

in a minute point; it is a very different thing to identify two large countries that are quite distinct from one another; and, if Eusebius does this in the case of a country (to use Dr. Smith's expression) which once even included his own city Paneas, what value remains for his evidence in other cases? But Dr. Smith knows infinitely more on that point than I do; his proof will be given in his eagerly expected *Geography*. He is not likely to make the common error of demanding from a fourth century author the kind of evidence we expect from one of the nineteenth; demanding in him the accuracy which we are now-a-days so apt to require from every one except ourselves.

W. M. RAMSAY.

THE PREMIER IDEAS OF JESUS.

IV. THE CULTURE OF THE CROSS.

It has been said, with a superb negligence of Judaism, that Jesus discovered the individual; it would be nearer the truth to affirm that Jesus cultivated the individual. Hebrew religion had endowed each man with the right to say I, by inspiring every man with the faith to say God, and Jesus raised individuality to its highest power by a regulated process of sanctification. Nothing is more characteristic of Jesus' method than His indifference to the many—His devotion to the single soul. His attitude to the public, and His attitude to a private person were a contrast and a contradiction. If His work was likely to cause a sensation, Jesus charged His disciples to let no man know it (St. Matt. ix. 30): if the people got wind of Him He fled to solitary places (St. John vi. 3): if they found Him, as soon as might be, He escaped (John vi. 15). But He used to take young men home with Him, who wished to ask questions (St. John i. 39): He would spend all night with a perplexed scholar

(St. John iii. 2) : He gave an afternoon to a Samaritan woman (St. John iv.). He denied Himself to the multitude : He lay in wait for the individual. This was not because He under-valued a thousand, it was because He could not work on the thousand scale : it was not because He over-valued the individual, it was because His method was arranged for the scale of one. Jesus never succeeded in public save once, when He was crucified : He never failed in private save once, with Pontius Pilate. His method was not sensation : it was influence. He did not rely on impulses : He believed in discipline. He never numbered converts because He knew what was in man (St. John ii. 24, 25) : He sifted them as one winnoweth the wheat from the chaff. Spiritual statistics are unknown in the Gospels : they came in with St. Peter in the pardonable intoxication of success : they have since grown to be a mania. As the Church coarsens she estimates salvation by quantity, how many souls are saved : Jesus was concerned with quality, after what fashion they were saved. His mission was to bring Humanity to perfection.

Human nature has been a slow evolution, and Jesus restricted Himself to the highest reaches. He did not say one word on the health of the body, although He is the only man in history that never knew sickness. Health is a matter of physiology : it is assumed in the ideal of Jesus. The Kingdom of God is not meat and drink : it is Righteousness, and Peace and Joy. He proposed no rules for the training of the mind and did not condescend to write a book, although every one recognises Jesus as the Prophet of our Race. Mental culture is the province of Literature, and Literature is lower than the highest, for Jesus once cried in a rapture, "I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (St. Matt. xi. 25). The mind is greater than the body ; but there is one place more sacred still where God is en-

shrined, and the affections, like cherubim, bend over the Will. The Soul is the holiest of all, whose curtains no master dared to raise till Jesus entered as the High Priest of Humanity, and it is in this secret place Jesus works. There are three steps in the Santa Scala which the Race is slowly and painfully ascending; barbarism where men cultivate the body, civilization where they cultivate the intellect, holiness where they cultivate the soul. There is for the whole Race, for each nation, for every individual, the age of Homer, the age of Socrates, the age of Jesus. Beyond the age of Jesus nothing can be desired or imagined, for it runs on those lofty tablelands where the soul lives with God.

Jesus rid Himself of every other interest, and for three years gave Himself night and day to the culture of the human soul as a naturalist to the cultivation of a rare plant, or a scientist to the conquest of the electric force. He selected twelve men from the multitude that offered themselves (St. Matt. x. 1), whom he considered malleable and receptive for his discipline. They became His disciples on whom He lavished labour He could not afford to the world (St. Matt. xiii. 18), and He became their Master to whom they had committed themselves for treatment (St. John vi. 68). Jesus separated these men from the world and kept them under observation night and day: He studied their failings and idiosyncrasies: He applied His method in every kind of circumstance and with calculated degrees of intensity. With a maximum of failure, one out of twelve: with a maximum of success, eleven men of such spiritual force that they gave another face to the world and lifted the Race to its highest level. The Gospels contain the careful account of this delicate experiment in religious science, and Jesus' exposition of the principle of sainthood. Christianity for nineteen centuries has been the record of its application.

