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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

reverently. But no one can write dramas in these days, and no one ever could write a drama of the Christ.

Can a theologian be a commentator? Scarcely ever. We have not time to ask why. It is enough to notice that Dr. Revere F. Weidner, an accomplished theologian, whose theological work we have often commended, has now written *Annotations on the General Epistles of James, Peter, John, and Jude, and the Revelation of St. John* (Scribners), and that his annotations are just little (sometimes very delightful little) scraps of theology. There is no exegesis, and there is no exposition, there is just theology. And it is often by no means biblical theology, but such as a thoroughly accomplished systematic theologian would be likely to have at his finger ends. It is the old-fashioned style of commentary. It was once all the fashion indeed. But this is not an old-fashioned book. It is thoroughly modern in its spirit, and thoroughly up-to-date in its information. For the theology of James, Peter, John, and Jude, and of the Apocalypse, we can recommend nothing better. But it is not exposition.

Mr. Elliot Stock has published a cheap edition (3s. 9d.) of *Lessons from Life*, a thick volume of anecdotes, in which the best thing is Dr. Hugh Macmillan's Introduction.

Nearly all the weekly religious papers have a literary column now, and some of them have put that column into the hands of literary men. The *Sunday School Chronicle* has done so. We should not exchange Alan Northman's contribution for anything else in the Chronicle. He calls his contributions 'Brief Talks on Literature.' Now

he has gathered some of these 'Talks' into a book, with the title of *Literature as an Aid to Teaching* (Sunday School Union; 1s. net). And he has added a list of books to read. We could criticize his list; but we have no right to do that, having never yet made up a list of our own.

The Rev. Arthur Devine, C.P., has done excellent service to non-Catholic as well as to Catholic readers by his various handbooks. In one he explains the Creed, in another the Commandments, in a third the Sacraments. He has also written a Manual of Ascetical Theology and a Manual of Mystical Theology. All these books are published by Messrs. R. & T. Washbourne, by whom is also published the volume before us—*The Ordinary of the Mass* (5s.). The volume is at once a handbook for the student of Liturgics and a guide to the ordinary worshipper; while the reader who is neither a Catholic worshipper nor a student of Liturgics will find it a simple and authoritative explanation of all the ceremonies which make up that which is called the Sacrifice of the Mass.

The topic to the front to-day is religious education in schools: to-morrow it will be the feeding and clothing of the children. Now the feeding and clothing of children raises the whole question of *Individualism and Collectivism*; and the latest book on that subject and under that title has been written by Dr. C. W. Saleeby (2s.). It is the first of a series which Messrs. Williams & Norgate have projected and called 'Constitution Issues.' The book is on the whole a plea for individualism. Indeed it consists of four lectures which were delivered on behalf of the British Constitutional Association. But it may be read with profit by both sides, and it will cost little, either of money or time, to read it.

## Recent Theological Literature.

### INDEX OF SUBJECTS.

#### BOOKS INDEXED.

ADLER (E. N.), *About Hebrew Manuscripts* (Frowde; 7s. 6d. net).  
 BECHING (H. C.), *Apostle's Creed* (Murray; 2s. 6d. net).  
 BOWNE (B. P.), *Immanence of God* (Constable; 3s. 6d. net).  
 CLARKE (W. N.), *Use of the Scriptures in Theology* (T. & T. Clark; 4s.).

COOK (A.), *Psychology* (Owen; 6s. net).  
 DICKIE (W.), *Culture of the Spiritual Life* (Hodder; 6s.).  
 FERRIES (G.), *Growth of Christian Faith* (T. & T. Clark; 7s. 6d. net).  
 GORDON (T.), *Creed and Civilization* (Griffiths; 5s. net).  
 INSKIP (J. T.), *The Pastoral Idea* (Macmillan; 6s.).  
 JONES (R. M.), *Social Law in the Spiritual World* (Winston; \$1.25).

