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I.

CHRISTIANITY AND THE COSMIC PHILOSOPHY.

THE New World is too young to have given birth to many builders of philosophical systems. The age of speculative thought comes after the time of felling forests and breaking up virgin soil. Not that the struggles of the pioneer do not tend to develop a virile and robust type of mind; but that, in his active exertions for subsistence, and in the measurings of his strength with the cruder forces of nature, little leisure is left him for the quiet meditations of the philosophic student.

But evidences are not wanting that the American people are getting beyond this jungle-cutting stage of the brawny frontiersman. If it is said that few of our philosophers are original, it is equally true that original philosophers, in this nineteenth century, are few in older countries. The late Dr. McCosh insisted that the time had come for the appearance of a philosophy distinctively American, but he was too wise to argue that this American school should aim to be independent of all the thinking of the past.

All the world has heard of the *Concord Philosophy*, and while nothing would be wider of the mark than to call Mr. Emerson a logical system-builder, still his was indeed a philosophic spirit. Competent European writers have pronounced Jonathan Edwards the greatest metaphysician America has produced, but he never presumed to give to the world a comprehensive scheme of human thought. We have had great men and great minds, but if they have not been wholly occupied with the tasks of a busy political

God. A suggestive lecture on the qualifications, principles and methods of a New Testament exegete is prefixed to the volume.—*The Biblical Illustrator*; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical and Homiletical, Gathered from a Wide Range of Home and Foreign Literature, on the Verses of the Bible. By Rev. Joseph S. Exell, M.A. *Revelation*. 8vo, pp. vii, 787. (New York, Chicago and Toronto: Fleming H. Revell Co., 1898.) Former issues of this series have been noticed in this REVIEW (Vol. i, 317; Vol. iii, 384; Vol. viii, 800, and Vol ix, 543). This volume is as full and as rich in contents as the others. For the character of the work and the wonderful diligence which has been lavished on it, the former notices should be compared.

III.—HISTORICAL THEOLOGY.

A COMPENDIOUS BOOK OF GODLY AND SPIRITUAL SONGS, commonly known as “The Gude and Godlie Ballatis,” reprinted from the Edition of 1567. Edited, with Introduction and Notes, by A. F. MITCHELL, D D., LL.D., Emeritus Professor of Ecclesiastical History, St. Andrews. Edinburgh and London: Printed for “The Scottish Text Society,” by William Blackwood & Sons, 1897. 8vo, pp. cxxvi, 338.

In 1887-88, Dr. Mitchell edited for “The Scottish Text Society” “the earliest known prose treatise in the Scottish dialect, setting forth the doctrines of the Reformers”—Gau’s “*The Richt Vay to the Kingdome of Herin*.” It was altogether appropriate that he should now place by its side, in the series of publications of the Society, an equally careful and illuminating edition of the earliest known metrical treatise in the Scottish dialect, “which formally sets forth the faith and teaching of the Reformers.” The metrical treatise had so far a common origin with the prose one that it too largely drew its materials from the writings of Luther and his followers—not indeed from their prose, but from their hymnological writings, a class of compositions which, as Dr. Mitchell states, “had hardly less influence in helping on the movement they had begun,” and which in their Scottish form probably exercised in their new environment quite as powerful an influence as on the continent. The *Gude and Godlie Ballatis* are not, of course, now edited for the first time. A selection of the satirical pieces among them was edited by Lord Hailes as early as 1765, and a larger one by Sibbald in 1802. The whole book was reprinted by Sir J. G. Dalrymple in 1801, from a copy of the edition of 1621, and finally, again and for the first time with adequate learning, by Mr. David Laing in 1868, from the edition of 1578—the earliest then known. Dr. Mitchell may be said to have begun the preparation of his edition as early as 1866, when he was led to investigate the sources of some of Wedderburn’s materials. This was followed up by a lecture delivered in Broughton Ferry in the spring of 1867 on *The Wedderburns and their Work*, which was duly published by the Messrs. Blackwood. And now his manifold researches have ripened into this goodly volume, which gives the text from an edition presumably of 1567, preceded by a comprehensive Introduction and followed by a full body of Notes. Dr. Mitchell speaks with very becoming modesty of his performance and lays stress on the lacunæ of information yet to be filled in—as to the book and as to its authors. But it is safe to say that he has brought together in this volume all that is known of both, and has made by it a substantial addition to what has hitherto been known.

