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the *oncoming day* (ἄμα τῇ ἐπιούσῃ ἡμέρᾳ), deserters from the great king began arriving and giving Cyrus information respecting the king's army.

Here Cyrus considers overnight that the king would probably attack him at dawn the next day. So that the sense of ἐπιούσα in εἰς τὴν ἐπιούσαν ἔω is equivalent to its ordinary explanation of "the morrow." But, after holding the review, which would take up a considerable time, and after dawn—for ἡμέρα clearly implies a period in the day later than ἔως—ἡ ἐπιούσα ἡμέρα is used for the *oncoming day*, the day of which the dawn is already past. Of course, the translation "oncoming" dawn or day will suit both places; but in the first case the day in question is not yet come, while in the second it is already somewhat advanced, and the major part of it is yet to come, thus agreeing with the quotations above given from Plato and Aristophanes.

And now what is the practical outcome of all this, over and above the establishment of Dr. Lightfoot's view of the origin and meaning of ἐπιούσιος? Even this, that we have in the sense of ἡ ἐπιούσα, as thus established, the ground and reason of the alternative formulæ of St. Matthew and St. Luke in the Lord's prayer.

In Matt. vi. 11 we have: "Give us this day (σήμερον) our daily bread, τὸν ἄρτον τὸν ἐπιούσιον, τὸν ἄρτον τῆς ἐπιούσης, the bread of the on-coming day, of the day, the major part of which is yet to come. This, then, is the proper formula for a *morning* prayer, or a prayer said at the beginning of, or early in the day.

In Luke xi. 3 we find: "Give us day by day (τὸ καθ' ἡμέραν) our daily bread." Here, τὸ καθ' ἡμέραν being allowed to have its full distributive force, we must be supposed to ask at any time for the bread of the on-coming space of a day, reckoning from the moment of using the prayer.

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ART. IV.—"TEACHING OF THE TWELVE APOSTLES."

THIS book may now be considered as fairly settled in its proper place among our literary possessions. The story of its discovery, its subjects and character, and the period to which it is to be assigned, is now pretty generally understood. A fresh accession to the documents of a most interesting and most obscure stage of Church history, and to ecclesiastical literature in its scantiest and feeblest stage, is not only an important fact in itself, but suggests the possibility that other

like treasures may lurk in Eastern monasteries which another Bryennius may hereafter bring to light.

The five years which have passed since publication have given space for all the suspicions, debates and searching criticisms which such an apparition from the distant past must excite. It has been recognised as the book mentioned by Eusebius and Athanasius in the enumeration of sub-apostolic documents; and by a general consensus of competent opinion it has been assigned to the earliest part of the second century, possibly even to the close of the first. As a book of instructions and directions, it may properly bear the title of “The oldest Church Manual,” which Dr. Schaff has given it in his useful published account. The main questions being thus settled, those who could contribute nothing of consequence to their settlement have now scope to make their observations, and take part in estimating the character and value of the new acquisition.

The library of the Church is a grand and imposing spectacle, and the history of its formation is a study in itself. There seemed no promise at first of the immense intellectual activity and culture which it now represents. Let us take the literary survivals of successive periods as exhibited on its successive shelves. On the highest shelf stand in solitude the Holy Scriptures, compact and solid, pregnant with the ideas which have made the life of the Church, and dominated the thought of the world, condensing materials to be utilized in the labours of ensuing ages. These labours do not appear at once. In the next line a little narrow shelf represents the generation between the Apostles and the Apologists. That second shelf contains but very few and very slight productions, marked with the names of Clement, Barnabas, Hermas, Ignatius, Polycarp, and some fragments secured from later quotation or report. It is on this shelf that we now place another thin little volume, lettered as “Teaching of the Twelve Apostles.” We look with some surprise on this small collection, which gives such faint reflection of the writings which preceded, and are far from being an earnest of those which will follow. It is not at this time in literature that the intellect of Christians finds vent. It even seems that it is still true that “not many wise are called.” But if the Church is not writing, it is growing. The knowledge of Christ, mighty for the conscience and the life, mighty to convert and sanctify, to spread from heart to heart and city to city, mighty to create pure examples, bold testimonies, and noble martyrdoms—this knowledge, as knowledge, could not in the nature of things be intellectually mastered at once. In the presence of “unsearchable riches” the mind is for a time arrested before the real

