY 232, 239-261.
 „ „ MOMERIE 63-69.
 Cambridge Platonists, CALDECOTT and MACKINTOSH 114.
 Canon in the East, MOORE 165.
 „ „ West, MOORE 121.
 Catholicism and Gnosticism, WERNLE 170-242.
 Certainty in Religion, GARVIE 34-38.
 Charity, WERNLE 335-340.
 Childlikeness, INGE 125.
 Christ, M'CONNELL 1.
 „ Authority, HENSON 250-263.
 „ „ SABATIER 292.
 „ Death, Significance of, TYMMS 276-341.
 „ Divinity, M'CONNELL 103.
 „ Humanity, M'CONNELL 9; 'DISCIPLE' 109.
 „ Messiah, WERNLE 33-46.
 „ Miracles, WATKINS 16.
 „ Moral Power, HENSON 214-230.
 „ Person, SABATIER 292, 329.
 „ Propitiatory Sacrifice, M'CONNELL 25.
 „ Redeemer, WERNLE 263.
 „ Resurrection, M'CONNELL 67; HENSON 201-230.
 „ „ Evidence for, RAGG 89-101.
 „ Risen, INGE 1.
 „ Sinlessness, HENSON 146-162.
 „ Teaching, SABATIER 283.
 „ „ Character of, SWETE 11.
 „ „ in St. John, SWETE 127.
 „ „ in St. Luke, SWETE 97.
 „ „ in St. Mark, SWETE 39.
 „ „ in St. Matthew, SWETE 67.
 Christ, Temptation, HENSON 233-249.
 „ Virgin-Birth, HUNT 242 (Jones).
 „ and the Old Testament, SABATIER 288.
 Christianity, M'CONNELL 131.
 „ „ Beginnings of, WERNLE 1.
 Christianity, Essentials of, WERNLE 157-160, 327-332.
 „ „ Evidences, RAGG 1.
 „ „ Factor in History, RAGG 122-145.
 „ „ Sub-Apostolic, WERNLE 355-360.
 „ „ and Jewish Law, WERNLE 59 ff.
 „ „ and the Old Testament, WERNLE 48-53.
 Christology, WERNLE 33, 48, 118, 123, 181, 182, 210, 264.
 Church, M'CONNELL 157.
 „ „ Catholic Notion of, SABATIER 15.
 „ „ Government, MOORE 211; WERNLE 1-27.
 „ „ Message of, GARVIE 21-51.
 „ „ Mission of, GARVIE 1-20.
 „ „ Witness to Christ, RAGG 102-121.
 „ „ and the Messianic Kingdom, SABATIER 21.
 „ „ „ Public Conscience, HUNT 38 (Stubbs).
 „ „ „ Social Questions, GARVIE 157-175.
 „ „ in St. John's Gospel, SMITH 288-323.
 Competition, MACDONALD 345-353.
 Compromise, MACDONALD 311-345.
 Comte, CALDECOTT and MACKINTOSH 316.
 Conscience, HUNT 211 (Newman).
 Consciousness, Awakening of the Religious, INGE 175.
 Cousin, CALDECOTT and MACKINTOSH 305.
 Covenant with Israel, DAVIDSON 235-282.
 Covetousness, HUNT 87 (Pinchard).
 Creed, WERNLE 225.
 Daniel, Eschatology of, KENNEDY 42.
 Darwinism, HENSLow 145-207.
 Day of the Lord, DAVIDSON 374-395.
 Death, Benignity, MOMERIE 13.
 „ „ Mystery, MOMERIE 10.
 „ „ Old Testament Conception, DAVIDSON 432-437, 511-532.
 „ „ St. Paul's Conception, KENNEDY 102-158.
 „ „ and Sin, GARVIE 80-103.
 Deborah, Song of, HENSON 53-68.
 Demons, WERNLE 113.
 Descartes, CALDECOTT and MACKINTOSH 40.
 Design, Argument of, HENSLow 94-106.
 Doctrine, Beginnings of History of, MOORE 259.
 Dogma, Progressiveness, HUNT 221 (Frere).
 Education, HUNT 20 (Russell-Wakefield).
 Episcopate, SABATIER 68.
 Eschatology, Athanasian Creed, TEMPLE 23.
 „ „ Christ's, KENNEDY 96-101.
 „ „ „ WERNLE 53, 133, 298.
 „ „ Greek, WERNLE 134 ff.
 „ „ Jewish, WERNLE 53, 133.
 „ „ Old Testament, DAVIDSON 356-532.
 „ „ St. John's, SMITH 324-365.
 „ „ St. Paul's, KENNEDY 1.
 Ethical Preaching, GARVIE 43-51.
 Ethics, Christian and Rationalistic, HENSLow 294-315.
 „ „ Jewish and Christian, WERNLE 59-79.
 Evangelical Preaching, GARVIE 25-29, 55-65, 80.
 Evil, Origin of, HENSLow 317-326.
 „ „ Problem of, HENSLow 326-340.
 „ „ „ 'DISCIPLE' 72.
 Evidences, Christian, RAGG 1.
 „ „ Bibliography of, RAGG iv-vi.

