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# EXPOSITOR.

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**2**

Testament Religion, in *Theologische Studien und Kritiken*, pp. 689–740 (it is to be regretted that the author is an adherent of Wellhausen); 3. Friedrich Eduard König, *Die Hauptprobleme der altisraelitischen Religionsgeschichte gegenüber den Entwicklungstheoretikern*. Leipzig: pp. iv. 108. I would willingly speak more at large on this interesting and suggestive book; but the space at my disposal for this article is already exhausted.

Berlin.

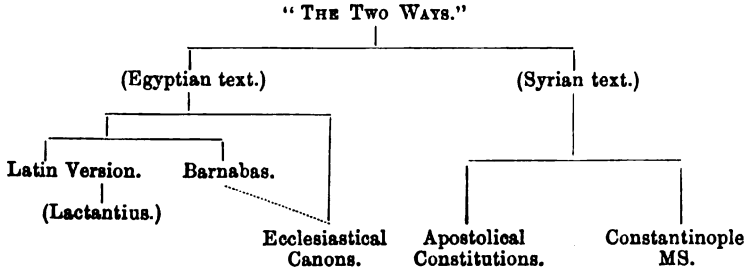
HERMANN L. STRACK.

### BREVIA.

**Textual Criticism of The Two Ways.**—The first section (Chapters I.–VI.) of the *Teaching of the Apostles* forms a whole by itself, as is witnessed by its internal completeness as well as by the express declaration of VII. 1. For purposes of textual criticism, it also stands apart from the rest of the treatise on account of the comparatively great wealth of material that exists for reconstructing its text. If we agree that Barnabas depends on the “Teaching,” and not *vice versa*, we have the following sources of information as to the text of the section on The Two Ways. (1) The Constantinople MS. (2) The fragment of the Latin translation brought to light by v. Gebhardt, covering I.–II. 6. (3) The reworking in Barnabas, which draws from I. 1, 2; II. 2, 3, 4, 6; III. 7–10; IV. 1–14; V. 1, 2 [VI. 2?]. (4) The reworking in the Ecclesiastical Canons, including great part of the text up to IV. 8. (5) The Apostolical Constitutions which incorporates great part of the whole text. (6) We may add a few patristic citations, especially in the Sibyllines, Hermas and Clement of Alexandria, and, for the Latin version, Lactantius.

A careful examination of the mutual relations of these witnesses acquaints us with the fact they part into two well-marked types: the Apostolical Constitutions and Constantinople MS. on the one side, with the Latin version, Barnabas and Ecclesiastical Canons on the other. The relation of Barnabas to the Latin version is, however, closer than that of either with the Canons. With the one exception that the author of the Canons knew and

apparently was affected by Barnabas, each witness is entirely independent of the rest. We may, thus, construct a genealogical table, as follows :—



A glance at this table will inform us what combinations, on genealogical principles, are apt to be strong, and what are apt to be weak.

Internal evidence of groups thoroughly supports the conclusions at which we should arrive on genealogical considerations, except that the combination of the Constantinople MS. and the Apostolical Constitutions proves somewhat better, and that of the Constitutions and Canons somewhat worse than we should have anticipated on genealogical grounds. Most of the readings of the first pair are, however, only apparently supported by it alone, the opposing readings being usually singular readings of Barnabas or the Canons, the other documents failing. Whenever two or more witnesses oppose this group, it fails to approve itself. So when we subtract from the readings of the group, Constitutions plus Canons, those that appear to be accidental, nothing is left to suggest a closer relationship between the two documents than the table allows. Internal evidence of groups approves quaternary and all trinary groups, and especially gives its seal to such binary groups as the Constantinople MS. plus the Canons, the Constantinople MS. plus Barnabas, the Constitutions plus Barnabas. The Latin version is, so far as we may judge from the meagre fragment that has been preserved for us, full of individualisms, but of the highest value in conjunction with other witnesses.

In the light of these investigations, I have gone very carefully over the text of The Two Ways, and have to suggest the following emendations of the Constantinople MS. It will go without saying that the internal evidence has been very closely scrutinized

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in each case. I cite the document according to the chapters and verses of Harnack's edition.

Title. Omit δώδεκα and possibly bracket τῶν.

Omit second title entire.