In the Introduction, after a short account of the rise of vernacular hymnology both on the Continent and in Britain, and of the important part it played

in furthering the Reformation, and particularly of the effort made in it to spiritualize the secular songs of the day, he passes to as detailed an account of the three brothers Wedderburn as could be unearthed, doing full justice to the poetic ability of John, the author of the book in hand. Then a full account is given of the history of the *Compendious Book* itself—its origin and early editors, its sources in the similar writings of the German Reformers, its contents, its doctrinal teachings, which breathe the purest spirit of the evangelical faith, its merits, and the objections that have from time to time been taken to it. Then succeeds a series of appendices treating more fully of matters of interest to which the flowing narrative of the text of the Introduction could give only inadequate attention. The text of *The Gude and Godlie Ballatis* follows, with a critical apparatus. And the whole closes with over fifty pages of explanatory notes and an adequate glossary.

The contents of the *Compendious Book* consist: first, of a series of pieces in prose and verse, intended for elementary instruction in the evangelical faith—the Ten Commandments, Apostles' Creed, Lord's Prayer, accounts of Baptism and the Lord's Supper; secondly, of the spiritual songs proper, largely inspired by the German Protestant hymnology; thirdly, of a series of paraphrases of the Psalms and other portions of Scripture; and, lastly, of what Dr. Mitchell calls "Ballads and Satirical Poems"—"religious adaptations of profane or secular songs," and "ballads expressing in a very pithy and effective manner the sad corruptions and abuses tolerated in the old Church." The contents of this last section cannot be spoken of as the characteristic feature of the book: it is even possible that they are at least in part a subsequent addition to the book as first issued; and certainly they are not all the production of John Wedderburn. They are nevertheless the most curious portion of its contents, and it would not be strange if the attention of the reader should be particularly arrested by them, or if he might thereby be led to neglect the finer flavor of the spiritual compositions which precede them, and to the merits of which, poetical, doctrinal and spiritual, Dr. Mitchell is careful to do his usual justice.

Among these "Ballads and Satirical Poems" there are some very ringing verses indeed, and also a number of examples of that spiritualizing of secular songs which (not without very ancient and very good precedent, of which their authors were fully aware) was going on all over the Reformed world. This "spiritualization" was effected often in the boldest way. Frequently the whole scheme of rhymes was retained as well as the familiar refrains, catch-words, and the lilt and tune, for the purpose of retaining which the adaptation was made. The boldness of such adaptations as transformed the ballad, "John, come kiss me now," with the retention of the whole of the first four lines unaltered, into an appeal of the Lord God to John who "represents man" to return to His loving arms, is, of course, an extreme instance:

"Repent thy sin unfeignedly,
Believe my promise in Christ's death,
This kiss of faith will justify thee
(As my Scripture plainly saith).
Make no delay, come by and by,
When that I do thee call,
Lest death do strike thee suddenly
So thou come not at all."

Similarly bold is the adaptation of the gay hunting song, "The hunt is up, the hunt is up," to a ringing anti-Papal cry. Much more interesting, however, are the adaptations in which the transition is made with the preservation of much more of the structure of the original poem than was possible in such cases. An exceedingly interesting instance may be found in a case in

which, curiously enough, it would surely seem that we have preserved for us both the original secular and the adapted spiritual song in the volume itself. At the close of the volume stands a secular song which was condemned by the General Assembly in 1568 and ordered to be deleted from the end of the Psalm Book—by which order it was so thoroughly suppressed that it remained quite unknown until the turning up in 1867 of the copy here reprinted. In the body of the book its spiritual adaptation is contained, and a comparison of the two presents so clear an example of the way in which the transformation is accomplished in a number of other instances, that we venture to print them side by side. We do this the more willingly as the secular song itself is one of unusual sweetness and purity and deserves to be remembered as one of the most beautiful love-songs in the language.

Welcum, Fortoun, welcum againe,
The day and hour I may weill blis,
Thow hes exilit all my paine,
Quhilk to my hart greit plesour is.

For I may say, that few men may,
Seing of paine I am drest,
I haif ohtenit all my pay,
The lufe of hir that I lufe best.

I know nane sic as scho is one.
Sa trew, sa kynde, sa luiffandlie,
Quhat suld I do, an scho war gone?
Allace! zit had I leuer die.

To me scho is baith trew and kynde,
Worthie it war scho had the praise,
For no disdaine in hir I find,
I pray to God I may hir pleis.

Quhen that I heir hir name exprest,
My hart for joy dois loup thairfoir,
Ahufe all uther I lufe hir best,
Unto I die, quhat wuld scho moir?