Spiritual culture demands an Ideal as well as a Discipline, and Jesus availed Himself of the Ideal of the Prophets. Their chief discovery was the character of God—when the Hebrew conscience, the keenest religious instrument in the ancient world, lifted the veil from the Eternal, and conceived Jehovah as the impersonation of Righteousness. Their chief service was the insistence on the duty of Righteousness—who placed in parallel columns the characters of God and man, and dared to believe that every man ought to be the replica of God. Their text was the Holy One,—their endless and unanswerable sermon, Holiness. Jesus adopted the obligation of Holiness, but changed it into a Gospel by revealing the latent relationship between man and God. Had one asked the Hebrew Prophet, Why ought I to be holy? he had replied at his best, because Holiness is the law of your being. Jesus accepted the law, but added, because a son ought to be like his Father. The Law without became an instinct within. Holiness is conformity to type, and the one standard of perfection is God Himself. Set the soul at liberty, and its history will be a perpetual approximation to God. “Be ye holy, for I am holy,” said the Old Testament. “Be ye perfect, even as your Father which is in Heaven is perfect,” said Jesus (St. Matt. v. 45, 48).

With a soul that is imperfect, discipline would simply be development. With a soul that is sinful, discipline must begin with deliverance. Jesus, as the Physician of the soul, had not merely to do with growth: He had to deal with deformity; and Jesus, who alone has analysed sin, has alone prescribed its cure. Before Jesus, people tried to put away sin by the sacrifice of bulls and goats, and so exposed themselves to the merciless satire of the Prophets; since Jesus, people have imagined that they could be loosed from their sins by the dramatic spectacle of Jesus' death, and so have made the crucifixion of none effect. If sin be a

principle in a man's life, then it is evident that it cannot be affected by the most pathetic act in history exhibited from without, it must be met by an opposite principle working from within. If sin be selfishness, as Jesus taught, then it can only be overcome by the introduction of a spirit of self-renunciation. Jesus did not denounce sin: negative religion is always impotent. He replaced sin by virtue, which is a silent revolution. As the light enters, the darkness departs, and as soon as one renounced himself, he had ceased from sin.

Jesus placed His disciples under an elaborate and calculated regimen, which was intended at every point to check the fever of self-will, and reduce the swollen proportions of our lower self. They were to repress the petty ambitions of society. "When thou art bidden of any man to a wedding, sit not down in the highest room . . . but when thou art bidden, go and sit down in the lowest room" (St. Luke xiv. 8-10). They were to mortify the self-importance and vain dignity that will not render commonplace kindness. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (St. John xiii. 14). They were not to wrangle about place, or seek after great things. "Jesus took a child, and set him by Him, and said unto them, . . . he that is least among you all, the same shall be great" (St. Luke ix. 47, 48). They were not to insist on rights and resist injustice fiercely. "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also" (St. Matt. v. 39, 40). Jesus once cast into keen contrast the life of the world, which one was inclined to follow, and the life of the Kingdom His disciples must achieve. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them"—that is the

self-life where men push and rule. "But so shall it not be among you: but whosoever shall be great among you, shall be your minister" (St. Mark x. 42, 43)—this is the selfless life where men submit and serve.

