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I.

THE MINISTRY.

TO one who reads the New Testament carefully, with a view to ascertain what it teaches in regard to the organization of the Church, it is obvious that apart altogether from the ordinary members there were official members, known by such names as deacons, elders, bishops, pastors, teachers, and ministers. Seven men were on one occasion appointed to serve tables and to provide for widows in the daily ministrations. Elders were appointed by Paul and Barnabas in the newly formed churches of Lycaonia. In the church at Antioch we find prophets and teachers, and in the church at Philippi bishops and deacons. The Thessalonians had those who labored among them and were over them in the Lord, while the Hebrew Christians had some who ruled over them and watched for their souls. Churches were not permitted to remain for any long time without such officers, and till they were supplied there was something "wanting."

Between these and the private members of the Church, the Scriptures draw a marked line of distinction. These officers have names peculiar to themselves. They are set apart to their work with the laying on of hands. They have distinctive duties to perform. They are promised, in case of being diligent and faithful, a special reward. Not only so, but there are special duties which the ordinary church-members are enjoined to perform to these officers: they are to acknowledge, to esteem, to remember, to obey, and to support them. All these considerations show that at a time when the Church was under the guidance of the living apostles of Christ, there was a clear line of demarcation between teachers and taught, the rulers and the ruled.

etymologies and baseless theories are not lacking. There is no attempt to mark strophical divisions, or in any way to indicate the poetical structure of the book. —*Das Zukunftsbild des Jesaia*. Akademische Antrittsvorlesung in erweiterter Form herausgegeben, von Hermann Guthe, A. O. Professor der Theologie. Pp. 49. (Leipzig: Breitkopf und Härtel, 1885.) Guthe distinguishes two general types of prediction in Isaiah's writings, the former involving a rejection of the reigning members of David's house, the overthrow of their sovereignty, and the devastation of the land of Judah, and looking forward to a future king of David's line who should restore what was ruined, and adorn it with still greater glory than the old; the second dropping the thought of a destruction of the monarchy and the loss of the capital, replacing it by that of a development of future glory out of the present condition of the people, with chastisements but no catastrophe between. The author makes the repeated deliverances of Jerusalem from the Assyrians the occasion of the prophet's change of tone. He holds, however, that the two are not inconsistent, and that the prophet sanctioned their combination in the book of his prophecies, looking to the more distant future for the fulfilment of the former. The line of thought is not always vigorously and clearly followed. —*Die Stellung Ezechiels in der alttestamentlichen Prophetie*. Von Dr. phil. Theodor Arndt, Prediger an St. Petri zu Berlin. Pp. 32. (Berlin: A. Haack, 1886.) This is more distinct and definite in handling its topic than the pamphlet just mentioned. The author's attitude toward the Prophet Ezekiel is, however, not one of sympathy. Starting with the view that Ezekiel's legislation was the basis of the Priest-code of the middle books of the Pentateuch, and that his delineations of temple and ritual are to be taken in a literal sense, he finds his conception of God to be rather formal than living and spiritual, and his position with reference to the sinning people one of merciless condemnation. The natural outcome is that Ezekiel was really no prophet in the old, high sense. "Jeremiah was the last prophet, Ezekiel the first of the Scribes, 'the spiritual father of Judaism.'" One who denies the assumption from which the author works will reach somewhat different conclusions. FRANCIS BROWN.

II.—HISTORICAL THEOLOGY.

THE OLDEST CHURCH MANUAL, CALLED THE TEACHING OF THE TWELVE APOSTLES; *Διδαχὴ τῶν δώδεκα ἀποστόλων*; The Didache and kindred Documents in the Original, with Translations and Discussions of Post-Apostolic Teaching, Baptism, Worship, and Discipline; and with Illustrations and Facsimiles of the Jerusalem MS. By PHILIP SCHAFF. New York: Funk & Wagnalls. Edinburgh: T. & T. Clark. 1885. 8vo, pp. vii., 301.

Unlike most of its editors, Dr. Schaff's primary object in preparing an edition of "The Teaching of the Apostles" is historical rather than critical. This has affected not only the matter, but also the form of his book. Very large space, comparatively, is given to the discussion of the historical aspects of the questions that are raised. The whole discussion is conceived from the historical point of view, and the reference to historical matters is constant, even in the commentary. And the text itself, with its translation and notes, and the parallel texts are given only at the end, by way, as it were, of an appendix of supporting documents. If we owe the fulness of the discussion which we now have, however, and the edition of the document itself which accompanies it, to the accident that Bryennios's book was not published until after the issue of the second edition of the second volume of Dr. Schaff's "Church History," we are thankful to a kind Providence for sending so propitious an accident.

