

And the publishers give all the outward allure-
ment of fine printing and beautiful illustration.

THE CRUCIFIXION MYSTERY. BY JOHN
VICKERS. (*Williams & Norgate*. Crown 8vo, pp. xxxii
+ 187.) Here is the latest and the most thorough-
going of the innumerable efforts that have been
made to rid Christianity of the 'incubus' of the

miraculous. Most thoroughgoing, for Mr. Vickers
does not believe even in the crucifixion—at least, as
the evangelists have recorded it. And therein he is
very wise, for it has come to be seen that nibbling
away the Gospels does no good; take them away
altogether, and then you may make something of
Christianity without the miraculous—though you
need not call it Christianity any more.

William Sanday.

BY J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

It sometimes happens that there exists a surpris-
ing contrast between a man's standing in the eyes
of his own university and of a small circle of
readers, and his reputation with the outside public.
So was it with the late Dr. Hort, whose unique
services in connexion with the text of the New
Testament did not avail to make him really known.
So, too, has it been until quite recently with Dr.
Sanday. It is not as though either had lived as
the mere scholar; in both the man has shone out
continually, at once radiating and evoking personal
sympathy to a rare degree. The reason must be
sought rather in the select quality of their work-
manship, which, whether in the classic vigour of
its method or in its dispassionate passion for
truth and nothing else, was ill-adapted to appeal
to the common craving for quick and confident
conclusions or to the taste for crude and prema-
ture apologetics. The fact is that they, as few
other English theologians, were a full generation
ahead of their time both in perception of the real
problems and of the only methods that could
secure anything like abiding solutions. Like wise
master builders they were building slowly, for they
meant to build exceeding sure.

But, happily, the last few years have seen a
marked change as regards Professor Sanday's
status in the country. Not only has his *Bampton
Lecture* (1893) brought his name before a wider
circle, but he has been otherwise addressing him-
self directly to thoughtful Christians at large,
notably in his *Oracles of God* (1891) and *Two
Present-Day Questions* (1. Biblical Criticism; 2.
The Social Movement: 1892). And now the
recent publication of his fine contribution to the
elucidation of the *Romans*, in Messrs. T. & T.

Clark's new series of Biblical Commentaries,¹ will
surely be awakening in many more the desire to
know something of an author so mature and so
fair-minded. To meet this need, and incidentally
to promote the spread of the spirit and principles
of study which he represents, the following notes
have been put together, with no little diffidence, by
one who has enjoyed the benefit of his personal
instruction and aid.

The bare external events of the scholar's life
are seldom of much moment, save as enabling
readers to connect his published works with certain
stages in his career. I select, then, those which
tend most to show the training and spheres of
labour through which the subject of this sketch
has passed. Born in the vicinity of Nottingham
on 1st August 1843, William Sanday received his
earlier education at Repton under one whom he
held very dear, the late Dr. Pears. On going up
to Oxford, he first entered as a commoner at
Balliol, in the days when Archdeacon Palmer was
tutor there; but ere long migrated as a scholar to
Corpus, whence he graduated with a First in Lit.
Hum. in 1866. In the same year he became
Fellow of Trinity, and soon after was ordained,
his earliest charge being a 'lectureship' at St.
Nicholas, Abingdon (1871-72). The first traces
of his work are to be found in the *Academy* (vols.
ii., iii), to which he contributed an able review of
Keim's *Jesu von Nazara*. Authorship came very
early—but not too early—when in 1872, the year

¹ *The International Critical Commentary: Romans*. By
W. Sanday, D. D., Lady Margaret Professor of Divinity, and
Canon of Christ Church, Oxford; and Rev. A. C. Headlam,
M. A., Fellow of All Souls College, Oxford. Edinburgh,
1895, price 12s.

in which he left Oxford for a country parish, he published a work entitled *The Authorship and Historical Character of the Fourth Gospel, considered in reference to the Contents of the Gospel itself*. The maturity of this first essay is proved by the simple fact that it now commands more than twice its published price. It was followed early in 1876 by *The Gospels in the Second Century, an Examination of the critical part of a work entitled 'Supernatural Religion.'* About the same time he relinquished the charge of Barton-on-the-Heath, in Warwickshire, to become Principal of Bishop Hatfield's Hall, Durham, an office which he held till his return to Oxford as Dean Ireland's Professor of Exegesis in 1883. During this period he was a select preacher at Cambridge (1880), wrote on 'Romans' and 'Galatians' in Bishop Ellicott's *School Commentary*, and had a hand in a Variorum Edition of the New Testament which appeared in several forms. His Inaugural Lecture in 1883, on 'The Study of the New Testament: its Present Position and some of its Problems'—still a most valuable *vade mecum* to serious students—made clear to all how large was his ideal of the academic study of the Bible, and how many-sided were his own qualifications for his new post. Since then, while confining his ordinary professorial lectures to *Romans* taken in relation with its author's general theological position, and to *Textual Criticism* as applied to the New Testament, he has pursued a varied activity second to that of no living theological teacher of our day. A large part of this can never be told, being in fact of the nature of personal advice and encouragement, whether as tutor¹ or friend, to a large number of younger men. Subtract this quiet influence from the theological work done in Oxford during the last decade, and we should indeed be the poorer to a degree which it is hard to measure. But looking at his published works alone, even as recorded in the appended Bibliography, we are justified in saying that in quantity, variety, and above all, quality, they form a contribution to the 'true religion and sound learning' of our day, of which his friends at least may well be as proud as they are thankful. They have ground also for the cheerful assurance that the future will be as the past, only more fruitful in

