

humble; there is aspiration and yearning in your heart. You *are*. You have also a need to *become*. You were not born to be a slave. About you is a wonderful world of nature beckoning you, enticing you to *become*.

'You need never cast a glance or say a word or touch a person without doing something vital. Each glance or word or touch may be a constraint. Learn

to look creatively on men and women and upon things, to say words which change and make, to touch with a touch pregnant with the magnetism of love, with the spirit of love that flows from you to that which you touch.'<sup>1</sup>

<sup>1</sup> Stephen Graham, *Priest of the Ideal*, 352.

## William Sanday.

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THE Editor of THE EXPOSITORY TIMES has asked me to say a few words about Dr. Sanday, on the occasion of his well-won retirement from his Canonry and Professorship at Oxford. Happily this retirement is not caused by illness, but simply by the lapse of time, Dr. Sanday feeling that at the age of seventy-six he can very well leave the labour of teaching to younger men. May he yet be spared to us and to the cause of sound Learning for many days!

I am not going to attempt to make a balanced estimate of the special contribution to knowledge made by Dr. Sanday. It would not, indeed, be appropriate; for we hope we have not yet received the last fruits of his ripe scholarship and erudition. What I have in mind is something much simpler. I want to tell a younger generation of the three occasions on which my studies in the past have been stimulated and helped by Dr. Sanday's work.

1. It is difficult for present-day students to realize how confused and uncertain the study of the Gospels appeared to be thirty and more years ago, when I was an undergraduate. In Old Testament study we were reading Robertson Smith and Wellhausen, and the decisive change of putting the prophets chronologically before the written Law threw a new light over the whole, and showed much of the history of Israel for the first time in its true perspective. But there was little corresponding to this in New Testament study. No clear light seemed to come either from Germany or from our English guides, such as Lightfoot and Westcott. These latter, indeed, seemed more occupied in exposing the crudities of the work called *Supernatural Religion* than in solving the problems which the ancient evidence itself raised. Indeed, these learned guides did not seem (to

some of us) really conscious that real problems existed at all. Westcott and Hort never talked of 'the Synoptic Problem,' and Dr. Westcott, in particular, seemed quite satisfied when he had pointed out that each canonical Gospel represented more fully a particular aspect of our Lord's character and mission.

I was dimly conscious that before we were in a position to reconstruct for ourselves, whether on paper or in our own apprehensions, a comprehensible picture of the Gospel History and of its Central Figure it was necessary to tackle a literary problem, that the Canonical Gospels were not independent one of the other, and that the curious aloofness of second-century Church writers (the Apostolic Fathers, I mean, and Justin Martyr) to our Canonical Gospels needed explanation. It was in this state of mind that I came across Dr. Sanday's book, *The Gospels in the Second Century* (Macmillan, 1876), and found it was just what I needed. In form it was even more a controversial work than 'Westcott on the Canon of the N.T.,' for it was written at the request and published at the cost of the Christian Evidence Society, and its sub-title is *An Examination of the Critical Part of a Work entitled 'Supernatural Religion.'* But it was particularly fair in spirit, and, most important of all, it showed everywhere a real appreciation of the literary problems. Much of Dr. Sanday's book is now either old-fashioned, or (more often) his detailed results are treated as almost obvious. But they were not obvious then; indeed, to some of us they were pioneer work in the uncut jungle. I may particularly mention here the remarks on Papias (pp. 145-160), which are a clear and intelligent formulation of the main elements of the literary problem presented by the Synoptic Gospels,

and to the section upon the literary peculiarities of Marcion's Gospel (pp. 222-230), which first showed me the decisive results that can sometimes be obtained from an intelligent use of Bruder's Concordance.

2. The details of Textual Criticism appeal only to a minority, but to me there are few subjects more fascinating than the study of the ancient manuscripts and versions of the Gospels and of the curious groupings of their agreements and disagreements. The immediate aim of the student is not so much to discover the 'original' reading as to map out the history of the transmission of various types of text by means of agreements too close to have been the result of accident. No part of the subject is more complicated or more interesting than that of the Latin versions, nor was any part, when I first came to the study of it, more in confusion. In the earlier editions of Scrivener's *Introduction*, and in the works of scholars of such a different school from his as S. P. Tregelles, we may still read the old view that the original Old-Latin text of the Gospels might be gathered from the codices known as *a*, *b*, and *c*, while another MS. from Bobbio, known as *k*, was supposed to present a revised text. Dr. Hort, on the other hand, had declared that *k* represented the oldest surviving type of Latin text, but to most of us younger students the reasons for this revolutionary opinion were far from clear.

Once again it was Dr. Sanday's researches that for me supplied the guiding ray of light. His 'Further Remarks on the Corbey St. James (*ff*)' in the first volume of the Oxford *Studia Biblica* (1885), was my first introduction to the study of the linguistic characteristics of the African text of the Bible, and this was supplemented in the following year by his illuminating edition of the full text of *k* (*Old-Latin Biblical Texts: No. II*, Oxford, 1886). I have called it 'his edition,' for though the illustrious names of Wordsworth and White appear on the title-page, it was the essay by Dr. Sanday called 'Relation of *k* to other Old-Latin Texts' (p. xlii ff.), and his two Appendices at the end of the volume, which broke fresh ground and laid the first foundations for a history of the Bible in Latin.

3. The third writing of Dr. Sanday which I want to bring to remembrance here is much more recent, and will be known to most of my readers.

When Dr. Sanday came to Cambridge to give some unofficial 'apologetic' lectures to undergraduates in February 1907, he chose for his subject 'The Life of Christ in Recent Research.' He spoke a good deal about Albert Schweitzer, and for myself, and I suppose for many others, the lectures formed a first introduction to the serious study of Eschatology, Jewish and Christian. They drove me at once to Schweitzer's great book, *From Reimarus to Wrede*, which I had then not read, and I did not rest till arrangements were made to have it translated for English readers. Those who read these lines are probably familiar with Mr. W. Montgomery's admirable version of it, called *The Quest of the Historical Jesus*. But the value of these lectures of Dr. Sanday's did not consist merely in handing us on to Schweitzer and Wrede and Wellhausen and the other writers whom he notices. There was admirable discriminating criticism as well.

I have now put on record my abiding gratitude to Dr. Sanday, and I shall conclude with a quotation. At the end of his preliminary and suggestive chapter on Symbolism, prefixed to the Cambridge Lectures, he commends a certain attitude of mind. It is so near to the attitude of mind that Dr. Sanday himself has always shown, that the words have a special appropriateness here. 'That attitude,' he says (*Life of Christ in Recent Research*, Oxford, 1907, p. 34), 'consists mainly in three things:

'1. In a spirit of *reverence* for old ideas, which may perhaps be transcended, but which discharged a very important function in their day;

'2. In a spirit of *patience*, which, because those ideas may be transcended, does not at once discard and renounce them, but seeks to extract their full significance;

'3. In an *open mind* for the real extent of this significance. We have our treasure, perhaps, in earthen vessels, but the vessels are themselves very deserving of study. I would say rather that, for the purpose before us, we should not think of them exactly as earthen, but as made of some finer and more transparent material, which permits us to see through to the light within.

'I will venture to add that this attitude is not only right for the particular subject in connexion with which it is suggested, but for all that has to do with the history of Christianity, and indeed for all serious study of Religion.'