search begins, and such possessions are at first appropriated in fragments and developed by the impulses of controversies or occasions. We are too much accustomed to think of primitive Christians as advanced in spiritual knowledge, and as explicitly conscious of all that their faith implicitly contained. But this is to ignore the natural conditions of mental growth, and to ascribe to communities in different stages of formation a common possession of the entire New Testament, of a settled canon, and of a mature theology.

There are thus two thoughts which arise in our minds in passing from the apostolic to the sub-apostolic remains. First, the divine stamp on the canonical Scriptures stands out in strong relief from the contrast with works so near in time, so incalculably distant in character. The clearness and the depth, the fulness and the force of the apprehension of the things of Jesus Christ in St. Paul, St. Peter, and St. John, are felt as communications from the Lord Himself, made to them and through them for universal and perpetual information. The origination of our Gospels and Epistles from ordinary human motive, on the level of thought with which we soon become familiar, is seen to be a supposition impossible to entertain.

In the second place, we are reminded that, as a matter both of natural probability and of historic fact, time was needed for these writings themselves to be collectively known and recognised, and for their teachings, when known, to be thoroughly understood and assimilated, in the various mental habits which men had "received by tradition from their fathers."

These observations have their bearing on the present subject, modifying our criticism of this little book as well as of its companions on the same shelf. Unreasonable expectations naturally entail unreasonable disappointments, and tend to depreciate the estimate we may form below what is just or fair.

The book is by an unknown author, apparently in a Jewish-Christian community, and its disappearance in later time may be attributed, partly to this special cast and colouring, which connected it with a swiftly vanishing element in the Church, partly to change of times, which made some of its ecclesiastical directions no longer applicable, and partly to the reproduction and expansion of its moral teachings in larger works, notably in the Apostolical Constitutions, which retain the language as well as incorporate the matter of the Didaché.

The name *Διδαχὴ τῶν δώδεκα ἀποστόλων* is enlarged by a second and fuller title, as "Teaching of the Lord by the Twelve Apostles to the Gentiles." This represents the Apostles not as

authors of the book, but as channels of the instruction which it contains. As reproduced in a later book, "The Canons of the Holy Apostles," the several parts of the teaching are assigned to the several Apostles, as was also the case with the sentences of the Apostles' Creed. But there is no such fiction here. The teaching is that of the Lord Jesus. It comes through the Apostles whom He had chosen. It is here presented as instruction for the Gentiles—who are afterwards spoken of as coming to baptism, and so having to learn the character of their new life. The specification of "the Twelve" on the one side, and of "the Gentiles" on the other, is quite suitable to the atmosphere of a Jewish-Christian community; of which the whole tone of the little book is redolent. This character is fully exhibited in Dr. Taylor's lectures before the Royal Institution; and the rabbinical learning of the Master of St. John's has made him the most competent commentator from that point of view. There is even an appearance of its being a Christianized form of an accustomed Jewish teaching to proselytes, which would account for the line taken, as well as for many separate expressions. Dr. Salmon, in his valuable "Introduction to the New Testament," has, I think, exaggerated the effect of this impression:

If [he says] the *Didaché*, as we know it, was a work of very limited circulation and influence, which spread but little and slowly outside the purely Jewish section of the Church, it ceases to be of much importance in the history of the Christian Church: but it even gains in importance when regarded as a contribution to the history of Judaism, exhibiting the religious training received by pious Jews before the Gospel was preached to them (p. 614).

I cannot see that this is a reasonable conclusion. Admitting that the use of the book was limited, and (for reasons already given) soon superseded, its value as testimony remains, and any contemporary testimony which we can obtain of the mind and habit of the Christian Church in that obscure period of its history must be precious information. Testimony from any section of the Church is important, and not least from a section which lies nearest to the original stock, though cleaving to it as a partially developed offset. Thinking thus, we feel that we have come, not upon a fruitless discovery, but upon one that makes substantial contributions to our knowledge of doctrinal and ecclesiastical history at that most interesting stage of it of which least is known.

