

In the first place, there is a much fuller Introduction in Preuschen than in Brooke. Part of its fulness is due to Mr. Brooke's greater gift of condensation; part, however, is due to the minuter discussion of many matters of importance in the study of the Commentary and of Origen's work in general. There is, for example, in Preuschen a discussion of Origen's method of exegesis and its sources, and of the Scripture text that he uses. In regard to the Commentary itself, there is much new detail on the controversy between Preuschen and Brooke as to the relationship of the two great MSS, Codex Monacensis and Codex Venetus—new even when Brooke's *Fragments of Heracleon* in the 'Cambridge Texts and Studies' is taken into account. Then Dr. Preuschen's indexes are more numerous and more complete than Mr. Brooke's. Mr. Brooke has an index of texts, and an index of Greek words. Dr. Preuschen has them both, but his index of Greek words fills 171 columns; Mr. Brooke's only 18 columns. Dr. Preuschen has other indexes which Mr. Brooke has not at all. Some idea of the magnitude of Preuschen's apparatus will be obtained when it is seen that the volume contains 776 pages, of which the Commentary, including its textual footnotes, fills 574.

The text itself deserves attention. Like Mr. Brooke's, it is a critical text, and it differs from A. E. Brooke, Fellow and Dean of King's College. Cambridge: At the University Press, 1896. 2 vols.

quently though not seriously from Mr. Brooke's text.

All this is no disparagement of Mr. Brooke's edition, so scholarly and so convenient. It is only to say that the fullest apparatus for the student's purposes is in Dr. Preuschen's later and larger work, which is well worth its place in this great series.

### A Defence of St. John xxi.

Is the 21st chapter of St. John by the same hand as the twenty chapters that precede it? Lic. Karl Horn<sup>1</sup> holds that it is. He holds that the whole Gospel is the work of the beloved disciple. The twenty-first chapter was written much later than the rest. But that it comes from the same hand is proved by a searching examination of the language and the ideas. The book will be welcomed as at once scholarly and conservative. It is an independent study of the whole subject with which it deals—and that is a larger subject than the determination of the authorship of a single chapter. The most pronounced opponents of the Johannine authorship of the Fourth Gospel will have to reckon with it. The advocates will hail its author as a valiant comrade in the battle.

<sup>1</sup> *Abfassungszeit, Geschichtlichkeit und Zweck von Evang. Joh. Kap. 21. Ein Beitrag zur johanneischen Frage*, von P. Lic. th. Karl Horn. Leipzig: A. Deichert. M.4.

## Living in Christ.

By THE REV. A. H. MONCUR SIME, M.A., HUDDERSFIELD.

'That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.'—Rom. vi. 4 (R.V.).

To the truly creative mind, the FACT is constantly passing into the idea. The event is ever passing into its meaning.

The preacher reads parables in all around him, and interprets Nature by the needs of the Human Spirit. The great personalities of history become mythical behind the effects they have produced, and are always producing.

The critical, sceptical, doubting, suspicious spirit is not thus creative; but having denied the fact,

or thrown as much suspicion as possible upon it, finds no abiding idea. This spirit has no power by which it can interpret the world of history or of present modes; it finds a miracle unhistoric, and has no perception of the spiritual or moral truth, of which the miracle was the symbol.

Perhaps the most powerful and most striking presentation of this spirit in all literature is given by our great dramatist in the personage of Iago, who himself said, 'I am nothing if not critical';

and to Iago's soul-destroying end does all cynical and evil-disposed criticism tend.

All great men, while they may have been critics of the doubtful and the false and the outworn, have, at the same time, been restorers, reformers, and revealers. If Jesus destroyed the temple at Jerusalem, He taught us to find a larger and more sacred one in the earth on which we dwell, under the overarching sky. He replaced the letter by the spirit, and first urged the wisdom and necessity of knowing and judging men by their fruits.

Happy the man who can use the larger and more sacred temple of God—the heavens and the earth—and find the Father everywhere! Such a man has gained, not only intellectual freedom by exchanging a building for a world, but he has gained much more, for now he sees God near to him, realizes His presence and guidance, and holds vital communion with Him; he has gained the freedom of the spirit.

The man who has gained, not spiritual liberty, but mere intellectual leisure, will do well to remain in his old ancestral church; for it is better that he should feel God *SOMEWHERE* than nowhere. It will be for his spiritual gain to submit to the customs which ages have consecrated to the discipline, if not to the freedom and joy, of worship.

These general observations are suggested by the consideration of this particular part of St. Paul's letter to the Romans, 'as Christ was raised from the dead, so we also might walk in newness of life.' No Christian of the first age believed more profoundly than did Paul in that conception of the resurrection of Christ which is almost the only one prominently before men's minds in the present day: that after three days Jesus rose again in material form; but it is the one aspect to which he refers least often.