- JORDAN (L. H.), Comparative Religion (T. & T. Clark; 12s.).  
 KER (W. P.), Essays on Medieval Literature (Macmillan; 5s. net).  
 KNOWLING (R. J.), Testimony of St. Paul to Christ (Hodder; 10s. 6d. net).  
 LACEY (T. A.), The Historic Christ (Longmans; 3s. net).  
 LOCK (W.), Bible and Christian Life (Methuen; 6s.).  
 LODGE (O.), School Teaching and School Reform (Williams & Norgate; 3s.).  
 LUCKOCK (H. M.), Spiritual Difficulties in the Bible and Prayer Book (Longmans; 6s.).  
 MACPHERSON (H.), Scotland's Battles for Spiritual Independence (Hodder; 3s. 6d. net).  
 MORRISON (G. H.), Unlighted Lustre (Hodder; 5s.).  
 OMAN (J. C.), Mystics, Ascetics, and Saints of India (Unwin; 7s. 6d. net).  
 ORR (J.), God's Image in Man (Hodder; 6s.).  
 OTTLEY (R. L.), Religion of Israel (Cam. Press; 4s.).  
 PARKER (E. H.), China and Religion (Murray; 12s. net).  
 PERRY (R. B.), Approach to Philosophy (Longmans; 6s. net).  
 ROWNTREE (J.), John Wilhelm Rowntree (Headley; 5s. net).  
 SANDAY (W.), Criticism of the Fourth Gospel (Clarendon Press; 7s. 6d. net).  
 STEVENS (G. B.), Christian Doctrine of Salvation (T. & T. Clark; 12s.).  
 STEWART (A. M.), Infancy and Youth of Jesus (Melrose; 6s.).  
 STRACHAN (J.), Hebrew Ideals (T. & T. Clark; 1s. 6d.).

## SUBJECTS.

- Abelard on Atonement, FERRIES 257; STEVENS 140.  
 Acts of Apostles, Accuracy, KNOWLING *Index*.  
 „ „ Addresses, KNOWLING *Index*.  
 „ „ Authorship, KNOWLING *Index*.  
 „ „ Christology, LOCK 97.  
 Affection, COOK 287; STRACHAN 18.  
 Affliction, DICKIE 153.  
 Agnosticism, JORDAN *Index*.  
 Angels, LUCKOCK 1, 10, 14, 21.  
 Animism, JORDAN 259, 535.  
 Anselm on Atonement, FERRIES 257; STEVENS 136, 240.  
 Anthropology, JORDAN 257.  
 Apostle's Creed, BEECHING 1.  
 Archæology, JORDAN 273.  
 Asceticism, OMAN 7; DICKIE 305.  
 „ Hindu, OMAN 18.  
 Athanasian Creed, LUCKOCK 203, 211.  
 Atonement, STEVENS 1; ORR 251.  
 „ Anselm and Abelard on, FERRIES 178, 253.  
 „ Authority, Basis, FERRIES 35.  
 „ Day of, STEVENS 83, 433.  
 „ Growth of Faith in, FERRIES 201.  
 „ Interpretation, FERRIES 228.  