Jesus' regimen had two degrees. The first was self-denial; the second was suffering, which is self-denial raised to its full strength. If a young man really desired to possess "ageless life," he must sell all he had and give to the poor (St. Mark x. 21). If a publican desired the Kingdom of God, he must leave all and follow Jesus (St. Luke v. 28). Men might have to abandon everything they possessed and every person they loved, for Jesus' sake and the Gospel's (St. Mark x. 29). The very instincts of nature must be held in check, and at times laid on the altar. "He that loveth father and mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me" (St. Matt. x. 37). This was not the senseless asceticism that supposed life could be bought by money, and it was still less the jealousy of a master that grudged any affection given to another. It was the illustration of that Selflessness which is the Law of Holiness, the enforcement of that death which is the gate of Life. It was the exposition of Jesus' famous paradox, "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it" (St. Matt. x. 39). Behold His discipline of perfection, upon which in a moment of fine inspiration Jesus conferred the name of the Cross. The Cross is the symbol of self-renunciation and self-sacrifice, and is Jesus' method of salvation. If any one desires to be saved by Jesus, this is how he is going to be saved. It is the "Secret of Jesus": the way which He has Himself trod, and by which He leads His disciples unto God. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (St. Matt. xvi. 24).

The Cross was an open secret to the first disciples, and

they climbed the steep ascent to Heaven by the "Royal Way of the Holy Cross," but its simplicity has been often veiled in later days. Perhaps the simplicity of the symbol has cast a glamour over the modern mind and blinded us to its strenuous meaning. Art, for instance, with an unerring instinct of moral beauty, has seized the Cross and idealized it. It is wrought in gold and hung from the neck of light-hearted beauty; it is stamped on the costly binding of Bibles that go to church in carriages; it stands out in bold relief on churches that are filled with easy-going people. Painters have given themselves to crucifixions, and their striking works are criticised by persons who praise the thorns in the crown, but are not quite pleased with the expression on Jesus' face, and then return to their pleasures. Composers have cast the bitter Passion of Jesus into stately oratorios, and fashionable audiences are bathed in tears. Jesus' Cross has been taken out of His hands and smothered in flowers: it has become what He would have hated, a source of graceful ideas and agreeable emotions. When Jesus presented the Cross for the salvation of His disciples, He was certainly not thinking of a sentiment, which can disturb no man's life, nor redeem any man's soul, but of the unsightly beam which must be set up in the midst of a man's pleasures, and the jagged nails that must pierce his soul.

Theological science has also shown an unfortunate tendency to monopolize the Cross and use it for her own purposes, till the symbol of salvation has been lifted out of the ethical setting of the Gospels and planted in an environment of doctrine. The Cross has been traced back to decrees and inserted into covenants: it has been stated in terms of Justification and Propitiation. This is a misappropriation of the Cross: it is a violation of its purpose. None can belittle the function of the Queen of Sciences or deny her right to theorize regarding the Divine Purposes and the Eternal Righteousness, but it has been a disaster to involve

the Cross in these profound speculations. When Theology has said her last word on the Cross it is a mystery to the common people; when Jesus says His first word it is a plain path. Jesus did not describe His Cross as a satisfaction to God, else He had hardly asked His disciples to share it; He always spoke of it as a Regeneration of man, and therefore Jesus declares that if any man be His disciple he must carry it daily. Theology has one territory, which is theory; Religion has another, which is life, and the Cross belongs to Religion. The Gospels do not represent the Cross as a judicial transaction between Jesus and God, on which He throws not the slightest light, but as a new force which Jesus has introduced into life, and which He prophesies will be its redemption. The Cross may be made into a doctrine; it was prepared by Jesus as a discipline.

There are two methods of healing for the body, and they are not on the same moral level. One physician prescribes a medicine whose ingredients are unknown, and whose operation is instantaneous, which is certain for all and the same for all. The patient swallows it and is cured without understanding and without co-operation. This is cure by magic, and is very suspicious. Another physician makes his diagnosis and estimates the symptoms, selects his remedy in correspondence with the disease, and takes his patient into his confidence. He enlists one's intelligence, saying, You must have this medicine, because you have that disease. There is no secrecy, for there is nothing to hide: there is no boasting, for so much depends on the patient. This is cure by science. There are two kinds of Religion for the relief of man. One offers a formula to be accepted and swallowed. It may be in the form of a sacrament, or of a text, or of a view. But as soon as the person receives it without doubt, he is saved. If he wishes to understand the How of the operation, he is assured that it is an incomprehensible mystery. Here there is no connection with

reason, no action of the Will. It is salvation by magic. The other religion makes a careful analysis of sin, and proposes a course of treatment which a man can understand and apply. It is an antidote to the poison acting directly and gradually, in perfect harmony with the laws of human nature. Is one willing to make a trial? then he can enter into its meaning and test its success. This is salvation by science, and it is not the least excellence in Jesus' method that it is grounded on reason and can be tried by experience. The action of the Cross on sin is as simple in its higher sphere as the reduction of fever by antipyrine or of inflammation by a counter-irritant in physical disease.

