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THE THEOLOGICAL OPINIONS OF HORACE BUSH-
NELL AS RELATED TO HIS CHARACTER AND
CHRISTIAN EXPERIENCE.

THERE is a class of Christian teachers who require that all formulated doctrine and all inward experience be cast in their individual mould, or in the mould of their respective schools, as the condition of being accepted as sound and worthy of confidence. This position is not only unchristian, — it is unphilosophical and absurd. It is also intensely egoistic, since it implies that these teachers put themselves forward as the standards according to which all right Christian thought and feeling must take shape. It is apparently forgotten that men are constituted differently. In some the reasoning faculties are more active and controlling; in others, the imagination. One man views truth more in the abstract; another in the concrete. The religion of A shows itself more prominently in the affections; that of B in integrity of life; while C will find his greatest attraction in acts of worship.

And then a man's spiritual history — the doubts which have disturbed him, and the struggles which have attended his search after truth — will tend to modify the view which he takes of the different articles of the creed, and of their relative importance and proportions. Augustine, who has made his approaches towards practical religion from amid the haunts of profligacy and the schools of a false philosophy, will be sure to formulate the Christian doctrine quite differently from a man like Martin Luther, who has come into the liberty of the gospel out of the bondage of Roman Catholic asceticism; while the experience of John Wesley, under the influences which acted upon him at the Epworth rectory, and while a student at Oxford University, has laid the foundations for a construction of some points in theology

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elaborated. I indorse most heartily the following estimate from a recent review : —

“ We are not afraid to venture the statement that there is no other theological work in existence that presents an examination and analysis of the non-biblical records of the New Testament times as do the volumes of Schürer.”

Perhaps no chapter in the whole volume is so rich as that of 50 pages on the Messianic Hope. It vividly depicts the development of the doctrine of the Messiah in the centuries intervening between the Old and New Testaments, and records the current opinions of our Lord's day with reference to Elijah as forerunner, the advent of the Messiah, the final onset of the hostile powers and their annihilation, the renovation of Jerusalem, the gathering of the dispersed, the kingdom of glory in Palestine, the renovation of the world, the general resurrection, the last judgment, eternal blessedness and damnation, and the suffering Messiah. While it is hardly necessary to state that the ideas here presented are in many points divergent from those which Jesus taught and exemplified, the necessity of thorough knowledge of the current Messianic expectation cannot be too strongly emphasized as a means of penetrating into the real significance of our Lord's life and teaching. No one can assimilate the contents of this one chapter without gaining fresh insight into the Gospel story and perceiving a profounder meaning in nearly all that Jesus said and did.

To say that the translation is better than that of many theological works still leaves much to be desired. Sometimes it suffers from excessive literalness, and sometimes unnecessary departures from the exact phraseology of the original have made the rendering clumsy and vague. In the main, however, the sense has been reproduced with sufficient accuracy to preclude gross misunderstanding. Some exceptions to this have been noted, as in vol. ii., page 14, where “*Sie behaupten, dass alles durch das Geschick vollbracht werde*” is rendered, “*They assert that everything is accomplished by faith ;*” page 16, where “*vermittelnde Ansicht*” appears as “*interposing inspection ;*” and page 27, where “*between them and their two opposite pursuits*” is the rendering of “*zwischen beiden Bestrebungen.*” In spite of occasional serious defects, the translation of this work ought to be in the hands of every Biblical student who cannot read it in the original.

Typographically both the German and the English are excellent. The third and final volume of the translation of the second division of the work is published.

F. E. Woodruff.

THE TEACHING OF THE APOSTLES AND THE SIBYLLINE BOOKS. By J. RENDEL HARRIS, Fellow of Clare Hall, Cambridge. Cambridge : H. W. Wallis. 1885. 8vo, pp. 36.

THE value of this little book stands in strong contrast with its meagre size. It presents us with a careful comparison of the language of “*The Teaching*” with that of certain parts of the Sibylline books, and the Pseudo-Phocylides. To this, several appendices dealing with interesting points in the interpretation or early use of “*The Teaching*” are attached. To speak of these appendices first: The first of them points out that after the prayers in the *Didache* had otherwise passed out of use they appear to have been retained in use at the daily meal of communities of

virgins (Pseudo-Athanasius' *De Virginitate* in Migne, xxviii. 265, 268). This favors the view which was suggested by Sabatier's investigations that these prayers were not specifically eucharistic prayers, but rather belonged to the meals of the Christians in general, and are in the *Didache* attached, on that account, to the *Agapae*. The value of the statements quoted from the Acts of John in the second appendix, towards showing that chapters i.-vi. can scarcely represent the teaching given to catechumens preparatory for baptism, is lessened by the fact that they all come from Prochorus, who is not only late, but also apparently a romancer rather than traditionalist. They prove, however, that in his day a teaching concerning Father, Son, and Holy Ghost preceded baptism. The use of *Χρίστος* as a name of Christ — a usage which may well have grown up from a misuse of Titus ii. 11 (or 1 Peter i. 13) — is traced in the third appendix; and the meaning of *Maranatha* is investigated in the fourth, — with the result of supporting the view which holds that it means "The Lord has come." The last appendix traces the sign of the truth which the *Didachograph* calls *ἐκπέρασις* through early Christian literature, showing that it was understood of the appearance of the cross in the heavens.