 „ Recent Expositions, FERRIES 185.  
 Attainment, STRACHAN 138, 141.  
 Awakening, STRACHAN 79.  
 Balaam, LOCK 141.  
 Bairagis of India, OMAN 189.  
 Bethel, STRACHAN 39, 46, 56.  
 Bible as a Book, ADLER 49.  
 „ Authority, CLARKE 22, 157.  
 „ Christ the Crown, CLARKE 50.  
 „ Growth of Religion in, JORDAN 76.  
 „ Equality of Writings, CLARKE 9.  
 „ Practical Use, LOCK 179.  
 „ Proof-Text Method, CLARKE 31.  
 „ Use in Theology, CLARKE 1.  
 Birthright, STRACHAN 13, 19.  
 Blessedness, STRACHAN 157.  
 Blessing, STRACHAN 29, 32.  
 Boccaccio, KER 52.  
 Brotherhood, STRACHAN 126, 152.  
 Buddhism in China, PARKER 72.  
 Buoyancy, STRACHAN 157.  
 Bushnell, STEVENS 234.  
 Canaan, STRACHAN 33.  
 Character, STRACHAN 16, 151.  
 Chastity, STRACHAN 152.  
 Chaucer, KER 76.  
 Childhood, STRACHAN 54.  
 China, Primitive Religion, PARKER 1.  
 Christ and the Prophets, OTTLEY 202.  
 Christ, Ascension, LACEY 131.  
 „ Blood, STEVENS 107.  
 „ Death, STEVENS 41.  
 „ Divine-Human Life, JONES 247.  
 „ Divinity, FERRIES 168; STEVENS 297.  
 „ Dogma, STEVENS 472.  
 „ Eternal Atonement, STEVENS 433.  
 „ Faith, STEVENS 29, 89, 451.  
 „ Historical, FERRIES 151; LACEY 1.  
 „ „ in John, LACEY 64.  
 „ „ in Synoptics, LACEY 49.  
 „ „ in the Church, LACEY 80.  
 „ Intrusiveness, MORRISON 112.  
 „ Looks, MORRISON 188.  
 „ Naming, STEWART 31.  
 „ Nativity, STEWART 17.  
 „ Paul's Testimony, KNOWLING 1.  
 „ Personality, STEVENS 287.  
 „ Presentation, STEWART 41.  
 „ Priesthood, LUCKOCK 127.  
 „ Relation to Man, STEVENS 357.  
 „ Resurrection, LACEY 97, 115.  
 „ Revelation of God, CLARKE 59.  
 „ Sanctification, STEVENS 102.  
 „ Second Coming, CLARKE 102.  
 „ Severity, MORRISON 74.  
 „ Teaching on Salvation, STEVENS 35.  
 Christianity, and other Religions, JORDAN 71.  
 „ for This Age, FERRIES 301.  
 „ Greek, GORDON 141.  
 „ in Dark Ages, GORDON 207.  
 „ Latin, GORDON 173.  
 „ Mediæval, GORDON 242.  
 „ Uniqueness, JORDAN 353.  
 Church and State in Scotland, MACPHERSON 33, 225.  
 Colossians and the Gospels, KNOWLING *Index*.