Jesus does not appeal to authority for the sanction of His method—always a hazardous resort. He rests on facts which lie to every one's hands. Self-examination is the vindication of the Cross. Is not every man conscious of a strange duality, so that he seems two men? There is the self who is proud, envious, jealous—a lower self. There is the self which is modest, generous, ungrudging, a higher self. Just as the lower self is repressed the higher lives; just as the lower is pampered the higher dies. We are conscious of this conflict and desire that the evil self be crushed, mortified, killed; that the better self be liberated, fed, developed. It goes without saying that the victory of the evil self would be destruction, that the victory of the better self would be salvation. It is at this point Jesus comes in with His principle of self-renunciation. If any man will place himself under My direction, says Jesus, and take the rule from Me, "let him deny (*ἀπαρνησάσθω*) himself, and take up his cross and follow Me" (St. Matt. xvi. 24). As Peter would thrice deny (*ἀπαρνήσῃ*) his Lord, so must Jesus' disciple at all times deny his old self and refuse to know it. The habit of self-renunciation is the crucifixion of sin.

It were however a depreciation of the Cross to identify it with a remedy for sin: it is also in Jesus' mind a discipline

of perfection for the soul. It is more than a deliverance, it is an entrance into the life of God. The Cross is not only the symbol for the life of man, it is equally the symbol for the life of God, and it may indeed be said that the Cross is in the heart of God. Jesus has taught us that the equivalent of life is sacrifice, and it is with God that sacrifice begins. "God so loved the world that He gave His only begotten Son," said Jesus with profound significance, for His coming was the revelation of the Divine nature. The Incarnation was an act of sacrifice, so patent and so brilliant, that it has arrested every mind. It was sacrifice *in extremis* and therefore life *in excelsis*, an outburst and climax of Life. But Creation is also Sacrifice, since it is God giving Himself; and Providence is Sacrifice, since it is God revealing Himself. Grace is Sacrifice, since it is God girding Himself and serving. With God, as Jesus declares Him, Life is an eternal procession of gifts, a costly outpouring of Himself, an unwearied suffering of Love. To live is to love, to love is to suffer, and to suffer is to rejoice with a joy that fills the heart of God from age to age (St. John xv. 11-13). The mystery of Life, Divine and human, possibly the mystery of the Holy Trinity, is contained in these words of Jesus: "Verily, verily, I say unto you, except a corn of wheat fall into the ground it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (St. John xii. 24, 25). The development of the soul is along the way of the Cross to the heights of life. As one of the mystics has it, "A life of carelessness is to nature and the self and the Me the sweetest and pleasantest, but it is not the best and to some men may become the worst. Though Christ's life be the most bitter of all, yet it is to be preferred above all." "What," asks Herder, "has close fellowship with God ever proved to man but a costly self-sacrificing service?" What

else could it be if Love is the law of spiritual Life throughout the universe.

Progress by suffering is one of Jesus' most characteristic ideas, and like every other, is embodied in the economy of human nature and confirmed by the sweep of human history. The Cross marks every departure: the Cross is the condition of every achievement. Modern Europe has emerged from the Middle Ages, Christianity from Judaism, Judaism from Egypt, Egypt from barbarism, with throes of agony. Humanity has fought its way upwards at the point of the bayonet, torn and bleeding, yet hopeful and triumphant. As each nation suffers, it prospers; as it ceases to suffer, it decays. Our England was begotten in the sore travail of Elizabeth's day. The American nation sprang from the sons of martyrs. United Germany was baptized in blood. The pioneers of science have lived hardy. The most original philosopher of modern times ground glasses for a living, and was the victim of incurable disease. The master poem of English speech was written by a blind and forsaken Puritan. The New World was found in spite of a hostile court and treacherous friends. Some have imagined an earthly paradise for the race, where it would have remained ignorant of good and evil, without exertion, without hardship. Jesus saw with clearer eyes. He made no moan over a lost Eden, He knew that it is a steep road that leads to the stars. Jesus believed that the price of all real life is suffering, and that a man must sell all that he has to buy the pearl of great price. Twice at least He lifted this experience into a law. "Enter ye in at the strait gate . . . because strait is the gate and narrow is the way which leadeth unto life" (St. Matt. vii. 12-14). And again, after His glowing eulogy on John in his intensity: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (St. Matt. xi. 12).

