

THE PRESBYTERIAN QUARTERLY.

NO. 2.—OCTOBER, 1887.

I. SPURIOUS RELIGIOUS EXCITEMENTS.

It is believed all thoughtful Christians are alive to the fact that religious excitements, which consist of temporary movements of the emotions devoid of any saving operation of the Truth on the reason and conscience, are equally frequent and mischievous in America. This judgment not seldom expresses itself in very queer and inaccurate forms. Thus: good brethren write to the religious journals grateful accounts of a work of grace in their charges, and tell the Editor that "they are happy to say, the work has been purely rational and quiet, and attended by not the slightest excitement." They forget that the efficacious (not possibly, tempestuous) movement of the feelings is just as essential a part of a true religious experience, as the illumination of the intellect by divine truth; for indeed, there is no such thing as the implantation of practical principle, or the right decisions of the will, without feeling. In estimating a work of divine grace as genuine, we should rather ask ourselves whether the right feelings are excited; and excited by divine cause. If so, we need not fear the most intense excitement. This misconception is parallel to the one uttered by public speakers, when they assure hearers that, desiring to show them the respect due to rational beings, and to use the honesty suitable to true patriots, "they shall make no appeal to their feelings, but address themselves only to their understandings." This is virtually impossi-

Edwards. It is marked by the remorseless and consuming logic which distinguished the polemical writings of his illustrious father. It destroys the assumption that suffering in the future state is disciplinary and remedial.

JOHN L. GIRARDEAU.

DOCTRINA DUODECIM APOSTOLORUM.

DOCTRINA DUODECIM APOSTOLORUM, CANONES APOSTOLORUM ECCLESIASTICI, AC RELIQUAE DOCTRINAE DE DUABUS VIIS EXPOSITIONES VETERES: Edidit adnotationibus et prolegomenis illustravit, versionem Latinam addidit *Franciscus Xaverius Funk*. Tübingae, in Libraria Henrici Laupp: 1887. Svo. pp. LXVII, 116.

Dr. Funk, of Tübingen, was one of the patristic scholars to whom the critical world looked for guidance, when the discovery of the *Teaching* was announced, nearly four years ago. His response was a sober and valuable paper in the Tübingen *Theologische Quartalschrift* for 1884 (pp. 381-393), followed since by reviews, from time to time, in the same journal, of the more important literature of the subject; and, early this year, by the publication of the Greek text of the *Teaching* with a Latin translation, in the new issue of his valuable edition of the Apostolical Fathers. The limitations of space required by the form of that publication, left many things unsaid or said in insufficient detail, which it seemed desirable to say. And hence, Dr. Funk has yielded to the solicitations of his friends, and prepared the present separate edition of the document itself and its kindred writings. It may be said at once that the book is worthy of the distinguished reputation of its learned author. The prolegomena are a model of sober judiciousness and concise statement. In the space of some sixty-seven pages, they give us an adequate review of all the really important critical questions, a survey of the literature and history of opinion, and an acute and telling criticism of opposing views. The text is furnished with a suggestive commentary—one of the most careful that has been published. And the whole is clearly and beautifully printed.

The views which Dr. Funk defends are without essential modification the same which he has already published in his journal. He asserts the integrity of the text of the *Teaching*, as transmitted to us in the Constantinople MS., and admits only the bare possibility that even I. 3-II. 1 is of later interpolation. He holds the *Teaching* to be older than, and the source of, the similar sections in Barnabas and Hermas; and assigns it to a probably Palestinian or Syrian origin of about the end of the first century. He believes the Latin Version (the MS. containing which he has himself recovered,) to be more likely early than late, and to depend on Barnabas. The *Ecclesiastical Canons*, he thinks, were probably Egyptian in origin and belong to the first part of the third century. The *Apostolical Constitutions*, he assigns to the middle of the third century, while the interpolator and continuer (to whom

the whole of the additions are probably due,) belongs to the opening of the fourth century.

In stating and controverting the views of others, Dr. Funk combines a fine courtesy with a crispness of utterance which delights while it refutes. There are several points in which he records his disagreement with the published opinions of the present reviewer,—as, for example, in the matters of the genuineness of I. 3—II. 1, the relation of the Latin Version of the *Teaching* to Barnabas, the use of the *Teaching* by the Pseudo-Phocylides, and the relations of the several documents which have used the *Teaching*, to one another. I am not convinced by his arguments, but I cannot complain of his treatment of mine, and only in a single instance are my views erroneously stated, (p. lxvi., note 3.) I have never contended that the Latin text was the source from which Barnabas drew, but only that the Latin represents a Greek text which was the source of both its translation and Barnabas' excerpting. This still seems to me true; while the denial of it appears to me a sad sin against the law of parsimony. I have nothing, however, to urge in its favor, beyond what I have briefly stated in the *Andover Review*, vi. 81-97; and Dr. Funk thinks this insufficient.

Dr. Funk's sobriety leads him into a little overdrawn conservatism at times; but it is a guaranty against wire-drawn theorizing. He could never fall into the trap of a "Jewish Original," for instance; and what he urges against those who have so fallen seems to me judicious and satisfying. On the whole, he has given us one of our most satisfactory editions of the *Teaching*, and his work is one which can be cordially recommended to students.

BENJAMIN B. WARFIELD.

ATONEMENT AND LAW.

ATONEMENT AND LAW; OR REDEMPTION IN HARMONY WITH LAW AS RECALLED IN NATURE, by John M. Armour. Second Edition. Philadelphia: H. B. Garner.

Mr. Armour wrote this book to show "that the Great Redemption was wrought out in perfect accordance with Law as revealed in Nature and Providence." "Redemption," he says, "has been almost universally regarded as the Great Exception." His object is to negative this venerable faith of the Church. He belongs, therefore, to that modern class of writers who cannot see anything in heaven or earth but *natural law*. If by law, he and his school meant that general plan of God upon which he has projected and conformed the universe, then, of course, he would be asserting a mere truism. But by law he means the principle of continuity in Nature—the rules which eternally perpetuate its inviolable order. Now, he affirms that the scheme of Redemption falls under these laws, and is in harmony with this order.

Our author's first confusion arises from a failure to keep clearly before his mind the distinction between Natural and Moral law. He