- Colossians and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Comfort, STRACHAN 94.  
 Commonplace, Dislike of, MORRISON 48.  
 Comparative Method of Study, JORDAN 29.  
 Comparative Religion, JORDAN 1.  
 „ „ in America, JORDAN 197.  
 „ „ in Belgium, JORDAN 191.  
 „ „ in Britain, JORDAN 169.  
 „ „ in France, JORDAN 185.  
 „ „ in Germany, JORDAN 196.  
 „ „ in Holland, JORDAN 179.  
 „ „ in Scandinavia, JORDAN 193.  
 „ „ in Switzerland, JORDAN 192.  
 „ „ in the World's Universities, JORDAN 580.  
 „ „ Literature, JORDAN 483.  
 „ „ Prophets and Pioneers, JORDAN 118.  
 Conception, COOK 121.  
 Confucianism, PARKER 51.  
 Conscience, STRACHAN, 92, 103, 119, 123, 128; DICKIE 167.  
 Consecration, STRACHAN 46.  
 Consolation, STRACHAN 85.  
 Conversion, STEVENS 483; FERRIES 15.  
 Corinthians and the Gospels, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Courtesy, DICKIE 121.  
 Covenanters, MACPHERSON 81, 105.  
 Covenanting, STRACHAN 47.  
 Curse of the Law, STEVENS 63.  
 Cursing in the N.T., LUCKOCK 194.  
 Dante, Similies, KER 32  
 Dawn, STRACHAN 68.  
 Delay, MORRISON 153.  
 Departure, STRACHAN 150.  
 Desire, COOK 261.  
 Destiny, COOK 336; STRACHAN 35.  
 Diaspora, Jewish Literature, ADLER 79.  
 Discipleship, LOCK 238.  
 Discipline, STRACHAN 39,  
 Disruption, MACPHERSON 205.  
 Dominion, STRACHAN 153.  
 Dreams, COOK 46; STRACHAN, 87, 91.  
 Ecclesiastes, LUCKOCK 81.  
 Elijah's Well, LUCKOCK 76.  
 Eloquence, STRACHAN 132.  
 Emotion, COOK 312.  
 Encouragement, STRACHAN 44.  
 English Prose, Earlier History, KER 1.  
 Enough, STRACHAN 70.  
 Ephesians and the Epistles, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Episcopacy in Scotland, MACPHERSON 57.  
 Epistles of N.T., LOCK 114.  
 „ St. Paul's Greater, LOCK 127.  
 Erastianism, MACPHERSON 273.  
 Eschatology, Pre-Christian, OTTLEY 189.  
 Ethnology, JORDAN 305.  
 Eucharistic Offering, LOCK 298.  
 Evangelical Revival, MACPHERSON 165.  
 Examinations, LODGE 78.  
 Ezekiel, Theology, OTTLEY 108.  
 Faith, STRACHAN 20, 39, 58, 121, 161, 166.  
 „ Acquisition, FERRIES 15.  
 „ and Reality, JONES 203.  
 „ Early, FERRIES 109.  
 „ Pauline, DICKIE 27.  
 „ Progress, FERRIES 121.  
 „ Springtime, FERRIES 87.  
 Family Exclusiveness, ROWNTREE 211.  
 Faqirs, OMAN 52.  
 Fatherhood, STRACHAN 56, 133.  
 „ of God, STEVENS 264.  
 Fear, STRACHAN 19.  
 Fellowship, STRACHAN 95.  
 Fidelity, STRACHAN 83, 130.  
 Fire-Worship in China, PARKER 101.  
 Flight, STRACHAN 102.  
 Flock, INSKIP 74.  
 Fold, INSKIP 106.  
 Folk Lore, JORDAN 308.  
 Forbearance, MORRISON 170.  
 Forgetting, STRACHAN 118.  
 Forgiveness, STRACHAN 138, 161; FERRIES 176; STEVENS 340.  
 Forgiveness and Righteousness, FERRIES 292.  
 Friendship, STRACHAN 26.  
 Froissart, KER 135.  
 Futurity, STRACHAN 145.  
 Galatians and the Gospels, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Gaston Paris, KER 239.  
 Girlhood, STRACHAN 73.  
 God and History, BOWNE 33.  
 „ and Nature, BOWNE 5.  
 „ and Religion, BOWNE 116.  
 „ and the Bible, BOWNE 66.  
 „ Holiness, STEVENS 174, 278, 388.  
 „ in Christ, ROWNTREE 269.  
 „ in the Bible, GORDON 82.  
 „ Man's Relation to, ROWNTREE 299-406.  
 Goshen, STRACHAN 142.  
 Gower, KER 101.  
 Grace, STEVENS 174.  
 Greatness, STRACHAN 24, 143.  
 Greek Church in China, PARKER 230.  
 Guidance, STRACHAN 139.  
 Happiness, STRACHAN 156.  
 Hebrew MSS., Humour of, ADLER 101.  
 „ Printing, Romance of, ADLER 113.  
 Hinduism, Modern, OMAN 105.  
 History, STRACHAN 13.  
 Honour, STRACHAN 114.  
 Hope, STRACHAN 49, 138, 150, 165.  
 Humility, DICKIE 139; STRACHAN 136.  
 Iconoclasm, STRACHAN 80.