Interesting and helpful as these appendices are, they must yield in importance to the main body of the book. Mr. Harris sets forth some thirty-three parallels with the *Didache*, taken from the Sibyllines and Pseudo-Phocylides. These, of course, differ in directness and importance among themselves. In my judgment, the following remarks may be made with regard to them: (1.) All the parallels that are adduced with the title and with i. 1 and 2 of the *Didache* are too uncertain to allow any stress to be laid upon them. (2.) All of the important parallels are confined to chapters i.-vi. of the *Didache*. In the case of only two parallels derived from later chapters do I feel any hesitation in laying them aside at once. These are: Did. xvi. 5 = Sibyl. iii. 86, where, however, the main matter comes either directly or indirectly, through Sibyl. viii. 412, from Malachi iii. 3, and the whole resemblance to the *Didache* turns on the use of the word *κρίσις* in this context. And Did. xii. 3 = Pseudo-Phocylides, 154 *sq.*, which is very striking and not unlikely to be a genuine adoption of words by the later writer from the earlier. (3.) The important parallels are confined to the second Sibylline book and the Pseudo-Phocylides. Doubt here attaches only to Did. ii. 4 = Sibyl. iii. 37 *sq.* — a very striking parallel. And if this be judged genuine, a certain additional probability is thrown on the parallel, Did. xvi. 5 = Sibyl. iii. 86, that was mentioned above. (4.) That the author of the Pseudo-Phocylides had our chapters i.-vi. before him I cannot think can be doubted; nor that the author of the second book of the Sibyllines not only had Pseudo-Phocylides, but also the "Two Ways" itself.

The close relationship of Pseudo-Phocylides to the "Two Ways" appears to have been first noted by H. Werner in his edition of Bernay's "*Gesammelte Abhandlungen*," 1885 (Preface, p. 5 *sq.*), and was acknowledged by A. Harnack in the "*Theologische Literaturzeitung*," 1885, 7, 160. Sabatier's words in "*La Didache*," etc., p. 51, notes 78 and 79, appear to rest on an independent observation of the same phenomenon. Mr. Harris's service consists in pointing out the literary parallels in detail. I cannot see how any one who will attentively observe the relation of the *Didache* iv. 5-8, for instance, to Pseudo-Phoc., lines 22

and 23, 28 *sq.*, or of Did. iii. 1, 2, to Pseudo-Phoc., lines 76, 57, 63, or of Did. ii. 2-5, to Pseudo-Phoc., lines 3, 4 [149, 184], 16, 12, 7, 4, — can doubt that borrowing has taken place, or who was the borrower. This will, of course, force us to return to Scaliger's opinion that the poem is the work of "ἀνώνυμον Christiani;" and both Harnack and Harris now point out internal evidences that such is the fact, and others could readily be added to what they have adduced. When we ask when this anonymous Christian wrote, I see no reason why we should not say early in the second century. Stobaens is the first to cite him; the second book of the Sibyllines the first to use his work; and, in my judgment, the first six chapters of the Didache which he has used are in their very warp and woof Christian and not Jewish, and are built upon Matthew's Gospel, as Dr. Caspari has truly recognized. The text of the Didache that was used by the Pseudo-Phocylides was apparently of that type which I have elsewhere called the Egyptian, and from which Barnabas and the Canons drew, and the Latin version was made.

The second book of the Sibylline Oracles used what I have called the Syrian text and knew Did. i. 3-ii. 1, which is lacking in the other text, and of which the Pseudo-Phocylides drops no hint. It even alters the Pseudo-Phocylides (line 23) so as to introduce (ii. 77) a hint of Did. i. 6, and thus gives us our earliest trace of the existence of that enigmatical verse. Neither the Pseudo-Phocylides nor the Sibyllines prove to be of much help in the textual criticism of the Didache, — unless we judge that the ἀρέχσθαι of the former points to λάν πρόσχε in Did. vi. 3, as the true reading, instead of the φεύγε, which is read here by the Constitutions.