The little book is continuous, but has been divided by Bryennius into sixteen chapters. The larger divisions, according to subject, are adopted differently by different writers. But there is one distinct and obvious division at the end of the sixth chapter. There ends the teaching called "the two ways,"

being instruction in Christian morals, incorporating much of the Sermon on the Mount. This is a charge addressed to the individual catechumen in the second person singular, and in certain parts as "my child" (τέκνον μου). The rest of the book is a liturgical and ecclesiastical directory addressed in the second person plural to the Church or its members, ending with a high-toned warning on the Lord's coming and intimations of the last things.

FIRST PART.

This is described as the Teaching of the Two Ways, the way of life largely, and the way of death briefly, set forth; meaning the moral habits and characters which belong to these two opposite conditions. It is to this division of the book that the title of the Didaché seems properly to belong, for which opinion I would give three reasons. 1. All that is found in it may justly be described as "Teaching of the Lord by the Twelve Apostles," whereas the next section reports no teaching of the Lord Jesus, and deals with contingencies of later time than that of the Twelve. 2. It seems that the word *διδασχί* early acquired a recognised meaning as applying to Christian morals rather than to ecclesiastical directions. This is the tone in which it is largely used in the later Epistles, *e.g.*, the Bishop appointed by Titus must be a man "holding fast the faithful word, which is according to the teaching"—*τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου*; and this is said to be a word which will qualify him both to exhort in healthful doctrine and to convict the gainsayer. Here, *κατὰ τὴν διδασχὴν* is plainly a reference to some recognised scheme of instruction which would have these effects; and it would be known in different Churches with various modifications, but in substantial identity; and I think such a form as we have here would be a fair representation of a certain aspect and a certain portion of it. 3. The document itself seems to appropriate the title to this first portion. It commences, after reciting the two great commandments, "Now of these words *the teaching* is this:" and it closes, "See that none lead thee astray from this way of *the teaching*." For these reasons it seems to me that the authoritative title is proper to this first section, and the rest of the book is not the Didaché, but an appendix to it.

With regard to this section it will be enough to say that it is based on the second table of the Decalogue, as interpreted in the Sermon on the Mount, the very words of which are largely adopted and repeated; and that its own developments of this Christian law are spiritual, in the sense of dealing with inward dispositions as well as outward acts, and practical, in

the sense of various applications, and also of distinct bearing on the surrounding state of morals, as is evident in such additions as *οὐ παιδοφθορήσεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ γεννηθὲν ἀποκτενεῖς*. It is practical also in the checks and modifications which must attend, and are meant to attend, the application of principles to facts. Thus, after the charges about the receiving a blow on the right cheek, the being compelled to go a mile, the taking away of the cloak, and the giving to everyone that asks, there follow words precautionary against mischievous consequences that may be allowed to ensue :

Blessed is he that giveth according to the commandment, for he is guiltless ; but woe to him that taketh ; for, if indeed one taketh, having need, he shall be guiltless ; but he who hath no need shall give account why he took, and for what purpose, and coming under arrest, shall be examined concerning what he did, and shall not go out thence till he pay the last farthing. But concerning this also it hath been said, Let thine alms sweat into thine hands till thou know to whom thou shouldest give (chap. i.).

These warning words to those who might encroach on the large charity of Christians, and these admonitions to those who administer to be considerate, are evidence that the divine principles were taken as real obligations, and were being acted out in the community.

I read also a proof of the same practical spirit in the closing words of the whole first section, the "teaching" properly so called :

See that no one lead thee astray from this way of the teaching, for apart from God does he teach thee. For if indeed thou art able to bear the whole yoke of the Lord, thou shalt be perfect ; but if thou art not able, what thou art able this do. But concerning food, what thou art able bear ; but of that which is offered to idols beware exceedingly, for it is a worship of dead gods (chap. vi.).