For the English-speaking reader could not well spare Dr. Schaff's volume. Let us enumerate some of its distinguishing peculiarities. It alone of editions contains an accurate account of Bishop Bryennios himself, illustrated by his portrait, or a description of the monastery, in the library of which the MS. is preserved, illustrated by a view. It alone of editions contains a fac-simile of the MS. It alone of English editions contains the parallel texts of Barnabas, Hermas, the Ecclesiastical Canons, and the Apostolical Constitutions in Greek and English, and thus puts the means of comparing them in the hands of the reader. It contains the most numerous and rich series of references to discussions of the Didache of any edition; re-enforced by a very full select digest of the literature of the treatise. It contains the fullest and soundest study of the relations of the Didache to the Scriptures that has anywhere appeared. It contains a long and interesting discussion of the history of Baptism. It contains a very valuable and detailed investigation into the vocabulary of the treatise. And lastly, its commentary of the Didache ranks among the most helpful that have appeared in English. The scholar who has kept up with the foreign literature on the subject will still find the volume useful. To the scholar who confines himself to works in English it is indispensable.

At the same time, it must be remembered that this work is only in a secondary sense an edition of the Didache. The predominating historical interest has not operated so strongly as to banish the critical matter that one looks for in proper Prolegomena to a new text; but it has operated strongly enough to confine it in narrow space and give it here and there a dryish flavor. One runs through the curiously little chapters bearing such titles as "A Precious Volume," "A Literary Sensation," "Various Estimates," only to find briefer ones still on "The Title," "Aim and Contents," "The Doctrinal [*sic*] and Catechetical Part" (these three chapters average one page each, open type), and, after a little, "The Ritualistic or Liturgical Part;" and then, again, "Ecclesiastical Organization;" and, at a later point, "Authenticity of the Didache," "Time of Composition," "Place of Composition," "Authorship," etc. It is understood, of course, that among these are dispersed other longer and more interestedly written chapters discussing the matter of the treatise, especially its teaching as to baptism; sometimes somewhat strangely placed, as, *e.g.*, when "The Theology of the Didache" is made to stand immediately after the discussion of its first section (i.-vi.). Later still come a short chapter, each, on the Canons and Constitutions. The good judgment which Dr. Schaff expresses in these little scraps of chapters, and the wealth of reference to other writers where more lengthy discussion may be found, alone save some of them from being disappointing. No doubt an author ought not to be complained of because he confines himself closely to his main purpose. Dr. Schaff did not wish to write a library, and the very comprehensiveness of his book entailed a compression in parts which would leave something to be desired.

The conclusions which Dr. Schaff reaches on the critical questions are judicious and usually well-grounded. He dates the treatise from the end of the first century, and assigns it to a Jewish-Christian author writing in Syria or Palestine. He finds that Barnabas is dependent on it, and wonders that so many scholars can have come to another opinion. The text of his edition is openly printed and follows the MS. closely, relegating even the certain emendations of other editors to the margin. The English translation is careful and good. The Commentary is full and instructive, and, besides giving critical remarks and historical illustrations, traces the train of thought. The texts of "the kindred documents," promised in the title, are given in their latest critical shapes, and are accompanied with English translations. Great pains have been taken to make comparison between them and the text of the Didache easy, by spacing in the Greek and

italicizing in the English the common words, and marking the chapters and verses of the Didache on their margins. Just here, however, I must exercise the right of a critic to find fault. The usefulness of this apparatus is not a little marred by two faults: (1) A fault of translation. For such a purpose identical phrases should find identical translation in the several texts. So far is this from being done that the reader who should depend on the English for guidance would be misled on every page. (2) A fault of proof-reading. This has been done so ill that the result is portentous. Let us take a single page as an example: page 231, where Barnabas, xix. 9-xx. 1, appears. At the bottom of page 230 the margin gives us "[iv. 4]," instead of [iv. 1]; "*every one*" wrongly italicized; *κυρίου* wrongly spaced, and "*Lord*" wrongly italicized; "speaketh" given where "speaks" appears in the Didache; and "thou shalt remember" wrongly left in Roman letters. On page 231 we find *ἡμέραν κρίσεως* wrongly spaced; "night and day" wrongly unitalicized; "by" used where "with" occurs in the Didache; "when" where "in" is used in the Didache; "*but*" wrongly italicized; "dispenser of the recompense" used to translate the very same words which are rendered in the Didache "recompense of the reward;" "to it" and "from it" used where the Didache has "[thereto]" and "[therefrom];" "the (devil)" for "(the devil)"; "righteously" for "justly" in the Didache; the marginal reference "[iv. 3]" misplaced; "*bringing*" wrongly italicized; "who are" inserted where nothing is supplied in the Didache; "make confession" replacing "confess" in the Didache; "death" and "haughtiness" improperly unitalicized; and *δυνάμεως* wrongly spaced. I pity the man who accepts Dr. Schaff's pages of comparisons without correcting them! That the most of these lapses are printers' errors seems probable from the number of certain press-errors elsewhere in the book, which do not so much as these injure its value, but only mar its beauty.