I. 2. Read θέλῃς for θελήσῃς.

Read ποιήσεις for ποίει.

I. 3.—II. 1. Omit the entire section from εὐλογεῖτε to II. 1 inclusive.

II. 5. Reverse the order of ψευδῆς and κενός.

Omit ἀλλὰ μεμεστωμένος πράξει.

II. 7. Insert οὖς δὲ ἐλεήσεις after ἐλέγξεις.

III. 4. Read plural, εἰδωλολατρεῖαι γεννῶνται.

Place πρὸς in the margin opposite εἰς.

II. 5. Place πρὸς in the margin opposite εἰς.

III. 9. Instead of οὐ κολληθήσεται ἡ ψυχὴ σου read οὐδὲ κολληθήσῃ ἐκ ψυχῆς σου with the present reading in the margin.

IV. I. Instead of τοῦ λαλοῦντός σοι, read τὸν λαλοῦντά σοι, and insert δοξάσεις after Θεοῦ, putting the present reading in the margin.

Add [αὐτοῦ] after μνησθήσῃ with "add [δὲ]" opposite in the margin.

Put in the margin opposite Θεοῦ, "add [καὶ παραίτιόν σοι γινόμενον τῆς ζωῆς]."

IV. 2. Put ἐπαναπαύῃ in the margin opposite —παῆς.

IV. 3. Read ποιήσεις instead of ποθήσεις.

IV. 6. Insert, [ἵνα ἐργάσῃ εἰς] between δώσεις and λύτρωσιν.

IV. 7. Read ὁ instead of ἡ.

IV. 8. Place "omit" in the margin opposite τὸν (before ἐνδεόμενον); and the same opposite the συγ- in συγκακωνήσεις.

IV. 9. Place τῆς in the margin before νεότητος and "omit" opposite the τὸν before φόβον.

IV. 10. Insert [σου] after παιδίσκη.

Place brackets around μῆ.

Place, "or ὅτι ἦλθεν οὐ" in the margin opposite οὐ γὰρ ἔρχεται.

IV. 11. Insert οἱ before δούλοι.

Read ὑμῶν instead of ἡμῶν.

IV. 14. Transfer ἐν ἐκκλησίᾳ to the margin.

Read ἀμαρτήματα instead of παραπτώματα, with the latter in the margin.

Bracket καί.

V. 1. Add at end of the verse, ἀφοβία [Θεοῦ].

VI. 3. Read φεύγετε with λίαν πρόσχε in the margin.

The text of the treatise is the gainer from all of these changes. Especially does the long omission in the latter portion of Chapter I., which is demanded on external and internal grounds alike, relieve it of many difficulties.

*Allegheny.*

BENJAMIN B. WARFIELD.

**Mr. Brown's Life of Bunyan.**<sup>1</sup>—The Rev. John Brown, B.A., Minister of the Church at Bunyan Meeting, Bedford, has given to the world what will long be regarded as the standard Life of Bunyan. Ever since the appearance of that invaluable collection, Mr. Wylie's *Book of the Bunyan Festival*, to which a paper was contributed by Mr. Brown, students have looked to him as the fittest biographer of the Dreamer. He has spent years in the examination of the national records, of all available literature, of his own Church books—in the collecting and sifting of traditions, in the patient arrangement of his materials, and the result is a sound and thorough piece of work, which will—and we can conceive of no higher reward—permanently associate his name with that of Bunyan. There was obviously danger that Mr. Brown's painstaking labours should merely result in his furnishing material on which a more expert writer might work; but this peril has been to a considerable extent overcome. Mr. Brown is no mean literary craftsman, and his book has been made additionally attractive by many beautiful illustrations. The main fault of the work is due to the writer's excessive modesty. He has taken great pains in compiling lists of editions, criticisms, and the rest, but he has to a large extent forborne to use his well-earned right to pass judgment on them. This is seriously to the loss of his readers. We miss a clear account of the sources, of the trustworthiness of the various editions and biographies, such as the greatest Bunyan scholar of the time could have given with authority. Reading between the lines, it is true, one may learn something. Students of literary history will find further illustration of Lord Macaulay's wonderful accuracy, and of Mr. Froude's scandalous ignorance and carelessness; of the latter

<sup>1</sup> London: Isbister.