

that St. Paul was exceedingly familiar with such cases: John's disciples were scattered everywhere over the Roman Empire, and St. Paul, in the course of his journeys, must have encountered them repeatedly. Nor were the converts of the great day of Pentecost less numerous or much more grounded in the faith. They had received Christian baptism, and had witnessed some of the gifts of the Spirit; but they had been imperfectly instructed, and their Christianity was defective in doctrine.

When St. Paul met Christians in Churches which no apostle had visited, his desire was to 'impart to them some spiritual gift' (Rom. i. 11, etc.). To this end he asked, 'Did you receive any spiritual gift when you were made Christians?' This means, 'Have you ever come in contact with an apostle? Did he ever lay his hands upon you?' The twelve replied, 'We did not even hear that gifts of the Spirit were granted.' By this they admit the possibility of such gifts, for the saying of the Baptist had taught them so much; but they were not aware that the gifts were already obtainable. They probably expected to have to wait for them until they reached the other world. St. Paul—no doubt after a good deal of instruction—baptized them into the name of the Lord Jesus, and then laid his hands upon them, and

their faith was confirmed by the possession at last of these gifts.

There is something attractive in the picture of the unity of early times, when the ordinary Jew, the disciple of the Baptist, and the full-grown Christian could worship in the same synagogue, and felt no call to excommunicate and curse one another. Let us remember that this was only possible because Christianity was at a very low ebb. These Christians believed that Jesus was the Christ, but in nothing else did they, as a rule, differ from the Jews. They insisted on the necessity of circumcision. They upheld sacrifices as the only atonement. They regarded the crucifixion as a stumbling-block. They ignored it as far as possible, holding that it was only a necessary prelude to the resurrection. They did not preach Christ crucified. The sermons of Apollos differed very little from the sermons of an ordinary Rabbi. The catechetical teaching of Apollos was accurate, but his doctrine was grievously defective. Aquila, who had been trained under St. Paul, felt its hollowness. St. Paul's activity inevitably led to disruption.

We, in these days, may pray for unity and strive for unity; but let us remember that unity may be bought too dear. If we got it by renouncing all that is valuable in our creed, we should have reason to regret that the old days of cursing have passed away.

The Expository Times Guild of Bible Study.

NEITHER Deuteronomy nor St. Mark seems a book that men are anxious to study. Both the number of new names and the number of papers received were quite below the average. As for the latter, they are few enough to be dealt with privately. Those who sent papers in will receive their volume as promised if they apply to the Editor for it.

What shall we choose for next year? In the Old Testament let us try the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSITORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to read, but more or less carefully, and with the aid of some commentary or a concordance at least, to study), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the membership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently

published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be un-superseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the easy-minded; but we hope that many of our members will be serious enough to enter upon the study thoroughly, and to master either Moore or Vincent.

Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'

BY PROFESSOR EBERHARD NESTLE, Ph.D., D.D., ULM.

IN the Chapter Library of Verona, Mr. Edmund Hauler, of Vienna, deciphered a very ancient Latin palimpsest, which turned out to contain a translation of the *Didascalia Apostolorum*, i.e. of the original work on which the present *Apostolic Constitutions* are based. The original Greek of the *Didascalia*, which is supposed to belong to the beginning of the third century, is not yet recovered; it is known to us only, and to very few indeed, through the Syriac translation, published anonymously by P. de Lagarde (Lipsiæ, 1854, *L'ouvrage n'a été tiré qu'à cent exemplaires*), and by his retranslation of it into Greek, hidden in the sixth volume of Bunsen's *Christianity and Mankind* (London, 1854, 'Analecta Ante-Nicæna,' vol. ii.). As this early work of de Lagarde has proved not quite satisfactory, the heartier is our welcome to the new discovery. The 'find' is the more surprising, as no trace had hitherto been found of any knowledge of this work, either in its original or in its later form, in the whole Western Church before the sixteenth century, when Capellius published a fragmentary Latin translation in 1546, and Turrianus the Greek text in 1563. Under the title *Didascalia Apostolorum Latine reddite fragmenta Veronensia*,

E. Hauler will publish the whole at Leipzig through B. G. Teubner (see *Mitteilungen* of B. G. Teubner, 1897, n. 2, p. 51 f.). In the meantime, he has given a specimen of twelve pages, with some introductory and explanatory remarks, in the 'Sitzungsberichte der Kais. Akademie der Wissenschaften' of Vienna (Philosophisch-historische Classe, cxxxv. Band, Jahrgang 1895; Wien. 1896; xi. Abh., 54 pp.), under the odd title, *Eine Lateinische Palimpsestübersetzung der Didascalia Apostolorum*. Odd I call this title, because of course it is not the translation that is palimpsest, but the MS. which has preserved it. But this by the bye.

In this essay, as well as in his previous announcement in the *Mitteilungen* just quoted, Hauler calls attention to the importance which the biblical quotations of this version will have. They are both numerous and extensive; and thus we get, he says, a large stock of continuous passages wanting as yet in the works of Sabatier and his followers, 'from one of the old Ante-Hieronymic Bible Versions.' Whether this be so, we must wait to decide till his edition appears, for it is just as possible, or even more likely, that the translator of the *Didascalia* did not refer