Another series of quotations from "The Teaching," which Mr. Harris has buried in a foot-note (p. 15), is too important not to be dragged from that obscure lurking-place. These are found in the tract of doubtful age, "Syntagma Doctrinae," printed with Athanasius' works. Their importance consists in this: They are apparently drawn from "The Teaching" itself, as the preservation of διὰ παντός, for instance, in column 840 (from Did. iii. 8), which appears to be preserved in no other source but the Bryennios MS. itself, goes to show; and yet the text they have drawn from stands in the very closest relation to that used by the Canons. This latter fact may be observed most pointedly in the quotation in column 836. Here not only does the writer pass immediately from i. 2 (where his words have been deflected into nearer agreement with Deut. vi. 4) over to ii. 2, thus omitting, with Barnabas, the Latin, the Canons [and the Pseudo-Phocylides], the section i. 3-ii. 1; but, what is of more importance, he gives the sins with which ii. 2 opens in the exact order in which they occur in the Canons and nowhere else. So far as the post-positing of pæderasty is concerned, Barnabas and Clement of Alexandria (*Paed.* ii. 89) come also to their support; and the question becomes a very difficult one whether murder, adultery, fornication and pæderasty be not the original order. At all events, here is another witness to my Egyptian text.

It is with the greatest personal satisfaction that I observe that every new discovery concerning the Didache and its use in the church falls naturally in with the partition of the documents which I have repeatedly proposed into two great classes: One, the relatively oldest and purest, represented by Barnabas, the Canons, the Latin and its followers, and now we see, also, by the Pseudo-Phocylides and the Pseudo-Athanasius; and the other by the Bryennios MS. and the Constitutions, and now, as

we see, by the second book of the Sibyllines. The whole Didache problem takes a different aspect when this fact is recognized, and becomes at once easier and more hopeful.

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PERSIA, THE LAND OF THE IMAMS. A Narrative of Travel and Residence; 1871-1885. By JAMES BASSETT, Missionary of the Presbyterian Board. 16mo. Pp. xvii., 342. 1886. \$1.50. New York: Charles Scribner's Sons.

THIS book does not bring Persia before us, in its outer aspect and its inner life, in the well-massed vividness of Mr. Benjamin's letters. The style has no special charm, and the descriptions incline to be confused and monotonous, the more so from assuming a good many things as familiar to the reader which are only familiar to the writer. But, though the details are broken, the same general impression comes out distinctly in both writers, as does the mighty cone of Demavend, towering above Teheran, though so much more dimly in the one than in the other. And Mr. Bassett, of course, knows Persia more completely on all its sides. Both give us to see a land of endless deserts and mountain-chains, but bursting out, wherever the touch of water comes, into magical beauty and fertility, radiant with roses, and musical with nightingales, with the usual abatements which every one who has lived in a terrestrial paradise knows how to make for himself. Mr. Benjamin, the ambassador, naturally gives us a brighter picture, drawn from the homes of the great; Mr. Bassett, the missionary, a more lowering one, reflecting the discouragements of the poor. Both show us a country wretchedly misgoverned, as every Moslem country is, was, and ever will be; but Mr. Bassett represents it as steadily and unequivocally declining in wealth and in industrial skill. Yet we have seen it declared that within twenty years agriculture, the foundation of everything, has largely advanced. Who can decide the point, in a country where a census would almost certainly be a cheat?

But any picture of Persia is less wretchedly depressing than one of Turkey. The Persians are Aryans, of a peculiarly vivacious temperament and imagination, and the Turanian races of the country are neither oppressors nor oppressed, but, as here shown, easily melt into the ruling stock, being of the same religion. Thus the nation is homogeneous and indigenous, and the mightiest revolutions of religion and government have not permanently broken its continuousness. The Persian of to-day is the true countryman of Darius. Christians and Jews, it is true, and the few remaining adherents of the once illustrious creed of Zoroaster, are as much oppressed as they would be by Islam anywhere, but they make up altogether only one hundred and thirty thousand out of five millions, or ten millions, as you choose to accept the higher or the lower estimate. Thus Persia is a true nation, working out its own destiny. According to another traveler, this destiny is a matter of universal discussion among the Persians, all agreeing that they are to be swallowed up by Christendom, but differing as to whether they are to be absorbed by England or Russia. Unhappily the cave of the Scythian Cyclops is much the nearest.

Mr. Benjamin brings out the intense Moslem exclusiveness of the Persians, far exceeding even that of the Arabs, outside of Mecca, and making it certain death for one of another creed, were he of the very highest rank, to be seen in a mosque. Mr. Bassett, on the other hand, describes