It is unnecessary to collect here the petty points which I have marked as slight errors. Such are inevitable in any work which covers so much ground and contains such numerous details. Just a sample or two. It illustrates the nodding of Jupiter to see so good a scholar misled into writing such a sentence as this: "Clement of Alexandria (Strom. v. 5) says: 'The Gospel [Matt. vii. 13, 14] proposes two ways, as do likewise the *Apostles* [probably the Didache], and all the Prophets (Jer. xxi. 8)'" (p. 163, notes: cf. also p. 115, note*). The error originated in Byrennios (p. 4), and has been copied from him by many subsequent writers (e.g., Dr. Brown, Canon Spence, etc.). Harnack (p. 16) saves himself; he says simply that it is probable that Clement had the Didache in his eye when he wrote the passage—which is probably true. Canon Spence (p. 9, note*) amusingly explains "*the Prophets*" as "the men alluded to so frequently under this name in our treatise." But Dr. Schaff whittles the point of the error to its very sharpest by his bracketed insertion. Of course, "the Gospel, the Apostles, and the Prophets" is but Clement's way of saying "The New Testament and the Old"—"the whole Bible;" and the phrase in its full form: "The Law and the Prophets with the Gospel and the Apostles," and in a great variety of abbreviations was the earliest and for two hundred years the current designation of the Bible. It is as common in Clement, Irenæus, Tertullian, Hippolytus, etc., as "the Old and New Testaments" in Baxter or Bunyan. We might as well find a reference to the Didache in these words from a recent book: "They repudiated anything that was not in keeping with the Scriptures and the *Teaching of the Apostles*" ("Letters from Hell," Letter XV.); or this from the *August Expositor*: "Isaac Taylor . . . founded his belief upon the historic truth of the events recorded in the Gospels, which he held to be irrefragable, and upon the *Apostolic teaching*, which he accepted as of absolute authority." The latter is the juster parallel.

It is strange, again, that Dr. Schaff seems to have expected Funk to mention Krawutzky's second paper, when it was not published until three months later than his own paper (p. 144). I do not understand (p. 145) Krawutzky to think the Latin "*Doctrina Apostolorum*" like the Apostolical Constitution, a rectification of the *Didache*. What he says is: "The author of the Latin *Didache* (just as the author of the *Canons*) laid the older *Two Ways* at the base of his work, and out of this subject-matter, with occasional use of *Barnabas* and of the *Didache*, set forth his own '*Doctrina Apostolorum*.'" This is something essentially different. Injustice is done also (p. 17, note) to Harnack's analysis of the treatise (which I, too, however, think an unsatisfactory one) by omissions from his statement of heads I. and III. The Talmudic passage (p. 21) seems to be no parallel to the notion of two ways as taught in our treatise, inasmuch as it seems to speak not of two ways of conduct in life, but of the diverging pathways of souls after death (*Berachoth*, 28b.). In my judgment Zahn is wrongly combated in his interpretation of the Eucharistic prayers. The subject of the vote of the Westminster divines is wrongly stated on page 52, and there are other unguarded statements in the same context.

It is an unavoidable effect of pointing out a few petty errors in a book so full of detail as this, that the reader gets the unjust impression that the book is being itself condemned. As the slips are petty in this case, and it is impossible to offset them by adducing the great mass of statements in which the matters treated are justly and strongly put, I refrain from further criticism. I hope a second edition will be called for soon, and Dr. Schaff may find a little leisure, and his proof-readers much, to go over the plates and bring the petty matters where they are faulty into harmony with the general excellence of the work. Meanwhile, whether in first or second edition, the English reader has in the present work an indispensable handbook to the *Didache* and its literature.

I may be permitted to add, in closing, that a renewed and very thorough study of the text of Chapters I.-VI. of the treatise has resulted in giving me increased confidence in the general views of its textual transmission, which Dr. Schaff allowed me to state on pages 220 *sq.* of his book, but in somewhat lowering my estimate of the superior correctness of the text transmitted by the group, consisting of the Latin Version, *Barnabas* and the *Canons*, which, although giving the earliest attested text, does not approve itself as generally much more correct than the other.

BENJAMIN B. WARFIELD.

THE ANTE-NICENE FATHERS. Translations of the Writings of the Fathers down to A.D. 325. The Rev. ALEXANDER ROBERTS, D.D., and JAMES DONALDSON, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with brief Prefaces and Occasional Notes, by A. CLEVELAND COXE, D.D. Volumes I.-III. The Apostolic Fathers, Justin Martyr, Irenæus. Buffalo: The Christian Literature Publishing Company. 1885.

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