Many have remarked on the tolerant spirit which lays on the disciple only such burdens as he is able to bear, while no compromise is allowed in regard to the *εἰδωλόθυρα*. Nor can anyone fail to observe the relation to the discussion in Acts xv., in verbal coincidences as well as in the spirit of the conclusions arrived at. It is generally assumed that the ceremonial law of the Jews is in this place intended by "the yoke of the Lord." We know how familiar was the expression "the yoke of the Law ;" but "the yoke of the Lord" is surely another thing. It may not have the free spiritual meaning with which the Lord Himself applied it in "Take *My yoke* upon you ;" but it must, I think, represent a Christianized code of "the customs" (Acts xx. 21) of life and devotion, which is here recommended to the disciples as a godly rule and counsel of perfection. To impose it in its old form and stringent obligation

would be to "lead them astray from this way of the teaching."

In the "teaching," taken as a whole, the chief disappointment and main defect is the absence of motive. Spiritual and practical in the senses already indicated, in this respect it is neither spiritual nor practical. We must take it for what it is, a code of Christian morals; and we have no right to complain because it is not an exposition of doctrine, or an expression of devotion. But in the point now mentioned the contrast with the moral teaching of the New Testament is too striking to be passed without notice. If we compare it with the Sermon on the Mount (so much of which it reproduces)—where the living relations with the Father in heaven are kept in continual play upon the soul—or, again, with the *διδαχή*, or practical teaching in the latter part of St. Paul's Epistles, in which the powers of the faith in Christ mingle with every charge and steal into every precept, we feel at once how powerless the very law of Christ appears when not pervaded by the truths and vitalized by the spirit of His Gospel.

SECOND PART.

In passing from the Teaching on the Two Ways to the directions which follow, we find ourselves in a region of less authority but of greater interest, as casting light on liturgical and ecclesiastical history at a period on which information is most scanty, and therefore most welcome.

We begin from chapter vii.: "Now concerning baptism, thus baptize ye." Baptism is to be administered in the name of the Father, and of the Son, and of the Holy Ghost, in running water; but allowance is given for other water, and warm if necessary, or by effusion thrice upon the head; and a fast is to be kept for a day or two before.

Fastings and prayers are to be so appointed as to distinguish the Christian from the Jewish observances. The Churches to which the document belongs are evidently in contact with a Judaism, from which they have at no distant time emerged, and the separation of the days observed by the two communities would be a fence between them, and a prevention of reabsorption. The fasting-days in the week are not to be the second and fifth, which are kept by "the hypocrites," but the fourth and the preparation day (the Jewish name for Friday as preceding the Sabbath—"ἡν Παρασκευή ὅ ἐστιν προσάββατον," says St. Mark, speaking of the Lord's burial; and the name occurs six times in the Gospels). The reasons for the observance of these days in connection with our Lord's Passion are not stated, being plainly there understood, though in later writings fully

explained. The adoption of our Lord's denunciatory words, "the hypocrites," is a further evidence of the nearness of the Jewish element, and of the shrinking from it.

Prayer also is not to be "as the hypocrites, but as the Lord commanded in His Gospel." Then follows the Lord's Prayer, with two very slight variations, ending with the doxology, "For Thine is the power and the glory for ever," and with the direction, "Thrice in the day pray ye thus."

In what follows, "concerning the Eucharist," there is nothing systematic, the purpose being only to give suggestions of some short liturgical forms, and some directions about those who may minister at the celebration; and this leads to further treatment of the subject of the ministry, and to orders and cautions which were then and there required concerning it. After this, in chapter xv., the keeping of Sunday brings us back to the Eucharist again. Nothing is said in either place about the reason or meaning of the act, nothing of the truths which it testifies, nothing of the sacrifice of the death of Christ, nothing of the Body and Blood. Neither is there any intentional account or distinct evidence of the order of celebration. All is taken as understood by those who knew their own customs, but by us can only be inferred from the expressions used, and from the order in which they occur. The inference appears to be this: 1. The whole celebration includes the Eucharistic meal (the *κυριακὸν δεῖπνον* of 1 Cor. xi. 20, the *agapé*, as it was also called), and closes with the sacramental act. 2. The course of proceeding keeps very nearly on the lines of the Paschal Supper, as celebrated by the Lord and His disciples, and as ended by the act of institution.

