

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 anyrate 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.

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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

or without the text, would, I imagine, serve the purpose. I do not know [of any Greek-English Dictionary to the LXX; Schleusner, *Greek-Latin*, three volumes, is very good, though, of course, a little out of date, and may be easily got second-hand for, I believe, 10s. to 15s. On (c) I can throw no light. There is no such handbook in existence, to my knowledge. A great deal might be gleaned from articles that appeared in newspapers and periodicals at the time of the publication of the Revised Version.

Bagster publishes a small Greek and English Critical Concordance to the New Testament, 7s. 6d., which would probably meet the want set forth in (d).

I wish I could more efficiently answer, and so render help.

A. S. GEDEN.

Richmond.

Is there any handy and reliable edition of the Greek text of Josephus, besides the larger critical editions?—S.

The most handy and reliable edition of Josephus is the *Editio Minor* of Niese, which gives the text of the larger edition without the critical apparatus, and gives the Old Testament references at the foot of the page. The first five volumes of this have been out some time, containing the *Antiquities*, *Life*, and *Contra Apionem*; and, I believe, the last volumes containing the *Jewish War* have recently appeared.

H. ST. JOHN THACKERAY.

Cambridge.

The Arya Samaj, a Hindu Reform movement in Northern India, points, with satisfaction, to the discovery of a Gospel in Thibet which confirms their assertion that Christ in His teaching was indebted to the sages of India. Where shall I find a true estimate of this so-called Gospel?—G. H. W.

I am sorry that I cannot give you the definite information asked for; but it seems to me that the 'Gospel' referred to is the translation into French of a Gospel which a Frenchman declared he had made from a Thibetan manuscript discovered by him in a Lama monastery in Thibet. His story was that he had broken his leg, and was hospitably entertained at this monastery, and, having time to rummage, had discovered this manuscript. The discovery was discredited from the beginning, and I do not think that any respectable English or American Review ever so much as condescended to notice the discovery. It was subsequently proved that the so-called discoverer had never been in Thibet, much less been at the monastery he claimed to describe.

I am sorry that I cannot recollect the name of the forger nor of the French Review in which the discovery was advertised by an article; but all the details can be got by anyone who has leisure to go over the files of the *Westminster Gazette* for the last nine months. The discovery and the proofs of the forgery were all given in its occasional notes.

THOMAS M. LINDSAY.

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The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN i. 18.

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.'

EXPOSITION.

'No man hath seen God.'—Many visions, theophanies, appearances, angelic splendours, in the desert, on the mountain, in the temple, by the river of Chebar, had been granted to the prophets of the Lord; but they have all fallen short of the direct intuition of God as God. Abraham, Israel, Moses, Manohah, David, Isaiah, Ezekiel, saw visions,

local manifestations, anticipations of the Incarnation; but the apostle here takes the Lord's own word for it (ch. v. 37), and he elsewhere repeats it (1 John iv. 12). These were but forerunners of the ultimate manifestation of the Logos. 'The Glory of the Lord,' 'the Angel of the Lord,' 'the Word of the Lord,' were not so revealed to patriarchs that they saw God *as God*. They saw Him in the form of light, or of spiritual agency, or of human ministries; but in the deepest sense, we must still wait for the purity of heart which will reveal to our weakened faculties the beatific vision.—REYNOLDS.