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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

for mercy; and notwithstanding these tapers, I will that there be three tapers in honour of the blessed Trinity, to whom I surrender myself for all the evils which I have done, praying for pardon and for mercy, for the mercy and pity which of His benign grace He has done for the salvation of me and other sinners."

The last few words sound more like a trace of Lollard teaching. So he died, commending his soul to God, "and to His very sweet mother Saint Mary, and to the joy of Heaven;" and there were trentals and obits and masses sung at the chantry altar, and a superb hearse in St. Paul's, which stood down to the time of the Great Fire; and the princely life was over than which never was seen one with more splendid opportunities of serving God and man. They were all thrown away. Yet, if we inquire what was this man's special sin, beyond that alienation of the heart from God which is the sin of all men, it will be found that his life was rendered vain and worthless, less by any deliberate wickedness or unparalleled temptations than by the moral indolence of a paralyzed will. Neither physical inertia nor mental inactivity was among his failings. Nay, compared with most men of his day, he was better rather than worse, for he had the grace to be ashamed of sins of which few men in his time ever thought of being ashamed, and to vow amendment. But when it came to the point, he could not prevail upon himself to give them up.

Those who have drawn their impressions of the character of this Prince from his private papers, and not from the charges brought against him by his enemies—some of whom were of his own household, and the worst of all was his own son—are likely to be of opinion that the favourite accusations brought against him—that of unbridled ambition, and that of dissolute life—are, the one completely disproved, and the other decidedly minimized. But the saddest charge of all is left untouched—that he knew his Lord's will, and did it not.

EMILY S. HOLT.



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

WE have received the following letter from the Reverend Professor Swainson, D.D., Master of Christ's College, Cambridge:

Many of your readers will remember the excitement produced in England and on the Continent, about eight years ago, by the arrival of a volume, printed at Constantinople, containing a complete copy of the "Epistles"

of Clemens Romanus, of which up to that time we had only an imperfect edition, the only authority being the mutilated Codex Alexandrinus, which is now in the library of the British Museum. Philotheus Bryennius, Metropolitan of Serræ, had discovered this copy in a manuscript now at Constantinople; the MS. really belonging to the library of the Holy Sepulchre at Jerusalem.

The document immediately following the letter of Clement was entitled Ἡ διδασχὴ τῶν ἀποστόλων: and now, after seven or eight years of careful preparation, Bryennius (who has been promoted from Serræ to Nicomedia) has given the work to the public. There can be little doubt that this "Teaching of the Apostles" is mentioned by early Christian writers, and that it dates from a time before the year 160.

Speaking roughly, it is divided into two parts: the first part containing a "teaching" concerning the "Two Ways, the way of life and the way of death." The second part has short but important memoranda of the office of baptism, of fastings, and of the Eucharist; together with instructive and interesting advice as to the discerning of true missionary teachers of the Gospel—who are called Apostles—and of the duty of the Christian to these and other ministers. The first portion (that concerned with the "Two Ways") is found in modified forms both in the later chapters of the "Epistle of Barnabas," and in the so-called "Judicium Petri." I have not had time to examine this carefully. I have been chiefly interested in noting the germs of the services for the Eucharist and the descriptions of the preachers of the Gospel; and most important of all in every respect is it to compare this document of the *early second century*, with a recension of it, which is attributed to the *fourth century*, in the seventh book of the so-called "Apostolical Constitutions." The change is marvellous. In "The Teaching of the Apostles," we read only of prophets and teachers, apostles, bishops, and deacons. In the later recension we read of bishop and presbyter and of ἱερεῖς. In the one, the prophet is to be allowed to "give thanks" at such length as he may think fit. This is altered in the other thus: "We allow the presbyter also to give thanks." In both we have a prayer over the bread to the effect that, "as this fragment was once scattered over the mountains [it means, of course, in several grains] and became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom." Words describing the consecrated elements as antitypes of the Body and Blood of our blessed Lord were added in the course of the next two centuries. So, again, the simple rite of baptism (in running water, if possible; but if that and cold water cannot be obtained, by pouring water on the head) is augmented in the later time by the use of oil before baptism, and of sweet unguent afterwards. These, however, are represented as not absolutely necessary.

No doubt, ere long the work will be edited in England; but I have thought that your readers will be glad to know, at an early opportunity, of the appearance and importance of the so-called "Teaching of the Apostles."

C. A. SWAINSON.

CAMBRIDGE, Feb. 23.