There is surely a great interest in this close adherence to the original type and to the Lord's own act, and through it in this perpetuation of the organic connection between the Eucharist of the old covenant and the Eucharist of the new. A Jewish-Christian Church had an advantage in this respect, which the Churches of the Gentiles did not and could not share. To the former the old associations of the sacred history, the inherited sweetness and solemnity of the Paschal feast, passed naturally into the Eucharistic meal, and made it a distinctly religious act, and an introductory part of the celebration. To the latter such connections of feeling did not come naturally. To them the meal was simply an act of brotherly communion, an idea which had not sufficient practical power for its own sustained realization, as appears from the scene depicted 1 Cor. xi. 20-22. It was only an *agapé*: it could be displaced from before the sacrament and used after it; it could be laid aside altogether. The Apostles brought the custom from the Jewish into the Gentile Churches; but it had not for

them the same significance; it had not the roots in the one soil which it had in the other.

I have said that the order supposed is matter of inference. The following are grounds for it: the first prayer given is "about the cup," the second about the broken bread (*κλάσμα*). So it was in the Paschal meal: first, the cup and its benediction,¹ then the bread broken, a part eaten, and a part reserved to the close, which latter part was the material which the Lord, at the close of the supper, broke and distributed in the act of institution. The prayers supplied for the cup and the *κλάσμα* are interesting:

We thank Thee, our Father, for the holy vine of David Thy servant (or child, *παιδός*) which Thou madest known to us through Jesus Thy servant: to Thee be the glory for ever. We thank Thee, our Father, for the life and the knowledge which Thou madest known to us through Jesus Thy servant: to Thee be the glory for ever. Just as this broken bread was scattered over the hills, and having been gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom: for Thine is the glory and the power, through Jesus Christ, for ever.

The formula for the cup seems a mystical enlargement of that for the first cup of the Passover, "Blessed art Thou, Jehovah, our God, Who hast delivered the fruit of the vine." The holy vine of David made known by Jesus, may represent the life of the Church existing in Israel and concentrated in the line of David, but now revealed in Jesus the root and offspring of David, "the True Vine," from which the branches draw their life. The gist of both these thanksgivings is to make the eucharistic meal an act of participation in the life of the corporate Church, viewed in its stock and descent, in its gathering from the ends of the earth and in its final entrance into the kingdom. Perhaps we, in our day, have something to learn from this. That the supper is here intended appears from the words "after that ye are filled," by which the next devotions are introduced. These are followed by voices which sound as an introduction to the sacramental act itself:

Let grace come, and this world pass away! Hosanna to the God of David. Whoever is holy let him come: whoever is not let him repent! Maran-athá. Amen.

The Aramaic word for "our Lord cometh," with which St. Paul closes the first Epistle to the Corinthians, as a kind of Christian watchword sealing the exclusion of those "who love not the Lord Jesus," here, on quite another side of the Church, where probably St. Paul's Epistles are unknown, breaks in

¹ The cup in the supper is distinguished from the cup in the institution (Luke xxii. 17-20).

with the like force, immediately (as I suppose) preceding the act which “shows the Lord’s death till He come.” It is observable also that the combination of the two pregnant words, *Hosanna Maran-athá*, preserves the continuity of the Messianic Psalm used in the Jewish Liturgy for the Feast of Tabernacles, in which the *Hosanna* verse “Save now, we pray,” is followed by the words, “Blessed is he that *cometh* in the name of the Lord,” or (as in Dean Perowne’s note) “according to the accents the rendering would be “Blessed, in the name of the Lord, be he that cometh.”