- Idealism, PERRY 349.  
 Ideals, STRACHAN 43, 87.  
 Idyllic, STRACHAN 49.  
 Imagination, COOK 97.  
 Imagination in Religion, PERRY 97.  
 Incarnation and Sin, STEVENS 357.  
 Individualism in the Prophets, STEVENS 25.  
 Influence, STRACHAN 78.  
 Inner Light, JONES 157.  
 Inspiration, CLARKE 151; STRACHAN 113.  
 Intercession, STEVENS 240; STRACHAN 131.  
 Interest, Awakening, LODGE 66.  
 Interpretation, STRACHAN 112.  
 Invention, COOK 215.  
 Isaiah, Doctrine of Second, OTTLEY 121.  
 Islam in China, PARKER 139.  
 Israel, STRACHAN 67.  
 „ Religion, OTTLEY I.  
 Jael, LUCKOCK 31, 39.  
 Jewish Literature and the Diaspora, ADLER 79.  
 „ Persian Literature, ADLER 133 (Bacher).  
 Jews in China, PARKER 164.  
 John's Gospel, Christology, SANDAY 205.  
 „ „ Doctrine of Logos, SANDAY 185.  
 „ „ Early History, SANDAY 236.  
 „ „ Identity of Author, SANDAY 97.  
 „ „ Narratives, SANDAY 142.  
 „ „ Pragmatism, SANDAY 109.  
 „ „ Recent Criticism, SANDAY I.  
 „ „ Recent Literature, SANDAY I.  
 „ „ Sources of the Prologue, LOCK 20.  
 „ „ Work of an Eye-Witness, SANDAY 74.  
 Joseph, LOCK 191.  
 Judaism and Hellenism, OTTLEY 152.  
 „ Before Christ, OTTLEY 181.  
 „ Beginnings, OTTLEY 127.  
 Judgment, COOK 145.  
 Justification, STEVENS 451.  
 Karaitica, ADLER 17, 33.  
 Kingdom of God, STEVENS 492.  
 Kingship, STRACHAN 142.  
 Labour, STRACHAN 55.  
 Lamb of God, STEVENS 94.  
 Legalism, DICKIE 321.  
 Liberality, DICKIE 183.  
 Liberty, STRACHAN 25, 108, 157.  
 Life, STRACHAN 143.  
 Life after Death, LUCKOCK 260, 274, 288, 302.  
 Life in St. John, STEVENS 100.  
 Love, STRACHAN 49, 51, 77, 84, 89, 117, 137.  
 „ in St. Paul, DICKIE 71.  
 „ in Theology, STEVENS 174, 282, 313, 475.  
 Man, Biblical and Modern Views, ORR I.  
 „ Image of God, ORR I.  
 „ Origin, ORR 81.  
 „ Primitive Condition, ORR 139.  
 Manasseh ben Israel, Letter of, ADLER 65.  
 Manhood, STRACHAN 111.  
 Manicheism in China, PARKER 101.  
 Marriage, STRACHAN 28, 37.  
 „ and Celibacy in St. Paul, DICKIE 219.  
 Meekness, STRACHAN, 23, 26.  
 Memory, COOK 72; STRACHAN 53, 109.  
 Merit, STRACHAN 114.  
 Method in Pastoral Work, INSKIP 266.  
 Ministry, STRACHAN, 115.  
 Monasticism, Hindu, OMAN 248.  
 Monogamy, STRACHAN 53.  
 Morality, STRACHAN 104.  
 Moses, OTTLEY 26.  
 Moses and Hammurabi, LOCK I.  
 Mother-love, STRACHAN 30.  
 Mystery, STRACHAN 67.  
 Mysticism and Reality, JONES 137.  
 „ Pauline, STEVENS 69, 370.  
 Mystics of India, OMAN I.  
 Mythology, JORDAN 295.  
 Naturalism, PERRY 223.  
 Nature, STRACHAN 40.  
 „ Deification, GORDON I.  
 „ in Greek Religion, GORDON 27.  
 „ in Roman Religion, GORDON 53.  
 Nemesis, STRACHAN 124.  
 Nestorianism in China, PARKER 120.  
 New Testament Study, LOCK 69.  
 Nunc Dimittis, STEWART 55.  
 Nuptials, STRACHAN 76.  
 Obedience, STRACHAN 30, 82.  
 Old Age, STRACHAN 29.  
 Old Testament, an essential part of Revelation, LOCK 41.  
 Oracles, STRACHAN 14.  
 Origin, COOK 360.  
 Pardon, STRACHAN 163.  
 Pastoral Epistles, and the Gospels, KNOWLING *Index*.  
 „ „ and the Life of the Church, KNOWLING *Index*.  
 „ „ Authorship, KNOWLING *Index*.  
 Pastoral Idea, INSKIP I.  
 Patience, DICKIE 145.  
 Patriotism, Christian, MORRISON 93.  
 Paul, Christology, KNOWLING *Index*.  
 „ Ethics, DICKIE 3.  
 „ Gospel, LACEY 17, 34.  
 „ Teaching, DICKIE I.  
 „ Testimony to Christ, KNOWLING I.  
 „ Theology, CLARKE 117.  
 Peace, STRACHAN 72.  
 Penitence, STEVENS 349.  
 Pentecost, ROWNTREE 223.  
 Perception, COOK 23.  
 Perish, INSKIP 139.  
 Perseverance, DICKIE 145.  
 Personality, Meaning of, JONES 47.  
 Persons, Realisation of, JONES 67.  
 Phantasy, COOK 46.  
 Philemon and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Philippians and the Gospels, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Philosophy and Natural Science, PERRY 114.