- Evolution, MACDONALD 95.
 „ and Immortality, MOMERIE 36.
 Exile, POOLER 173-197.
 Excommunication, HUNT 79 (Lacey).
 Ezekiel, Suffering in, PEAKE 17-34.
 Faith, SABATIER 335; GARVIE 130-156; HENSON 182-200.
 „ Roman and Protestant, HERRMANN 1-62, 94-114.
 „ in the Old Testament, KERSWILL 143.
 Fellowship, GARVIE 142.
 Final Causes, HENSLOW 114-143.
 Flesh, DAVIDSON 188-192.
 „ KENNEDY 347.
 Forgiveness, LAWS of, WATKINS 96.
 Free Will, HENSLOW 273-293.
 Future Life, Greek Notion of, MOMERIE 56.
 „ „ Primitive Idea of, MOMERIE 60.
 „ „ in the Old Testament, DAVIDSON 459-532;
 MOMERIE 53; POOLER 260.
 Glory, KENNEDY 299-307.
 Gnosticism, Origin, WERNLE 170-204.
 „ and Catholicism, WERNLE 170-242.
 „ „ Paulinism, WERNLE 180-193, 203-205.
 „ „ St. John, WERNLE 260-262.
 „ in Christ's Teaching, WERNLE 175-180.
 God as Infinite Substance, CALDECOTT and MACKINTOSH 76.
 „ „ Mind, CALDECOTT and MACKINTOSH 141.
 „ Attributes of, DAVIDSON 82-95, 129-181.
 „ Belief in, RAGG 5-30.
 „ Existence, CALDECOTT and MACKINTOSH 40.
 „ Holiness, DAVIDSON 144-159.
 „ Idea of, M'CONNELL 189.
 „ „ „ in the Old Testament, DAVIDSON 30-35.
 „ Knowledge of, DAVIDSON 73-81; 'DISCIPLE' I.
 „ Love, HASTIE 159-166.
 „ Name, DAVIDSON 36-58.
 „ Nature, DAVIDSON 73-115.
 „ Personality, CALDECOTT and MACKINTOSH 368.
 „ „ and Spirituality, DAVIDSON 106-114.
 „ Relation to Nature and Man, DAVIDSON 174-181.
 „ „ „ the Universe, 'DISCIPLE' 33.
 „ Righteousness, DAVIDSON 129-143.
 „ Sole Godhead, DAVIDSON 100-105.
 „ Sovereignty, HASTIE 166-177.
 „ Spirit of, DAVIDSON 115-129.
 „ Unity, DAVIDSON 96-99.
 „ in St. John's Gospel, SMITH 54-83.
 Grace, GARVIE 104-129.
 „ in the Old Testament, KERSWILL 143.
 Greek Philosophy, WERNLE 140-169.
 Heaven, MOMERIE 104.
 Hell, MOMERIE 107-113.
 Hellenism and Christianity, WERNLE 104-139.
 „ „ Pauline Eschatology, KENNEDY 342-351.
 Heredity, HENSLOW 183-207; MACDONALD 370-382;
 WATKINS 71, 83.
 Holiness and Evangelical Work, MOULE 125 (Brooke).
 „ „ Temptation, MOULE 31 (Meyer).
 „ by Faith, MOULE I; GARVIE 148.
 „ in Ministerial Life, MOULE 77 (Cuming).
 Holy Spirit, Psychic Power of, KENNARD 147.
 „ „ in St. John's Gospel, SMITH 157-182.
 Hope, WERNLE 297-313.
 „ and Fulfilment, INGE II.
 Hosea, POOLER 107.
 Humility, INGE 109.
 Hymns, Anglican, GREGORY 254.
 „ Free Church, GREGORY 285.
 „ Methodist Revival, GREGORY 155.
 „ Modern, GREGORY 62-315.
 „ of Bible and Early Church, GREGORY 29.
 „ Olney, GREGORY 224.
 „ Roman Catholic, GREGORY 315.
 „ Watts', GREGORY 122.
 Ideals, INGE 137; KENNARD 173.
 Identity, Personal, MOMERIE 69-72.
 Immortality, DAVIDSON 402-532.
 „ MOMERIE I.
 „ Desire for, MOMERIE 17.
 „ Greek Idea of, MOMERIE 56.
 „ Individual, CAILLARD I.
 „ Inductive Evidence for, HENSLOW 358-370.
 „ Man's Right to, MOMERIE 33.
 „ Substitutes for, MOMERIE 47.
 „ and Evolution, MOMERIE 36.
 „ in the Old Testament, MOMERIE 53.
 Independence, INGE 75.
 Individual Christianity, WERNLE 270, 343.
 „ Immortality, CAILLARD I.
 „ Inspiration of, INGE 161.
 „ Salvation in the Old Testament, KERSWILL
 193.
 Inspiration, SABATIER 165.
 „ of the Bible, HUNT 237 (Talbot).
 „ „ Individual, INGE 161.
 „ St. John's Doctrine of, SABATIER 309.
 „ St. Paul's „ „ SABATIER 305.
 Israel, Religion of, POOLER I.
 Janet, CALDECOTT and MACKINTOSH 408.
 Jehovah, DAVIDSON 45-73.
 „ KERSWILL 115.
 Jerusalem, Social Life in, POOLER 144.
 Job, Problem of Suffering in, PEAKE 83-103.
 John, Christology, WERNLE 48.
 „ Doctrine of the Church, SMITH 288-323.
 „ „ „ God, SMITH 54-83.
 „ „ „ Holy Spirit, SMITH 157-182.
 „ „ „ Life, SMITH 252-288.
 „ „ „ Salvation, SMITH 221-251.
 „ „ „ Sin, SMITH 182-220.
 „ Eschatology, SMITH 324-365.
 „ Gospel, WERNLE 254-278.
 „ „ Relation to the Old Testament, SMITH 1-53.
 „ „ Teaching of, SMITH I.
 „ and Paul, SMITH 366-385.
 Judaism and Christianity, WERNLE 29-103.
 Judas Iscariot, HENSON 309.
 Judgment, St. Paul's Conception of, KENNEDY 158-221.
 Justice, INGE 55.
 Justification, KENNEDY 7-14; WERNLE 300-314.
 „ by Faith, GARVIE 130-156; TYMMS 341-419.
 Kant, CALDECOTT and MACKINTOSH 179.
 „ HERRMANN 360-363.