Welcum, Lord Christ, welcum againe,
My joy, my comfort, and my bliss,
That culd me saif from hellis paine,
Bot onlie thow nane was, nor is.

Thairfoir, I may rycht haultlie say,
Geue Christ, the quhilk hes me redrest,
Be on my syde, quhilk hes done pay
My Ransoun, quha cau me molest?

Sen Christ now hes maid me at one
With God the Father, and did die
To mak me Just, to gloir is gone,
Than quhat are they cau condampne me?

Was neuer nane to me mair kynde
Nor Christ: thairfoir I will him pryse,
Onlie with Saule, body, and mynde;
My hope and traist haill in him lvis.

Bot that quhilk Scripture hes exprest,
Ane Sacrifice Christ anis, thairfoir,
Offerit to God, quhilk smellit hest,
For my trespass, I seik no moir.

My pairt is than from Sin to ceis,
And cleif to Christ, quhilk hes suppress
Sin, deith, and hell, and maid my peace,
Throw Faith in him that I mycht rest.

We are afraid we do not altogether share Dr. Mitchell's half regret that this sweet "secular song" has turned up, lest it should mar our "enjoyment of one of the finest hymns in the volume to know such was the original from which it sprang." Surely it is a gain to be able to place alongside of the fine hymn the equally fine love-song, which, certainly, we need not suppose to give expression to anything other than a "true and honorable love." On the other hand, we are not sure we share Dr. Mitchell's surprise that the General Assembly passed over so much more openly offensive a piece as "Hay trix, tryme go trix," and condemned this particular song. Is it not due to the fact that this is the only purely secular song in the volume? Nor would we ourselves have selected the "Hay trix, tryme go trix," for exclusion. It is that famous ballad beginning (in modern spelling):

"The pope, that pagan full of pride,
He has us blinded long,
For where the blind the blind doth guide,
No wonder both go wrong;
Like prince and king, he led the reign
Of all iniquity:
Hay trix, tryme go trix, under the greenwood tree."

We could not spare that ballad; throughout the whole of it, in its coarsest

lines, even those which Dr. Mitchell's sense of propriety has led him to refuse to perpetuate in his reprint, there is no breath of any other emotion than that of moral indignation for the degradation that marked the life of the clergy of the period. Surely the picture is drawn none too coarsely to fit the facts. Men of average stomachs cannot read the details save under compulsion: but he who has looked through the pages of even such a work as Mr. Lea's *History of Sacerdotal Celibacy* the once that will certainly suffice him for a lifetime, will adjudge it well that this moral indignation was expressed and expressed plainly. Were we fixing on a piece beneath whose good intent a moral danger might lurk, it would not be upon such a strong and wholesome castigation of vice as this that we would lay our hand, but rather on a piece like the one entitled "Ane Dissuasioun from Vaine Lust," in which with all its repetition of "Allace, allace!" the instances of sin seem to be dwelt on as one might say, "the pudding is good, but it is dreadfully sure to bring on indigestion."

Whatever, however, modern taste may think of this method of adapting secular, often no doubt impure, songs, current among the people, to the conveyance of elevating spiritual truth, there can be no doubt not only that it served a high and noble purpose at the time, but also that it was but one of the sides of that great outreaching of religion to embrace all the spheres of human life which was the very core of the Reformation movement. Readers of Douen's *Life of Marot* will not need to be reminded of the significance of this process in the spheres of music and song: and it is one of the great services which Dr. Kuyper is doing to this generation that he is recalling it to some understanding of the great revolution wrought by the recovery among the Reformed of the sense of the value of common things, and of the importance, in the outworking of the divine purposes for the world, of the whole sphere of natural gifts exercised under the guidance of "common grace"—by which the expressions of the natural life are rescued to the service of religion. Nor can there be two opinions among those who will turn over the pages of this book but that John Wedderburn was a poet of no mean order and that the treasury of Christian song which he gave to his people, just as they were struggling out of the darkness in which they had so long been enveloped, is a heritage of no mean value. Here are the beginnings of Scottish vernacular psalmody: and the beginnings are a copious and pure fountain which has watered the whole garden of the Lord. The history of psalmody in the Protestant churches is even yet a subject very ill understood. Dr. Mitchell's volume, we may hope, will furnish the starting point for its investigation so far as the Scotch churches are concerned. And one will need prosecute the investigation but a very little way before many prejudices and misapprehensions which have in some quarters now almost the standing of law will begin rapidly to fall away.

