

LAWN-TENNIS players—and who is not a lawn-tennis player in these days?—will be glad to hear that a seamless ball has been brought into use which holds ten grains less moisture than the ordinary covered ball. The inventors have given it the modest name of the "Perfect," so that they challenge criticism. The ball goes admirably, even on wet turf, and is likely to come into general use this season, as it outlasts three of the usual kind.

THE *Sanitary Journal* gives some "Seasonable Hints" which are worthy attention. In view of the near approach of the bathing season our contemporary advises: "Be not too ready to get into cold water out of doors. Better to bathe at home until the weather and water get decidedly warm. Go not into cold water when overheated, nor when cooling off, nor when cold, nor remain in too long at first. Fatal cramps are caused by such indiscretions. Dry off quickly, and dress as soon as possible, on leaving the water." Referring to the too common habit of leaving off under-flannels on the first warm day, the *Journal* says that indiscretion "has been the prime cause of many a death. Better to be uncomfortably warm than fatally cold. It is a good plan to wear lighter flannels for a few weeks before leaving off altogether, although many do not. They might be left off at night, if so worn, at almost anytime."

THE English Prime Minister is to be asked to grant a small pension out of the Civil List to the widow and family of the late Mr. Blanchard Jerrold. Far be it from any person to say a needlessly unkind word on the subject, but one would have thought the late Mr. Jerrold, a prosperous literary man nearly all his days, would hardly have left his family in need of assistance. The amount that can be annually given out of the Queen's Bounty Fund is only \$6,000, and therefore it should be distributed with the utmost discrimination for real necessities. Unfortunately, this is very far from being the case generally, as witness, for instance, the pension of \$1,500 a year bestowed upon Mr. Matthew Arnold, who, in addition to the profits of his literary work, is understood to hold a post worth \$4,500 per annum in the Education Department, and therefore hardly seems a proper recipient of a pension from this fund.

### THE RECENTLY DISCOVERED "TEACHING OF THE TWELVE APOSTLES."\*

ABOUT nine years ago a manuscript was found by Philotheos Bryennios in the library of the Most Holy Sepulchre in Fanar of Constantinople, containing copies of various works of the most remote Christian antiquity. Among the contents of the manuscript was a complete copy of the two so-called Epistles of St. Clement of Rome, which, although long well-known in parts, and published in 1633, had remained in a fragmentary state. To the delight and astonishment of the students of Christian antiquity, these precious documents were now recovered in their entirety, six chapters being added to the former, and eight sections to the latter. The MS. was a good one, confirming some doubtful readings and some of the suggested emendations in the text, discrediting others, and in one very remarkable passage supporting a reading which some previous editors had regarded as corrupt. Among other things it gave confirmation to the opinion held by some of the most judicious editors of the Apostolic Fathers that only the first of the two treatises could be considered an epistle of St. Clement, while the last must be regarded as a homily of a somewhat later date.

It is important to draw attention to these facts, because they will influence the judgment which we shall form on the little book which is now before us. No subsequent editor of the Apostolic Fathers has discredited and neglected this MS. Bishop Lightfoot has published an appendix to his edition of St. Clement, giving the newly discovered portions of the two treatises, and modifying some of his readings, on the authority of the MS., which not only gave the endings but supplied some gaps in the portions already published. New texts have also been published by Funk, by Gebhardt & Harnack, and by Hilgenfeld, all of whom treat the MS. as a document of authority.

The MS. is an octavo volume, written on parchment in cursive characters, and consists of 120 leaves, and bears the signature of "Leon, notary and sinner," who declared that he completed the transcription in the month of June, 6564, which corresponds to A.D., 1056. The contents of the MS. are as follows: (1) Chrysostom's Synopsis of the Books of the Old and New Testament; (2) The Epistle of Barnabas; (3) The two Epistles of

Clement; (4) The Teaching of the Twelve Apostles; (5) The Epistle of Mary of Cassobela to Ignatius; (6) Twelve Epistles of Ignatius, namely the seven regarded as genuine and five others.