- Kingdom of God, DAVIDSON 365-374; DISCIPLE 255;
M'CONNELL 87, 133, 215.
" " " in St. Paul, KENNEDY 282-342.
Laity, Priesthood of, INGE 199.
Law, Moral, HERRMANN 65-193.
" Natural and Spiritual, WATKINS 8, 28-65, 91-407.
Lay Work, ROBINSON I.
Legalism in St. James, WERNLE 69-73.
Life, Continuity, MOMERIE 82.
" Eternal, M'CONNELL 71; INGE 187.
" Incompleteness, MOMERIE 23.
" Injustice, MOMERIE 20.
" Materialistic Theories of, HENSLow 38-48.
" Phenomena, HENSLow 49-68.
" Progressiveness, MOMERIE 85-91.
" St. Paul's Conception of, KENNEDY 102-158.
" in the Old Testament, DAVIDSON 437-453, 522-532.
" " St. John's Gospel, SMITH 252-287.
" " the Spirit, KENNEDY 14-17.
Logos, WERNLE 147-152, 160-162.
Lotze, CALDECOTT and MACKINTOSH 368.
Love, GARVIE 104-129.
" Brotherly, WERNLE 335-340.
Luke, Prologue, HENSON 69-82.
Luxury, HUNT 5 (Richmond), 66 (Bull).
Man, Greatness, MOMERIE 30.
" Old Testament Doctrine of, DAVIDSON 182-234.
" Origin, HENSLow 207-220.
" Restoration through Christ, DISCIPLE 50.
Mankind, Solidarity of, WATKINS 90.
Mansel, CALDECOTT and MACKINTOSH 360.
Marriage, HUNT 169 (Cartmel-Robinson).
Martineau, CALDECOTT and MACKINTOSH 386.
Materialism, HENSLow 17-48.
Maurice, Social Doctrine of, HUNT 178 (Davies).
Melchisedec, WERNLE 43-45.
Messianic Idea, DAVIDSON 356-402; KERSWILL 86;
POOLER 241; WERNLE 33-46.
Mind, Absolute, HALDANE 1-173.
" Finite, HALDANE 173-272.
Ministry, HUNT 202 (Kelly).
Miracles, WATKINS 4.
" of Christ, WATKINS 16.
Moral Law, HERRMANN 63-407.
Mysticism, CALDECOTT and MACKINTOSH 114.
Mysteries in Relation to Christianity, WERNLE 123-133.
New Testament, Canonization, MOORE 211, 259.
" " " WERNLE 226-229.
" " Divisions, WERNLE 247-278.
" " Origin, WERNLE 243-247.
" " at end of 2nd century, MOORE 79.
" " in Christian Church, MOORE I.
" " in Early Christian Literature, MOORE 39.
Ontological Argument, CALDECOTT and MACKINTOSH I.
Old Testament Theology, DAVIDSON I.
" " in the Church, HENSON 39-52.
Papacy, SABATIER 101.
Parousia, MOMERIE 95.
" St. Paul's Conception of, KENNEDY 158-222.
Paul at Athens, INGE 43.
" Conversion, HENSON 163-181; KENNEDY 80-93.
Paul, Eschatology, KENNEDY I.
" Influenced by Judaism, KENNEDY 58-80.
" " " Old Testament, KENNEDY 38-58.
" and Christ, WERNLE 249-253.
" " John's Gospel, WERNLE 263-275; SMITH 366-385.
Peace and War, INGE 87.
Perfection, MACDONALD 257-303.
Prayer, Efficacy, HUNT 229 (Swayne).
" Laws of, WATKINS 113.
Preaching, GARVIE 5-19.
" Psychic Power in, KENNARD I.
" Style, KENNARD 65.
Preachers, Lay, ROBINSON 61 ff.
Predestination, HASTIE 223-283.
Priesthood, SABATIER, 82.
" of the Laity, INGE 199.
" Old Testament, DAVIDSON 306-324.
" Universal, SABATIER 312.
Probabilism, HERRMANN 153-190, 294-341.
Propitiation, M'CONNELL 29.
" Biblical Ideas of, TYMMS 191-251.
Protestantism, SABATIER 145; HASTIE 23-128.
Providence, Divine, WATKINS I.
Psalms, Suffering in, PEAKE 104-117.
Psychology, Relation to Preaching, KENNARD 65 ff.
Purity, HUNT 14 (Lyttelton).
Rationalism, HENSLow I.
Reader, Office of, ROBINSON 22-49.
Reason and Instinct, HENSLow 232-250.
Recognition after Death, MOMERIE 76.
Recreation and Religion, HUNT 162 (Bristow).
Redemption, DAVIDSON 235-356; WATKINS 140-163;
WERNLE 344-363.
" Essence of Religion, GARVIE 32.
Religion and Recreation, HUNT 162 (Bristow).
" in the Sub-Apostolic Age, WERNLE 297-363.
Religious Life, Revival of, HUNT 64 (Bull).
Reprobation, HASTIE 277.
Rest, MACDONALD 382-390.
" Longing for, MOMERIE 50.
Restoration, Final, MOMERIE 114-120.
Resurrection, Evidence for, HENSON 201-230; MOMERIE 30-46; RAGG 89-101.
" St. Paul's Conception of, KENNEDY 222-282.
" in the Old Testament, KENNEDY 75-80.
Retaliation, HUNT 196 (Jephson).
Retribution, MOMERIE 92.
Reunion after Death, MOMERIE 73.
Revelation, Supernatural, RAGG 30-79.
Righteousness, Laws of, WATKINS 53.
" in the Old Testament, DAVIDSON 271-282, 395-402, 453-459.
Ritschl, CALDECOTT and MACKINTOSH 448.
" Idea of Faith, HERRMANN 1-62.
Romanticism, CALDECOTT and MACKINTOSH 256.
Sacraments, WERNLE 128-133.
Sacrifice and Salvation, GARVIE 104-129, 183-187.
Salvation by Love through Faith, TYMMS 251-276.
" Old Testament Doctrine, KERSWILL I.
" Universal, KENNEDY 308-312.