- Philosophy and Poetry, PERRY 24.  
 „ and Religion, PERRY 82.  
 „ Problems, PERRY 149.  
 „ Systems, PERRY 223.  
 Poetry and Philosophy, PERRY 24.  
 Power, STRACHAN 64.  
 Prayer, STRACHAN 14, 62.  
 „ in St. Paul, DICKIE 87.  
 Preaching, INSKIP 176.  
 Priest in the Church, LUCKOCK 135, 140.  
 Probation, Future, STEVENS 513.  
 Prophets, Doctrine, OTTLEY 67.  
 Propitiation, STEVENS 61, 108.  
 Protection, STRACHAN 60.  
 Protestantism in China, PARKER 209.  
 Providence, STRACHAN 125, 134, 164.  
 Psalms, Imprecatory, LUCKOCK 52, 59, 68.  
 Psychology, JORDAN 282.  
 Punishment, Theories, STEVENS 322.  
 Purity, STRACHAN 72, 74, 81, 102, 127.  
 Quakerism, Adult Schools and Mission Work, ROWNTREE 161.  
 „ Basis, ROWNTREE 77.  
 „ Educational Policy, ROWNTREE 179.  
 „ in Yorkshire, ROWNTREE I.  
 „ Religious Thought in, ROWNTREE 233.  
 „ Settlements, ROWNTREE 135.  
 „ Summer Schools, ROWNTREE 151.  
 Ransom, STEVENS 45.  
 Readiness, STRACHAN 29.  
 Realism, PERRY 306.  
 Reason, COOK 170.  
 Receptivity, MORRISON 57.  
 Reconciliation, STEVENS 59; STRACHAN 69.  
 Redemption, ORR 249; STRACHAN 148.  
 Reformation in Scotland, MACPHERSON 13.  
 Religion and Philosophy, FERRIES 41.  
 Religion, Bibliography, JORDAN 415.  
 „ Comparative, JORDAN I.  
 „ Definition, PERRY 53.  
 „ Imagination in, PERRY 97.  
 „ Indestructibility, JORDAN 338.  
 „ Modern Study, JORDAN 326, 580.  
 „ Necessity, JORDAN 336.  
 „ Preparation for, FERRIES I.  
 „ Psychology, PERRY 82.  
 „ Unity, JORDAN 336.  
 „ Universality, JORDAN 337.  
 Religious Teaching, LODGE 156.  
 Resignation, STRACHAN 127.  
 Responsibility, STRACHAN 21.  
 Restoration, STRACHAN 79.  
 Restraint, STRACHAN 36.  
 Retribution, STRACHAN 52, 119.  
 Retrospect, STRACHAN 146.  
 Reunion, STRACHAN 140, 148.  
 Revelation, STRACHAN 41.  
 Reverence, STRACHAN 45, 86.  
 Revolution Settlement, MACPHERSON 125.  
 Righteousness, STEVENS *Index*.  
 Roman Church in China, PARKER 178.  
 Romans, and the Gospels, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Sacraments and Christ's Presence, LUCKOCK 148, 157, 164.  
 Sacrifice, STRACHAN 82.  
 Sadhuism, OMAN 5.  
 Salvation, STRACHAN 159.  
 Samuel, OTTLEY 55.  
 Sanyasis of India, OMAN 15.  
 Satisfaction and Atonement, STEVENS *Index*.  
 Scotland, Spiritual Independence in, MACPHERSON I.  
 Seamanship, STRACHAN 154.  
 Secessions, MACPHERSON 145.  
 Self and Over-Self, JONES 225.  
 „ Confidence, LOCK 202.  
 „ Judgment, STRACHAN 110.  
 „ Respect, LOCK, 215.  
 „ Sacrifice, JONES 87; STRACHAN 132.  
 Semites, Primitive Religion, OTTLEY I.  
 Sensation, COOK I.  
 Sensibility, STRACHAN 34, 101.  
 Service, STRACHAN 142.  
 Shepherding, STRACHAN 147.  
 Shinto in China, PARKER 247.  
 Silence, STRACHAN 75, 105.  
 Sin, STEVENS *Index*.  
 „ Origin and Nature, ORR 197.  
 Sirach, Some Missing Chapters, ADLER I.  
 Sociology, JORDAN 314.  
 Sonship, STRACHAN 27.  
 Sovereignty, STRACHAN 15, 149.  
 Spiritual Guidance, JONES 177.  
 „ Life, Genesis, FERRIES 80.  
 Statesmanship, STRACHAN 144.  
 Stewardship, STRACHAN 97.  
 Strength, STRACHAN 159.  
 Strenuousness, STRACHAN 155.  
 Subconscious Life, JONES 107.  
 Subjectivism, PERRY 267.  
 Substitution in Atonement, STEVENS *Index*.  
 Sympathy, STRACHAN 107, 129.  
 Systematization, COOK 195.  
 Taoism, PARKER 32.  
 Teaching, LODGE I.  
 Tears, STRACHAN 134, 160.  
 Testing, STRACHAN 120.  
 Theology and History, CLARKE 88.  
 „ Use of Bible in, CLARKE I.  
 Thessalonians, and the Gospels, KNOWLING *Index*.  
 „ and the Life of the Church, KNOWLING *Index*.  
 „ Authorship, KNOWLING *Index*.  
 Tragedy, STRACHAN 22.  
 Trial, STRACHAN 61, 99.  
 Truth, STRACHAN 31, 61, 88, 93.  
 United Free Church, MACPHERSON 253.  
 Unity, STRACHAN 71.  
 Utility in Teaching, LODGE 71.  
 Veracity, STRACHAN 23.  
 Victory, STRACHAN 100.