Princeton.

BENJ. B. WARFIELD.

Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, herausgegeben von der Kirchenväter-Commission der K. Preuss. Akademie der Wiss. Erste Band: *Hippolytus Werke*. Erster Band: Exegetische und Homiletische Schriften. Herausgegeben im Auftrage der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften von G. Nath. Bonwetsch, D. und O. Prof. der Theol. in Göttingen, und Hans Achelis, Privatdocent der Theol. in Göttingen. 8vo, pp. xxviii, 374 + x, 309. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897.) This handsome volume is the first issue in a great undertaking. What is proposed is nothing less than to present the whole series of "Greek Christian Writers" of the first three centuries, in new critical editions and according to a unitary

the case may be: and some of them were handsomely engrossed and illuminated. A *facsimile* of one of the most elaborate is given as an example: the rest are printed in varying type to suggest in some distant way the general appearance of the documents. It has a very odd effect to read them over consecutively and seek to catch the shifting note, now of the dignity of conscious antiquity and acknowledged authority, now of at least half-conscious struggle toward birth into the congress of the learned world. There is certainly a wide interval of age between the University of Bologna and that of Tokio: and we fancy the congratulations of Harvard and of Chicago betray each a tone of its own. The third section of the volume is occupied by Dr. DeWitt's Historical Sketch of the College: the pages of which are illustrated by admirably executed portraits of the series of presidents from Jonathan Dickinson to Francis L. Patton. The other illustrations of the volume are numerous and acceptable, but do not seem to us always so wisely chosen or invariably so well executed as these. And if we may venture on the criticism, we should say the volume would have been better ordered and would have made a somewhat better presentation of its material, in our judgment, if the History of the College had been placed first, succeeded by the Account of the Sesquicentennial and brought to a close by the Collection of Letters.

The only further criticism which it seems possible to make upon it concerns a matter in which perfection seems unattainable—that of the proof-reading. This has been evidently unusually carefully done; but not even this volume is immaculate, and the few errata printed at the end do not cover all the cases of slips. For example, there is a double “they” in the second and third lines of p. 128, and we have noted some other instances—few of which, however, are “*sinnstörend*.” Two such do occur, however, in a portion of the volume in which the present writer is specially interested—the letter of congratulation from Princeton Theological Seminary which is given on p. 226. As we would like to say over again to-day what was then said, in all its fullness of meaning, we venture to reprint the letter here—we hope, this time, without confusing error of typography.

PROFESSORES Scholæ Theologiæ Princetoniensis Presidi Curatoribus Professoribus Illustrissimis Doctissimis Collegii Neocæsariensis. Salutem in DOMINO.

LITTERÆ uestræ, uiri clarissimi fratresque dilectissimi, summo gaudio nos compleuerunt, præsertim cum schola nostra uestrumque collegium tam uetere amicitia coniuncta sint. Vobiscum gratias agimus DEO omnipotenti, beneficienti,

QUI in principio Collegii Neocæsariensis uiros illos magnanimos prouidentes Dickinson, Burr, Pemberton, Pierson, fundatores uocauit educauitque;

QUI in centum quinquaginta annis, aliis aduersis aliis fauentibus, per labores magistrorum fideliū atque doctorum doctissimorum necnon per dona patronorum munificorum ei uires suffecit, ut, scientiam humanitatemque colens Fœderatas Respublicas defendens Ecclesiam Christi amans et seruans, donum magnum atque mirabile a DEO ad homines, ac uero est, uisum sit;

QUI his annis res secundas largitus, nunc nouo sæculo instante, quasi dotem a patre amante, ei auctas possessiones occasionesque et noua jura præbet eum in finem ut Ecclesia et Patria eius per uigorem uigeant.

Sic iterum impletum est illud DOMINI uerbum manens in æternum: Euntes ibant et flebant mittentes semina sua. Venientes autem ueniunt eum exultatione portautes manipulos suos. Ergo uobiscum DEUM laudamus. Ergo dicimus

AVE Salue Vniuersitas Princetoniensis.

PRAESIDEM Facultatis Guilelmum Henricum Green, uicarium nostrum delegimus, qui, DEO uolente, nostras gratulationes ferat.

Guilelmus Henricus Green,
Præses Facultatis.

Datum Princetoniæ
in Oratorio
Scholæ Theologiæ
die Nono Maii
A. S. MDCCCXCVI
Geerhardus Vos, Ab Epistolis.

We lay aside this noble volume, with renewed thanks to Prof. West for the