To the great apostle, that is the figure, the symbol of a spiritual resurrection—Christ in humanity, the hope of all truth and goodness. With him, the physical passes quite easily, so to speak, into the moral. The fact of the resurrection became a doctrine; men dwelt more upon a *LIVING* Christ than upon a *RISEN* one. To Paul himself, Christ was pre-eminently *THE LIVING LORD*.

There was a long period of nearly twenty years in which Paul worked alone. These were the decisive years in the growth of Christianity. All that distinguishes a world-embracing religion from a sect,

had, during that time, been fixed by his principal writings.

The centre of that universal religion was the person of its founder, who was regarded by James as a Jew, by Peter as the glorified Messiah, by John as the Son of God, but was declared by the writer of the letter to the Romans to be the Christ—the true Son of man, and Son of God. 'God was in Christ reconciling the world unto Himself.' To know Christ in this truly spiritual sense was Paul's mission, his personal joy, his very life, and his hope for the world. In any other way he did not desire to know Him. There were those who boasted of their privileges as Jews, of their descent from Abraham, of their personal intercourse with Jesus on earth. The Christ, according to the flesh, was the Jewish Messiah of his previous and unconverted state: the Christ he now knew was the Spirit of highest life, drawing men to God.

Some of Paul's theology is separable from his life and experience. It is external, like his use of the Mosaic figures, but the main part of it has its source in his emotions less than in his reason. Or, to put it differently, his emotions were the medium through which religious truths reached him. He determined to know Christ no more after the flesh, that is, the Christ of history, of popular expectations, of fulfilment of the law of sacrifice and of dogma, but only as the Son of God, the spirit of liberty.

The Bible Christology has for its lowest form a national Hero-King, who shall conquer the oppressor; it rises to Paul's conception of a King of Righteousness, saving and inspiring every Christian soul.

If anyone be possessed by Christ in this sense, he is a new creature. His old self, his old aspirations and associations have passed away, all things have indeed become new.

Many attempts have been made to explain the great change that took place in the apostle's mind. It is one of the instances in moral and religious history in which the effects are greater than the known cause. Religious history abounds in these instances.

No one can deny the exquisite grace and tenderness, the infinite charm of the narratives that had gathered round the advent of Jesus, and which are described in the first and second chapters of Luke's Gospel. They have been the source of our religious art from the earliest times. They have

furnished us with the themes of hymns and of music; with subjects for the canvas and pencil of our highest painters; with the symbols both of our thought and our worship. But they do not carry compelling power with them. They are the accessories of a fact greater than themselves, a fact expressed by Paul in our text, the risen Christ, the voluntary bringer of light and love and harmony and life.

Paul, who was the greatest doctrinal teacher of the early Church, to whom we no doubt owe the creeds of Augustine and Calvin, was also one of the most practical of instructors. He taught us to ask ourselves what relation we hold to this living, spiritual force, manifested in Jesus Christ, and what share are we really taking in this resurrection religion which gave new life to the ancient world, and created out of its decaying materials, blended with the forces of new races, a civilization of which the highest minds of paganism never dreamed.

And the appeal this religion makes is not to a physical miracle, but to experience and testimony. If any man be living in this risen, vital Christ, he is a new creature. The miracle of the resurrection is first of all, and most of all, a moral and spiritual one. United to Christ, men are in the way of possessing all that lies within the scope of a perfected humanity; they are rising out of sin into the harmony of God.

'Eternity,' wrote Carlyle, in old age, in the greatest sorrow of his troubled life, 'Eternity is my one strong city. I look into it fixedly now and then. All terrors about it seem to me superfluous; all knowledge about it impossible to living mortals. The Universe is full of love, but also inexorable sternness and severity, and it remains for ever true that God reigns. Patience! Silence! Hope!'

The similarities between this Paul of our modern times and the apostle to the Gentiles are greater and more numerous than their superficial dissimilarities. Both were men of genius above the level of their respective times. Both had passed through a severe mental and moral, aye spiritual struggle, which had issued in comparative certainty. Their differences were largely due to their way of regarding Christianity—due, say some, to their times and conditions. It is a far cry from the first to the nineteenth century. Within every great personality lie hidden the secrets of failures and successes. These are known to God alone; and

it would have been acknowledged by both these apostles that they were due to God's will. Both at least had learned the great truth that in the will of God was their only real peace. To do that will needed an act of surrender, of which Paul could find no image so perfect and complete as the death of Christ on the Cross. That which to the world looked like a shameful, degraded end of a short and useless life, was to him the type and prophecy of the life that was perfect. And he who had tasted death with the Son of man had a right to taste of the tree of life, whose leaves were for the healing of the nations. Men living in and with Christ are to present themselves unto God, as alive from the dead, and their members as instruments of righteousness unto God. Freed from sin they are become servants of righteousness.