Jesus Himself remains for ever the convincing illustration of this severe culture. His rejection by a wicked generation and the outrages heaped upon Him seemed an unredeemed calamity to the disciples. His undeserved and accumulated trials were at times a burden almost too great for Jesus' own soul. But He entered into their meaning before the end, because they were bringing His Humanity to the fulness of perfection. Without His Cross Jesus had been poorer in the world this day and might have been unloved. It was suffering that wrought in Him that beauty of holiness, sweetness of patience, wealth of sympathy, and grace of compassion, which constitute His divine attraction, and are seating Him on His throne. Once when the cloud fell on Him, He cried, "Father, save Me from this hour"; when the cloud lifted, Jesus saw of the travail of His soul—"I, if I be lifted up from the earth, will draw all men unto Me" (St. John xii. 27, 32). In the upper room Jesus was cast down for an instant; then Iscariot went out to arrange for the arrest, and Jesus revived at the sight of the Cross: "Now is the Son of Man glorified" (St. John xiii. 31). Two disciples are speaking of the great tragedy as they walk to Emmaus, when the risen Lord joins them and reads the riddle of His Life. It was not a disaster: it was a design. "Ought not Christ to have suffered these things, and to enter into His glory?" (St. Luke xxiv. 26). The Perfection of Jesus was the fruit of the Cross.

"Thou must go without, go without—that is the everlasting song which every hour all our life through hoarsely sings to us"—is the profound utterance of a great teacher; but Jesus has said it better in His commandment of self-abnegation and His offer of the Cross. It has been the custom to make a contrast between John Baptist with his stern *régime* and Jesus with His gentle Gospel, but the difference was in spirit not in method. If the religion of John was strenuous, so was the religion of Jesus. It is a necessity

of the spiritual world Jesus Himself could not break. Hardness is of the essence of Religion, like the iron band within the golden crown. Jesus was willing to undertake the culture of every man's soul, but He knew no other way than the Cross. If His disciples wished to sit on His throne, they must drink His cup and be baptised with His baptism (St. Matt. xx. 23). Jesus did not walk one way Himself and propose another for the disciples, but invited them to His experience if they desired His attainment. His method was not the materialistic cross of Munkácsy, it was the mystical cross of Perugino. Jesus nowhere commanded that one cling to His Cross, He everywhere commanded that one carry His Cross, and out of this daily crucifixion has been born the most beautiful sainthood from St. Paul to St. Francis, from A' Kempis to George Herbert. For "there is no salvation of the soul nor hope of everlasting life but in the Cross."

JOHN WATSON.

BREVIA.

The Reading of Codex Bezae in Acts I. 2.—I have to thank Dr. Marcus Dods for his kindly and appreciative notice of my book on *The Old Syriac Element in the Text of Codex Bezae* in the February number of THE EXPOSITOR.

I have lately noticed a significant piece of evidence as to an important reading of that Codex. I shall be grateful if I may call the attention of any readers of THE EXPOSITOR interested in the matter to it.

In Acts i. 2 Codex Bezae reads as follows :—

αχρι ης ημερας ανελημφθη εντειλαμενος τοις αποστολοις δια πνω αγιου ους εξελεξατο και εκελευσε κηρυσσειν το ευαγγελιον.

The "true" text has αχρι ης ημερας εντειλάμενος τοις αποστόλοις δια πνεύματος αγίου ους εξελέξατο ανέλημφθη.

It will be convenient if I state briefly that the theory as to Codex Bezae, which I have endeavoured to substantiate in my book, is that the Greek text of that Codex is the result of assimilation to an old Syriac text,¹ or, to put the theory in a more

¹ That an old Syriac text of the Acts existed is clear from the fact that