

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';