If the "Teaching of the Twelve Apostles" were a work of which no mention was made by early Christian writers, we might have some doubt as to its date; although even so, the style and contents could hardly be regarded as compatible with a late origin. But this is not the case. It is referred to by Clement of Alexandria (Strom. i.); Eusebius (Hist. Eccl. iii. 25) speaks of a book entitled the "Teachings (plural) of the Apostles," and Athanasius, in his 39th Festal Epistle speaks of the "Teaching (singular) of the Apostles" as one of the books which are suitable for the instruction of catechumens. Nicephorus, Patriarch of Constantinople in the beginning of the ninth century, says that the number of lines in the manuscript is 200; the exact number in the MS. now published by Bryennios being 203. We should add that Clement of Alexandria actually quotes a portion of the treatise which is found in the copy now published.

No serious doubt seems to exist as to the genuineness of this document, and so far there seems to be a general agreement that it belongs to the first half of the second century. It would hardly be possible to imagine such a work as being produced at a later period, and the notion of its being fabricated to counterfeit an earlier document is still less credible. It would have answered no end, for it can hardly be said to add anything, certainly it adds nothing of value, to what we know of the Christianity of the second century.

Of the sixteen chapters into which the treatise is divided, the first six offer very little that calls for comment. "Two ways there are," the book begins, "one of life and one of death, but there is a great difference between the two ways." And then we are told of the necessity of loving God and man, and a number of precepts are added which are simply echoes of those contained in the Sermon on the Mount. It is very probable that this portion was a common form of instruction in the early church, as it occurs substantially in the so-called "Epistle of Barnabas." In the fourth chapter the reader is admonished to respect the clergy: "My child, him that speaks to thee the word of God remember night and day, and thou shalt honour him as the Lord, for when that which pertaineth to the Lord is spoken, there the Lord is." It will be remarked that the distinction of the clergy noted in this place is their speaking the word of the Lord, not "offering the sacrifice" or absolving the sinner.

On the subject of baptism there are some statements of interest. First it is commanded that baptism shall be in the Name of the Father, and of the Son, and of the Holy Ghost; and, although some doubt has been raised as to the meaning of baptism "in the Name of Jesus Christ" (Acts ii. 38), there can be no serious question but that this has been the formula from the beginning. Next, running (living) water is recommended to be used; but if this cannot be had, cold water may be employed, or even warm. And if water sufficient for immersion cannot be had, then we read: "Pour water upon the head thrice, unto the Name of Father and Son and Holy Spirit." This, we know from other sources, was the general Syrian method of administering the Sacrament.

One other thing we note here. It is constantly asserted that in the earliest days of the Christian Church the Holy Communion was received fasting. To this there were certainly exceptions; but for the most part such was the custom. We are reminded by the document before us that it was the same with baptism. "But before the baptism let the baptizer and the baptized fast, and whatever others can; but the baptized thou shalt command to fast for one or two days before."

In regard to the other sacrament it is remarkable that the cup is first mentioned. "Now, concerning the Eucharist, thus give thanks; first, concerning the cup," etc. Readers of St. Paul's first Epistle to the Corinthians will remember that he speaks of the "Cup of Blessing" before the "Bread which we break." In St. Luke too there is a cup handed round before the solemn blessing of the bread and of the cup. It would be interesting to know if there are other examples of this inversion of the usual order, in other early documents. In the brief prayer here reported we have the foundation of the liturgy, commonly known as the Clementine, which is given in the so-called "Apostolic Constitutions." The changes, however, are very significant of the "development" which had taken place in two hundred years.

We have further evidence as to the weekly administration of the Eucharist, and of its being spoken of as the Breaking of Bread. Some have contended for a daily celebration, although there seems to be no question that this usage as mentioned in the Acts of the Apostles was exceptional. It has again been doubted whether the scriptural phrase, "Breaking of Bread," refers to the Eucharist. The inference to that effect from the words of this document seems quite clear. "But on the Lord's Day

\* Teaching of the Twelve Apostles [in Greek]: Recently discovered by Philotheos Bryennios, Metropolitan of Nicomedia. With Translations and Notes. By R. D. Hitchcock and F. Brown. New York: Scribner, 1884.