first. The most difficult to understand, and, in our opinion, the least interesting part of the Studies, is the first section: "God and the Uncreated Heaven." When we come to the second section, "God and the Created World," we enter upon a subject which is not only more intelligible in itself, but also one in which Böhme gives us more valuable and tenable suggestions. "No philosopher," writes Dr. Martensen, "has given a truer and more profound explanation of evil than Böhme;" and few have written more suggestively on the Fall, the Atonement, the Wrath of God, and other kindred topics to which no thoughtful person can be indifferent.

J. H. OVERTON.

Note on The Teaching of the Twelve Apostles, Chapter xi.—I venture to suggest an emendation in a clause of acknowledged difficulty. The whole passage runs thus: πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ δὲ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστὶ. πᾶς δὲ προφήτης δεδομενός, ἀληθινός, ποιῶν εἰς μυστήριον κοσμικόν † ἐκκλησίας, μὴ διδάσκων δὲ ποιῶν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ’ ὑμῖν μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν ὀσάντως γάρ ἐποίησαν καὶ οἱ ἄρχαίοι προφηταί.

For the words marked † . . . † I would conjecture τὰ (?) εἰς μαρτύριον κόσμων. In support of this conjecture, the following points seem worth considering:—(1) It is in general harmony with the context. Two types of prophetic character are presented which are evidently intended to be contrasted. The first prophet teaches well, but his actions give the lie to his teaching. The second orders his own actions, that the Church may have an honest report, but his teaching fails in practical effect. The former is self-condemned; the latter is left to God's

1 Readers of the Expositor (May, 1885, p. 397) may remember Dr. Marcus Dods' interpretation of this clause. He supposes the reference to be to "the declaration of future and as yet hidden historical movements. . . . A prophet calls the Christian people together that he may indulge in apocalyptic rhapsodies." This very ingenious and attractive interpretation appears open to some objections. (1) The connexion of clauses is not satisfactory. We should have expected ποιῶν δὲ . . . καὶ μὴ διδάσκων. (2) ὅσα αὐτὸς ποιεῖ is left without anything in the previous context to refer to, δεδομενός and ἀληθινός pointing to official and not personal character. (3) ποιῶν, though somewhat prominent in the sentence, is in sense divorced from οὐ ποιεῖ in the preceding and from ποιῶν δόσα αὐτὸς ποιεῖ in the succeeding context.
judgment. (2) In particular it gives a natural meaning to the clause, "For thus also did the ancient prophets." Eli, Samuel (1 Sam. viii. 1-3), David and Elisha (2 Kings v. 20 sq.) are cases in point. (3) The passage so read may be thought to underlie some parts of the Apostolic Constitutions. There, however, discipline takes the place of teaching. Thus, "the Bishop must not only be blameless, but also no respecter of persons, in kindness chastening those who sin. . . . He . . . who does not execute judgment, but spares him who deserves punishment, as Saul spared Agag, and Eli his sons who knew not the Lord, thereby profanes his own good name and the Church of God which is in his diocese" (ii. 9, 10). Again, "but thou, O Bishop, must neither overlook the sins of the people nor turn away from those who repent, that so thou mayest not, as one unskilled, destroy the Lord's flock, nor bring a slight upon the new name laid upon the people, and thyself suffer rebuke like the shepherds of old time (οἱ παλαιὸι ποιμὲνες), concerning whom Jeremiah spake (xii. 10, comp. Zech. x. 3; Mal. i. 6)" (ii. 15). Again in vii. 31, where there is nothing parallel to the phrase, εἰς μυστήριον κοσμικόν, or the context which it dominates, one or two expressions recall the passage of the Teaching as I would emend it. (4) The passage so read is seen to contain a series of words and thoughts found also in 1 Tim. iii. ἀνεπίληπτον, κόσμιον, διδακτικόν (ver. 2), μαρτυρίαν καλήν. . . . ἀπὸ τῶν ἔξωθεν 1 (ver. 7). (5) Lastly, the change which I propose is easy. Transcriptional probability favours it. Thus μαρτυρίαν has been altered to μυστήριον, in e.g. 1 Cor. ii. 1, Polyc. ad Philip., vii., Constit. Apost., ii. 25 (p. 51, l. 3, ed. Lagarde). In the Teaching, as in the last of these passages, the juxtaposition of the word ἐκκλησία may well have suggested the change. Or perhaps the phrase τράπεζαν ἐν πνεύματι immediately above facilitated an alteration which supplied an apparently antithetical expression.

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1 Perhaps κοσμικόν should be retained as equivalent to ἀπὸ τῶν ἔξωθεν.