- Salvation in St. John's Gospel, SMITH 221-251.
 Satan, DAVIDSON 300-306.
 Schleiermacher, CALDECOTT and MACKINTOSH 256.
 Scholastic Theology, CALDECOTT and MACKINTOSH 10.
 Secularism, HENSLOW 3-17; HUNT 211-242.
 Self-Consecration, INGE 223.
 Servant of Yahweh, PEAKE 34-72.
 Service, HENSON 263-277.
 Sheol, DAVIDSON 425-432; KENNEDY 68-72.
 Sin, Old Testament Doctrine, DAVIDSON 203-235.
 ,, ,, ,, KERSWILL 15.
 ,, and Death, GARVIE 80-103.
 ,, in St. John's Gospel, SMITH 183-220.
 Sins of Good People, HUNT 114 (Beeching).
 Social Problems and the Church, GARVIE 157-175.
 Sociology, Religion as, CALDECOTT and MACKINTOSH 316.
 Soul, DAVIDSON 199-203.
 ,, Nature of, MOMERIE 27.
 ,, and Spirit, KENNEDY 254.
 Spinoza, CALDECOTT and MACKINTOSH 76.
 Spirit, DAVIDSON 192-199.
 ,, Human, WATKINS 66.
 ,, of God, DAVIDSON 115-129.
 Spiritual Religion, SABATIER 255.
 Subjection and Independence, INGE 75.
 Suffering, Problem of, MACDONALD 237-254.
 Suffering in Ezekiel, PEAKE 17-33.
 ,, in Job, PEAKE 83-103.
 ,, in Psalms, PEAKE 104-117.
 ,, in O.T., DAVIDSON 282-289; PEAKE I.
 Sympathy, KENNARD 115.
 Teleological Argument, CALDECOTT and MACKINTOSH 408.
 Theism, CALDECOTT and MACKINTOSH 386.
 ,, and Christianity, HENSON 130-145.
 Theology of the Reformed Church, HASTIE I.
 ,, of the Old Testament, DAVIDSON I.
 ,, Scientific, SABATIER 342.
 Tolerance, HUNT 98 (Fry).
 Tradition, SABATIER 39.
 Trinity, 'DISCIPLE' 217; TEMPLE I.
 Truth, INGE 99, 147; HERRMANN 124-153.
 Unbelief, Palliation of, TEMPLE 34.
 Unbelievers, Fate of, KENNEDY 312-316.
 Virgin-Birth, HUNT 242 (Jones).
 Will, Emancipation and Work, MACDONALD 151-211.
 Wisdom, INGE 27.
 World, End of, MOMERIE 98.
 Word, Earthly Mission of, SMITH 105-141.
 ,, Heavenly Ministry, SMITH 142-156.
 ,, in St. John's Gospel, SMITH 84-104.
 Yahweh, POOLER 44.