In this chapter x. the eucharistic subject is treated as following on that of baptism. In chapter xiv. it is resumed in connection with the Sunday. “On the Lord’s Day of the Lord, *κατὰ κυριακὴν δὲ κυρίου* (so it is expressed), being assembled together, break bread and give thanks, *εὐχαριστήσατε.*”

The name for the day, which occurs once in Scripture (Rev. i. 10), here appears as in common use in a formula which (Dr. Taylor observes) “is both Jewish and anti-Jewish; since it is framed on an Old Testament model, whilst it deposes the Sabbath from its ancient place as the day to be specially dedicated to the Lord. ‘Sabbath of the Lord’ occurs Lev. xxiii. 38, but the Christian no longer celebrates a Sabbath of the Lord; but a ‘Lord’s Day of the Lord.’”

The main purpose of the assembly on this day is the Eucharistia, which, as appears from the former section, is the whole act of thanksgiving-worship; but in this place the character of sacrifice is made prominent, in connection with the passage, Malachi i. 11, so often cited by early writers: “In every place incense shall be offered unto My name, and a pure offering for My name is great among the Gentiles.” The “offering” here is not *zebach*, representing death and atonement, but *mincha*, the meat-offering, with its libation which followed upon it, as expressing thankful communion, and this character naturally connected it with the Christian sacrifice of praise made after commemoration of the one propitiatory Sacrifice, in which a like sense of thankful communion was expressed, and in which even the like material elements were used. Here the passage is introduced as demanding that the offering shall be *pure*—a purity which is to be secured by previous confession of sins to God, and by a precedent reconciliation among neighbours wherever controversy may exist.

There is another subject of much interest on which light is thrown in the course of these directions. We find ourselves in a transition stage of the order and ministry of the Church. After the prescribed thanksgivings, it is added, “But suffer the prophets to give thanks as they will.” Then follow

directions which suppose the arrival of Apostles and Prophets, whose recognised office and inspiration give them a right of action independent of the regulations of the churches which they visit. It is expected that they will pray and give thanks as they are moved, that they may do abnormal and parabolic acts like the prophets of old, and may order special eucharistic feasts or other celebrations. The instructions to the Church with regard to the treatment of these visitors present a curious and, I think, inevitable mixture of confidence and suspicion. Every Apostle who comes is, according to the ordinance of the Gospel, to be received as the Lord; but he is only to stay a day or two. If he remains three days he is a false prophet: and when he goes he must only take food for his next stage, and if he ask money, he is a false prophet. "Every prophet who speaks in the spirit ye shall not judge," and the danger of the unpardonable sin is hinted. "But not everyone that speaketh in the spirit is a prophet, but only if he have the ways of the Lord." If he orders a meal in the spirit and eats of it, he is a false prophet. "If in the spirit he says, 'Give me money,' ye shall not hear him; but if for others in need he bids you give, let no one judge him." Christian travellers in like manner are to be carefully dealt with. Such a man is to be helped; but if he stays he must work. "Let no idler live with you as a Christian: such a one would make a gain out of Christ." If, on the other hand, a true prophet *settles* in the Church he is worthy of support, and is to receive the first-fruits of everything as under the Law, for the Prophets "are your High Priests."

The first observation I make on all this is that it is entirely in accordance with the state of things revealed in the later Epistles—St. Paul's words about those "who made a gain of godliness;" St. Peter's about "false prophets and teachers;" St. John's about "not believing every spirit," and about "those who say they are Apostles, and are not, but do lie;" St. Jude's about those "who in your love-feasts, when they feast with you, feed themselves without fear"—these words immediately rise to our minds, and in this document we find ourselves still in much the same state of things in which those Epistles had placed us. It is strong evidence of the date.

My second observation is upon the evident unfitness of such a system for continuance, and on the Divine wisdom which brought it gradually to an end. The recognised existence of immediate commissions and inspirations, taken in connection with the ease with which they could be alleged or simulated, must have created an ever-increasing anxiety, uncertainty, and embarrassment. Consider the power of mysterious spiritual influence, the uses to which it may be turned, and the strange

attraction which it has for a certain order of minds; consider the excitements and strong impressions which border on spiritual possession, and may sometimes become possession of a questionable kind; consider the readiness of men and women to become adherents of persons who make bold pretensions, and of doctrines which suit their feelings or their fancies, and you will understand the difficulty and anxiety of discrimination, and the hesitation that must often have been felt between implicit deference and indignant rejection. Thankful we may be that the methods fitly, and indeed necessarily, used at the opening of the kingdom of God dropped insensibly away as it assumed larger extension and more organic form.

