



THE PASTOR OF HERMAS



HERMAS

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*Translated from the Greek by F. Crombie
From Ante-Nicene Fathers, Vol. 2,
edited by Philip Schaff, D.D., LL.D.*

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The *Holy Nativity Patristic Library* presents the foundational texts of the early Christian Fathers in carefully typeset pocket editions. Each volume is drawn from the public-domain English translations of the *Ante-Nicene Fathers* and the *Nicene and Post-Nicene Fathers* — the thirty-eight-volume collection edited by Philip Schaff and his collaborators between 1886 and 1900, which remains the most comprehensive English-language gathering of the patristic writings ever assembled.

We have undertaken to issue these works one at a time, as portable single-author editions, so that they may travel where the original folio volumes cannot — in a coat pocket, on a long flight, beside a hospital bed. Each volume preserves the Schaff translation and the translator's introduction. The foot-

note apparatus is retained where it serves the text; we have set aside those notes that pertain only to the nineteenth-century volume context, and any commentary at variance with the Orthodox confession of the Fathers themselves. We add a scripture index for the text in hand.

The texts are typeset in IM Fell English, a face cut by John Fell in seventeenth-century Oxford and freely available again through the work of Igino Marini. The Greek is set in Philokalia, designed for the Athonite tradition.

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INTRODUCTORY NOTE

[*Translated by the Rev. F. Crombie, M.A.*]

[A.D. 160.] THE fragment known as the "Muratorian Canon" is the historic ground for the date I give to this author.¹ I desired to prefix *The Shepherd* to the writings of Irenæus, but the limits of the volume would not permit. *The Shepherd* attracted my attention, even in early youth, as a specimen of primitive romance; but of course it disappointed me, and excited repugnance. As to its form, it is even now distasteful. But more and more, as I have studied it, and cleared up the difficulties which surround it, and the questions it has started, it has become to me a most

¹ To be found, with copious annotations, in Routh's *Reliquiæ*, vol. i. pp. 389-434, Oxford, 1846. See also Westcott, *On the Canon of the New Testament*, Cambridge, 1855.

interesting and suggestive relic of the primitive age. Dr. Bunsen² calls it "a good but dull novel," and reminds us of a saying of Niebuhr (Bunsen's master), that "he pitied the Athenian³ Christians for being obliged to hear it read in their assemblies." A very natural, but a truly superficial, thought, as I trust I shall be able to show.

At first sight, *Hermas* might seem to have little in common with *Irenæus*; and, on many accounts, it would be preferable to pair him with *Barnabas*. But I feel sure that chronology forbids, and that the age of *Irenæus*, and of the martyrs of Lyons and Vienne, is the period which called for this work, and which accounts for its popularity and its diffusion among the churches. Its pacific spirit in dealing with a rising heresy, which at first was a puzzle to the Latins,⁴ which Pius was disposed to meet by this gentle antidote, with which Eleutherus, in the spirit of a pacificator, tampered to his own hurt, and by which Victor

² *Hippolytus and His Age*, vol. i. p. 315.

³ Why "Athenian"? It was read everywhere. But possibly this is a specification based on Acts xvii. 21. They may have welcomed it as a *novel* and a novelty.

⁴ More of this in *Athenagoras*; but see *Kaye's Justin Martyr*, p. 179, note 3, ed. 1853.