service to the world that lies beyond direct personal contact. For invaluable as have been the years in which Dr. Sanday was, as tutor, shaping men in sound methods of study, still the strain involved was too great to last much longer without grave risk to the teacher and to theology at large. Hence, to many, the change involved in his translation to a chair that now makes his duties less onerous, appears to be most timely. Nor does it mean any abrupt cessation in the education by personal contact, which still continues in the form of weekly *Seminars*, or meetings for co-operative study by advanced students, under the presidency of the new Margaret Professor of Divinity.

But what, it may be asked, are the qualities of Dr. Sanday's works which make them so eagerly welcomed in circles of ever-growing dimensions? And what are the directions in which his further researches may be expected to lie?

In order to answer these questions, we must enter on the delicate task of giving some appreciation of his handiwork as it already lies open to view; and this is a duty which, attractive as it is, the prentice eye cannot but feel hesitation in essaying. Yet strong in the assurance of indulgence beforehand, should the subject of this temerarious inquiry cast his glance over these lines, the present writer must do *pro bono publico* what in him lies, subject only to a 'self-denying ordinance' in the matter of praise, as also of all that befits the inner closet rather than the house-top. As to criticism—well, if one had any worthy the name, it would be just on this that he might most rely for forgiveness at the hands of a benefactor's outraged modesty.

1. A lover of safe paths may here make a judicious start by drawing upon Dr. Sanday's own words under circumstances which form a distant parallel to the present.

In one of those fine estimates of others which reveal so much of his own inmost spirit, Professor Sanday once summed up the features that went to make Bishop Lightfoot's strength. 'I should be disposed,' he writes,² 'to say that the place which Bishop Lightfoot holds was due not only to the possession, but to his very remarkable balance and combination, of a number of distinct excellences—exactness of scholarship, width of erudition, scientific method, sobriety of judgment, lucidity of style.' One could hardly wish for

¹ It must be borne in mind that Professor Sanday has, until last term, discharged the double duties of University Professor and of theological Tutor to Exeter and Trinity Colleges.

² *Expositor* (third series), vol. iv. 13.

better heads for a discourse on the writer's own rare combination of qualities; and indeed most of the paragraphs in which he expands his heads would be equally applicable to himself. Even the early maturity, 'both in style and matter,' which he notes in Lightfoot's first real literary venture, may be claimed for his own 'firstling,' published ere he had reached his thirtieth year.

To take *scientific method* first. What a strong grasp of the necessity and virtue of rigorous method, as regards all that is literary or historical, is revealed in the preface to that essay, on the Authorship of the Fourth Gospel. 'There is,' he declares, 'no limit to the efficacy of scientific method, if it is but faithfully and persistently applied.' Evidence, no doubt, is not always sufficient to warrant a final judgment. But yet 'a reasonable man will inquire *how far* the record is defective, *what portions* of the problem are insoluble, what conclusions are probable,' etc. While, 'until the facts of history and criticism are accurately determined, speculative systems are but castles in the air.' These are healthy words to-day; but they were yet more timely when they were written nearly twenty-four years ago. Nor must it be thought that years have brought scepticism as to the possibilities of scientific method within its own proper sphere. Writing of so baffling a subject as the 'Synoptic Problem,' he was able only two years ago to say:¹ 'it must not be thought that I despair of a solution. I greatly hope that before very long a sustained and combined effort . . . may be able to grapple at close quarters with the difficulties, and wring from them a better result than has been obtained hitherto.' Of course no one is better aware than our author that there are truths—the fundamental *religious* intuitions, the ultimate objects of 'faith'—such as cannot be brought to the test of scientific method; and that these must inevitably affect our judgments even in the historic sphere within which science proper moves. For 'there is no question that touches, directly or indirectly, on the moral and spiritual nature of man that can be settled by the bare reason'²—the scientific intellect. 'But though impartiality, in the strict sense, is not to be had, there is another condition that may be rightly demanded—resolute honesty.' And it is safe to affirm that of all those who have

written as Christian believers, no one in our day has more nobly maintained a character for such honesty, the candour that puts truth first, than the author of the words just quoted. He has ever held that criticism may be good, bad, or indifferent; but that, in any case, criticism is to be set right only by a criticism more scientific, *i.e.* more sensitively alive to all the facts of the case.