My last observation shall be that transition to the permanent system is here in progress, as a later direction shows. After the provisions for the purity of the eucharistic worship, it is said:

Elect therefore to yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money, truthful and approved; for they too minister to you the ministry (*λειτουργοῦσι τὴν λειτουργίαν*) of the prophets and teachers. Therefore despise them not, for they are those that are honoured among you with the prophets and teachers.

The Apostles and Prophets belong to the initial stage of the Church; the Bishops and Deacons to its permanent form. The first have a general commission, the second a local charge. The Apostles are plainly not of the company of the Twelve whose name gives authority to the document; but of the larger class, to which the title is extended, in a secondary sense, in a few passages of Scripture—men who are recognised as having a mission with credentials not by us easy to be traced, and whose name here appears as almost interchangeable with that of the Prophets. These unattached ministers of the Church at large were needed in early communities which scarcely supplied persons qualified for teaching and holy offices; but as the local ministry became qualified and settled, this would take the place of the occasional and special visitor—whose passing work of public ministry and teaching would thus be locally and regularly supplied. These offices, by the identification of their work with that of the Prophets and Teachers, and by its immediate connection with the Lord's Day and the Eucharistic Service, are vindicated here from the secular and financial character which recent theories have assigned to them.

Here, too, as in the New Testament writings, we see the joint existence of these two ministries; the one unattached and specially empowered, the other local and systematically appointed. Apostles, Prophets, and Evangelists on the one

side ; Bishops and Deacons on the other. We see also that the second order, as it becomes qualified to do so, is intended to fulfil the functions of the first, and that the difficulties attending special commissions and inspirations may naturally lead to their cessation. Attempts from time to time have been made for their supposed recovery, as in the Montanist heresy, as it has been called, though it was no heresy, but only an extravagance that became schismatic. It has lately been vindicated as a return to the primitive system. So it was, but at a time when the return was not permitted. It was out of date, and therefore untrue in its pretensions, and unhappy in its effects. The same must be said of the like attempts made under the same ideas, though in very different directions, by the Irvingites and the Plymouth Brethren. They have not understood the Divine wisdom which ordered that the early growth of the Church should have the assistance of provisional aids, which were to drop away, and did drop away, from its permanent form.

The directions close with the words : " But your prayers and your alms and all your acts so do ye as ye have it in the Gospel of our Lord." Then follows a conclusion like a sudden trumpet-note, warning of the Lord's coming, with its signs and antecedents. Well-known words, which appear in our written Gospels and Epistles, are here heard as if everywhere sounding through the Church.

Chap. xvi. : Watch for your life ; let not your lamps be quenched, and let not your loins be loosed, but be ready : for ye know not the hour in which our Lord cometh. But often shall ye be gathered together, seeking the things that befit your souls ; for all the time of your faith shall not profit you, unless in the last time ye be perfected. For in the last days the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate ; for when lawlessness increaseth they shall hate and shall persecute and deliver up one another : and then shall appear the world-deceiver (*ὁ κοσμοπλάτης*) as Son of God, and shall do signs and wonders ; and the earth shall be delivered into his hands, and he shall do unlawful things which have never been from the beginning. Then shall mankind come into the furnace of trial, and many shall be offended and perish ; and they that endured in their faith shall be saved by the curse itself.