Vindication, STRACHAN 57.  
 Virgin Birth, STEWART 280.  
 Virtue, STRACHAN 75, 95, 98.  
 Visiting, Pastoral, INSKIP 235.  
 Volition, COOK 238.  
 Warfare, STRACHAN 156.  
 Watching, STRACHAN, 59.

Watchnight, STRACHAN 65.  
 Womanhood, STRACHAN 38, 50.  
 Work, STRACHAN, 97, 116.  
 Wrath of God, STEVENS 274.  
 Wrestling, STRACHAN 60, 66.  
 Yogis of India, OMAN 152.  
 Young, Pastoral Work among, INSKIP 207.

## The Teaching of the Transfiguration.

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THE events of our Lord's life and the character of His teaching were in vital relation with His own developing spiritual experience. In studying His life it is as necessary at every step to penetrate to this spiritual experience as is the case with our study of St. Paul or St. John. The present paper is an attempt to apply this principle to the Transfiguration, an event recorded in all three Synoptics, but not in the Fourth Gospel. The conclusions I reach do not require any critical reconstruction of the synoptic account, though I am aware that Professor B. W. Bacon, in an article on 'The Transfiguration Story' in *The American Journal of Theology*, April 1902, has argued with great ability that the story is derived from a source other than the surrounding narrative, and is indeed a duplicate of it, presenting the same data under the form of vision—a literary device of which Professor Bacon finds wide use made in the Gospels and the Acts. Professor Bacon shows clearly that the surrounding narrative and the Transfiguration story do in large measure duplicate one another; but it is obvious that this part of his argument is equally consistent with the view here advocated, that the Transfiguration was a real event arising out of the spiritual experiences which preceded it. I have accordingly on several points found his paper of service in the preparation of the present article.

The Transfiguration is not the only superhuman episode of its kind in our Lord's human life. The Baptism is in several respects a parallel event. In it we see the voluntary acceptance by Christ of all that belonged to His career of redemptive service (see especially Mt 3<sup>14, 15</sup> and the passage in the Ebionite Gospel given in Epiph. *Har.* xxx. 13), and the voice of divine approval authenticating the mission on which He was entering. The Transfiguration has at least equal significance. It comes

at the culmination of the public ministry, and at the time when the shadow of the Cross first falls across Christ's life. If the Baptism is the prelude to the Ministry, the Transfiguration is surely the prelude to the Passion and the Resurrection.

The surrounding narrative must be carefully studied. Jesus and His disciples are in the way to the villages belonging to Cæsarea Philippi (Mk 8<sup>27</sup>, Mt 16<sup>13</sup>, Lk 9<sup>18</sup>; Luke mentions no place, having only resumed in this verse his Marcan source. His copy may have had a *lacuna* in it extending from Mk 6<sup>46</sup>, which verse seems to suggest the phrase 'praying alone' in Lk 9<sup>18</sup>). Our Lord's mind is occupied with thoughts of Himself as the suffering Messiah. He asks the disciples, 'Who do men say that I am?' and then more pointedly, 'But who say ye that I am?' Peter confesses Him as Christ; and in Matthew the special message to Peter as the Rock follows as an interpolation in the Marcan account. Just as Isaiah, when he realized that the nation would reject his message, became conscious of the 'remnant' who would preserve it in a new fellowship of faith, so our Lord's growing sense of approaching rejection and suffering seems to have given fresh definition to His thoughts about His disciples and their future work. He now begins to teach them about the necessity of His rejection, passion, and resurrection, according to Mark (8<sup>32</sup>), speaking the matter freely (*παρησίᾳ*). In Matthew (16<sup>21</sup>) the word *δεικνύειν* is used, which may well mean 'demonstrating from the Old Testament.' At this point a most significant incident occurs. Peter takes Jesus and begins to remonstrate with Him, 'as though he pitied him,' adds the Sinai Syriac in Mark (cf. the reading of the Arabic Diatessaron). Matthew (16<sup>22</sup>) gives Peter's words, 'Ἰλεώς σοι κύριε· οὐ μὴ ἔσται σοι τοῦτο. Jesus turns, and seeing His disciples rebukes Peter, saying,