In what has just been said we have already shown a second of the features noticed in Lightfoot, *sobriety of judgment*, to be equally present in his admirer. But as a practical proof of the same fact it may be affirmed that there is probably no living scholar who has published anything like as much on similar matters of criticism and has had to rue so few false steps. And this is not for the cause which so often operates, namely, that having once taken a step a writer is unable to reconsider the evidence afresh on its own merits. The reason with him is rather that he has thoroughly weighed *all* the available evidence with an open mind to begin with; so that, where another conclusion wins him later on, it is in virtue of a real change in the balance of the pertinent data.

And this leads naturally to a third feature, *width of erudition*. Anyone who reads his Inaugural Lecture, already referred to, will be convinced of this point. But it is only by following his writings as a whole, the fugitive and occasional,³ as well as his more elaborate essays (such as those in the pages of *Studia Biblica*, the *Expositor*, or the *Guardian*), that one gets any adequate notion of the breadth and well-digested nature of his reading. In his hands theology shows her queenly position by permanently keeping the other sciences under contribution. Nor is he ever 'amateurish' in his use of ancillary sciences: he masters their principles before he attempts to serve himself to them. He knows *when* he knows, and when he does not; and is never happier than when referring to some specialist for up-to-date information, and gracefully acknowledging the value of co-operation in the Republic of Letters. No man has more cordially greeted Professor Ramsay's use of the wealth of classical archæology (in the largest sense of the term) in the illustration of the Acts and of early

¹ *Inspiration* (Bampton Lecture, 1893), p. 282.

² *Gospels in the Second Century*, Preface, x.

³ I need cite only one, the sermon entitled 'The Example of a Christian Scholar, with some Remarks on the State of Learning in Oxford' (Oxford, 1889).

Church History. And while naming the latter subject, one may express the opinion that no one in England is fitter to lecture on the first three centuries and to advance the bounds of science here also.

In his paper on Lightfoot, Dr. Sanday took occasion to lament the relative inferiority of Oxford to Cambridge in point of *exactitude* in sacred *scholarship*. I doubt not the truth of the comparison when it was made. But one would be rather surprised to hear that it holds equally true to-day. And towards this change of balance, Dr. Sanday's friends at least can say with conviction '*pars magna fuit*,' and that without at all forgetting other great names. All his exegetical work bears the stamp of a sensitive regard for words, their history, shades of meaning, construction, position, and all that these have to tell us of the thought that once threw them off like living things. But only the smaller circle of those who study textual criticism, and in this connexion the

variation in the vocabulary and constructions of the several groups of Old Latin MSS., can fully appreciate his scholarship in a department where science is only in formation, and that by the aid of classical quite as much as of professed ecclesiastical scholars.

Finally, as regards *lucidity of style*, Dr. Sanday has no cause to fear reproach. If his style has not come to him by nature—and he has encouragingly assured me that it has been quite the reverse—at any rate the pains bestowed on this essential of full power have been signally successful.

And so, after a fashion, we have gone over the five points by which Dr. Sanday himself sets so much store in the scholar and critic; and in all of them, both singly and yet more in combination, we may congratulate ourselves that Lightfoot and Hort have found an admirable successor in one who, though of the sister university, was the valued friend of both.

(To be concluded.)

Requests and Replies.

In Job ix. 22 the R.V. gives 'It is all one' in place of 'This is one thing' of the A.V. What does the phrase 'It is all one' mean here?—H. A. W.

IN Job ix. 22, 'It is all one' is idiomatic English for Hebrew 'it is one (thing).' The question what it is that Job asserts to be 'all one' can be answered only from the context. Vers. 20-22 read—

Were I in the right, mine own mouth would condemn me;

Were I perfect, He would prove me perverse;
I am perfect! I regard not myself!

I scorn my life!

It is all one, therefore I say,

He destroyeth the perfect and (as well as) the wicked.

Two senses are possible: (1) It is all one whether a man be perfect or wicked, God destroys them both alike. God's government of the world is unmoral, there is no profit in righteousness. Or (2) it is all one whether I live or die, therefore I say, He destroys, etc. It may be at the expense of my life that I say it, but (ver. 21) I regard not my life. As Delitzsch puts it: 'It is all one whether he continues to live or pays the penalty

of insisting on his innocence with his life, therefore he will out with it frankly and freely that God destroys innocent and guilty alike.' The word 'therefore' is in favour of the second sense, and the speaker evidently feels that what he is going to say may be said at the cost of his life. So most commentators.

A. B. DAVIDSON.

Edinburgh.

Will some of your readers kindly let me know the name of the author—

- (a) A good Bible Handbook for making up the contents of the *Old Testament*?
- (b) Dictionary of the Septuagint, Greek and English, at a moderate price?
- (c) Handbook of Changes made in the *Old Testament, Revised Version*?
- (d) Handbook (critical) of Greek words in the *New Testament*, illustrating their recurrence, etc. etc.?—A. C. R.

I am afraid I cannot do much to elucidate the questions of your correspondent. Of the reading of the first I am somewhat uncertain. If the illegible word is 'contents,' such a work as the *Cambridge Companion to the Bible*, published with