And then shall appear the signs of the truth ; first a sign of expansion in heaven, then a sign of a trumpet's voice, and the third a resurrection of the dead ; yet not of all, but as it is said : " The Lord shall come, and all his saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

The document which we have reviewed leaves at first a disappointing impression. The great facts of the Gospel are not mentioned, nor are its main doctrines referred to, save in the baptismal formula, and elsewhere by implication only. From this fact, and from its Judaic tone, one commentator (a

Roman Catholic) has ascribed its origin to an Ebionite community at a later date. But there is no token of the Ebionite spirit, opinions, or practices. There is nothing against its orthodoxy but simply silence. There must be grounds on which Jesus Christ is acknowledged as Lord, on which the teaching rests its authority, on which men seek and receive baptism in the triune Name, on which they keep the Lord's Day and celebrate the Eucharist. But it is not within the purpose of this document to state them; and the brevity and reserve of its language accords with the early habit of treating the articles of the faith and the significance of the mysteries as matters for oral communication. It is a short manual of instruction to be given on the moral law of Christianity, with directions for guidance of the Churches to which it belonged, on points on which such guidance was needed then and there. These things it does clearly, and it is not to be depreciated because it does not do something else. It indicates the cast of religion in a certain region of the Church, and that, so far as it goes, is a contribution to the history on the whole. It shows the Christian code marked by a practical adaptation to surrounding morals, but with a certain character of externalism, savouring of Jewish descent. It confesses Jesus Christ as Lord to the glory of God the Father. It appeals to the authority of "His Gospel," to which it makes frequent references, implying that a written form of it is known or accessible to all. The Gospel of St. Matthew, proper to Hebrew Christianity, appears to supply the great mass of these references, and thus we have fresh evidence of its existence. Single expressions which we find in St. Luke, and some instances of the special language of St. John, are no proof that they are extracted from written Gospels.

The book also testifies to the administration of baptism in the name of the Father, the Son, and the Holy Ghost; to the habitual use of the Lord's Prayer by all members of the Church, and to the recognised sanctity of the Lord's Day as taking the place of the Sabbath. It exhibits initial specimens of liturgical forms to be used when no prophet is present whose inspiration gives the right to supersede them. It shows "the breaking of bread," and the whole eucharistic celebration as proper to the Lord's Day, and as the central act of devotion, having the character of a sacrifice of thanksgiving, and expressing communion with the entire Church. In regard to the organization of the Church, it exhibits a transitional stage, in which provisional inspirations and commissions are passing into the permanent ministry and order, and it clearly intimates what the character of that ministry is in respect to worship and to teaching. Finally, it is a fresh evidence of the ever-present

expectation of the coming of the Lord which had such living power for the early Christians, which for us the lapse of time has made more faint, while it has, in fact, brought us nearer to its fulfilment.

So early and independent a witness of these points is surely a distinct contribution to theological information, and an appreciable accession to historic evidence.

T. D. BERNARD.



ART. V.—"ROBERT ELSMERE."

IT is curious, as well as instructive, to note the varieties of attack which in one age or another are made on the Church of Christ.¹ Now it is complained that she is indifferent to the wants of humanity, and the moral evil rampant in the world is charged upon her. Now it is affirmed that her continual interference with men's spiritual lives drives them to rebellion, when they would otherwise obey. It is complained at one time that she claims to exercise an authority which she does not possess; at another, that she possesses an authority which she will not exercise. According to one assailant, she fails because she does not preach the true Gospel committed to her; according to another, she fails because, though she preaches the Gospel committed to her, that Gospel is untrue.

The authoress of the book under review maintains the last-named of these objections. Mrs. Ward nowhere appears to deny that the clergy honestly discharge the duty they have undertaken, but argues that it is impossible to discharge it with effect, because it is in itself falsehood. It is no error belonging to the present times of which she complains, no evil arising out of the ignorance, neglect, or sinfulness of previous generations. Christianity, as it has always been known to men, is, according to her view, *radically untrue*.

This will seem to most men a bold thing to say. A creed which has existed for more than eighteen hundred years, which has been accepted as true by the intellects of the wisest, and has satisfied the inward cravings of the holiest, men whom the world has produced, is hardly a thing, one would have thought, to be assailed by a lady in a three-volume novel. While considering it, we cannot altogether divest ourselves of the frame of mind, with which Lord Exmouth's

¹ It may be said that "Robert Elsmere" is an attack on Christianity, rather than on the Church. But as the whole teaching of the Church, which is identical with Christianity, is assailed, this distinction is here of no consequence.