

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.

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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.).

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The Teaching of the Transfiguration.

BY WILLIAM C. BRAITHWAITE, B.A., LL.B.

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^{14, 15} 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 8²⁷, Mt 16¹³, Lk 9¹⁸; 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 6⁴⁶, which verse seems to suggest the phrase 'praying alone' in Lk 9¹⁸). 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 (8³²), speaking the matter freely (*παρησίᾳ*). In Matthew (16²¹) 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 (16²²) gives Peter's words, 'Ἰλεώς σοι κύριε· οὐ μὴ ἔσται σοι τοῦτο. Jesus turns, and seeing His disciples rebukes Peter, saying,