The Education of St. John in Patmos.

By PROFESSOR W. M. RAMSAY, D.C.L., LL.D., LITT.D., ABERDEEN.

IT needs no demonstration that the Book of the Revelation might readily be accepted as a possible work of the person who is depicted in the Synoptic Gospels under the name of John. The character of the writer of the Revelation is just what we could imagine that John to become in the natural process of growth. But it always seemed to me that the greatest difficulty in the New Testament was to comprehend how one of the Sons of Thunder could develop into the author of the Fourth Gospel. The difficulty now appears to me to fade away, when we try to conceive clearly the circumstances in which the Apocalypse was composed.

St. John had been banished to Patmos, an unimportant islet, whose condition in ancient times is little known. In the Imperial period banishment to one of the small rocky islands of the Ægean was a common and recognized penalty, corresponding in some respects (though only in a very rough way and with many serious differences) to the former English punishment of transportation. It carried

with it entire loss of civil rights and almost entire loss of property; usually a small allowance was reserved to sustain the exile's life. The penalty was lifelong; it ended only with death. The exile was allowed to live in free intercourse with the people of the island, and to earn money. But he could not inherit money nor bequeath his own, if he saved or earned any: all that he had passed to the State at his death. He was cut off from the outer world, though he was not treated with personal cruelty or constraint within the limits of the islet where he was confined.

But there are serious difficulties forbidding the supposition that St. John was banished to Patmos in this way.

In the first place this punishment was reserved for persons of good standing and some wealth. Now it seems utterly impossible to admit that St. John could have belonged to that class. In Ephesus he was an obscure stranger of Jewish origin; and under the Flavian emperors the Jews of Palestine were specially open to suspicion on