The living Christ is the mystery which had been hidden from the ages. The person, the work, the life and death, and continued life of Christ, constituted, in Paul's conception, the Christian Religion. It was the influence of a great religious spirit exercised on the moral condition of its time. That influence was diversified by the temperaments on which it fell, by the nature of the preceding education, by the opinions, beliefs, traditions, and prejudices of the recipients. In every case where the faith of Jesus did its work, the heart was purified, and the will fired and strengthened for right. The speculative and critical intellect, too, was inspired to seek for knowledge through the gift of the spirit of truth. The pursuit of truth was imposed as a duty, but no constraint was exercised on the reason that obeyed. Thus, through the power of a divine love in a divine life, subduing and winning, did the thought of Christ reconcile men to God.

In the universal faith of divine favour bending over the penitent, and lifting up the humble, we have the highest reach of religion.

Every man to whom these mystic words of our text may have reached, or to whom they may yet reach, has, in some symbolic way or other, offered something as a worshipper to God. The worshipper, like the priest, must have somewhat to offer. Some have hoped to win the divine favour by a gift, a sweet-smelling incense, an animal or a plant. Some have sought to earn favour by asceticism and self-inflicted pain. Others still, in different ways.

But to all, awakened from the death of a debased

conscience, and from the corrupt and immoral practices of a pagan religion, either in the first or twentieth century, Paul says out of a great assurance, 'the mind of the flesh is death, but the mind of the spirit is life and peace.' 'Reckon ye also yourselves to be dead unto SIN, but alive unto God in Christ Jesus!'

The law of personal surrender to the Highest, even by the Cross, is shown in a later portion of this same Epistle to be as reasonable as it is sacred. It is the act which results from the coalition of faith with reason. It is based on the conviction of God's wisdom and goodness, and on the experi-

ence of His mercy. It leads to a fuller knowledge of the Perfect Will which is the moral order of our world.

More, it gives to him who habitually commits himself to it, the security of universal law, and the peace of a universal love. 'Great peace have they that love Thy law.'

That the life of surrender in the Spirit of Christ is according to the highest reason, may be seen at once by conceiving its opposite—a life with no duty, no trust, no love, no godly service.

*Truly*, 'the gift of God is eternal life in Christ Jesus our Lord.'

## Recent Biblical and Oriental Archaeology.

BY A. H. SAYCE, D.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

PROFESSOR CURTISS has just published a very interesting<sup>1</sup> book on the materials still existing in the beliefs and practices of the peasantry of Syria and Palestine for the reconstruction of 'primitive Semitic religion.' The book has been published in both Germany and America, the German edition being the more complete of the two; Dr. Hayes Ward has added an Appendix on the early form of the altar and character of the sacrifice depicted on early Babylonian seal-cylinders, and Count Baudissin has prefixed an Introduction. The value of the text is enhanced by the well-chosen illustrations which are scattered through it.

The book, as Professor Curtiss tells us, is the result of four expeditions in 'Bible-lands.' The object of them was not technically archæological, though incidentally a previously unknown 'high-place' was discovered by the explorer at Petra, and he was able to collect fresh topographical details at Gadis, the ancient Kadesh-barnea. What he was looking for were the survivals of old religious beliefs and usages,—evidences of the ancient faith which still lies deep in the heart of the Oriental peasant and Bedâwi nomad under a thin varnish of Muhammadanism or Christianity. In fact, even the varnish is not always observable.

Professor Curtiss was accompanied in his expeditions by missionaries and natives who were well acquainted with the people. The facts he gives us

<sup>1</sup> *Ursemitische Religion im Volksleben des heutigen Orients.* By Samuel Ives Curtiss. Leipzig: Hinrichs, 1904.

may therefore be fully trusted, and the picture they disclose is at once interesting and unexpected. Anthropology has taught us that a conquering race is eventually absorbed into the native population of the country it occupies; we now learn that in the East, at anyrate, the same has been the case as regards religion. Though the unmeaning formulæ of Muhammadanism or Christianity may be upon his lips, the illiterate peasant of Syria is still quite as much a pagan as the wild Bedâwi of the desert. And the paganism is that of a remote past. Like the paganism which the students of folk-lore have discovered, not only in continental Europe, but in our own islands, it is for the most part of a primitive character. Hence Professor Curtiss considers himself justified in believing it to represent the religion of the early Semites. In the existing religious and moral ideas of the Syrian peasant he finds the key to that 'primitive Semitic' religion whose secrets Robertson Smith and Wellhausen have sought to unlock in another way.

That in these ideas we have a survival of the past no anthropologist can doubt. But to what extent that past can be called 'primitive Semitic' is another question. Recent excavations at Gezer have shown that when the Semitic race entered Canaan it was already civilized and acquainted with the use of metals. In so far, therefore, as the beliefs and practices discovered by Professor Curtiss presuppose an uncivilized community they are either examples of degeneration or else go back to