

# THE PRESBYTERIAN AND REFORMED REVIEW

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No. 46—April, 1901.

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## I.

### ROMAN AUTOBIOGRAPHY, PARTICULARLY AUGUSTINE'S CONFESSIONS.\*

## I.

AS no book perfectly conceals the traits of its writer, there is an indefinite sense in which all literature may be said to be autobiographical. Diaries, journals and letters at once occur as strongly marked examples. It is a short step from these to tales of adventure and travel, to histories of campaigns written by generals who led them, to biographies revealing the describer quite as clearly as the person he describes, and only another step to meditations and lyric verse, while a last step may bring us to books in general, inasmuch as in some degree, no matter how faint, they all mirror the traits of their composers.

Yet all literature, though in this general sense autobiographical, is not autobiography, which is but a small part of literature. While we may not be able to frame a perfect definition that shall include autobiographies only, we are none the less assured that autobiography is a distinct thing. Some books, indeed, conform so closely to the character of self-written lives that it is not easy to decide whether they fall just inside or just outside our class. Others, like Cæsar's *Commentaries* and Cicero's *Letters*, though

\* In this lecture I desire to bring out collaterally three facts which have not received recognition in histories of literature: first, that autobiography is unknown in classical Greek literature; second, that it is a native form of Latin literature; and third, that both types of autobiography, the objective and the introspective, originated in Latin literature. A fourth fact, little noticed, is that "autobiography" is evidently a word of recent coinage, and probably not yet a century old.

—**The Divine and Human:** or Fore-ordination and Free-Agency as illustrated in Predestination and Election. By *Rev. L. H. Wilson*. 32mo, pp. 110 (Richmond, Va.: Presbyterian Committee of Publication [1899]). An excellent presentation of the great central doctrines of predestination and election, couched in language and explained by illustrations which may be easily “understood of the general.”—**The System of Doctrine Formulated by the Westminster Assembly.** An Address Delivered before the Synod of Texas, December, 1897. By *Rev. B. T. McClelland, D.D.* 32mo, pp. 18 (Richmond, Va.: Presbyterian Committee of Publication [1899]). An excellent tract, setting forth the Calvinistic system as one of necessary logical sequence and of abounding comfort to the soul of sinful man. The title is something of a misnomer, derived probably from the occasion of the delivery of the Address: no doubt this Calvinistic system is that formulated by the Westminster Assembly, but there is nothing in the Address to narrow its subject to this one occasion of the publication of the wholesome doctrine which is here set forth and defended with fervor and force. Nothing is gained by doubling the end of God’s eternal plan: “God’s highest glory and the creature’s greatest happiness.” All is included in the one fact that all that is is and is planned to be to the glory of the God of Holy Love, to whose glory Dr. McClelland brings this powerful declaration of the perfection of His plan and of His execution alike.

## V.—PRACTICAL THEOLOGY.

**CHRISTIAN WORSHIP.** Ten Lectures. Delivered in the Union Theological Seminary, New York, in the Autumn of 1896. By *CHARLES CUTHBERT HALL, D.D.*; *ALEXANDER V. G. ALLEN, D.D.*; *EGBERT C. SMYTH, D.D.*; *CHARLES C. TIFFANY, D.D.*; *HENRY EYSTER JACOBS, D.D., LL.D.*; *WILLIAM RUPP, D.D.*; *WILLIAM R. HUNTINGTON, D.D.*; *ALLAN POLLOK, D.D.*; *GEORGE DANA BOARDMAN, D.D., LL.D.*; *THOMAS S. HASTINGS, D.D., LL.D.* New York: Charles Scribner’s Sons. 1897. 12mo., pp. viii, 338.

These lectures are eminently worthy of the permanent form in which they here appear and constitute a valuable contribution to the literature of Christian liturgies. They give “a history of Christian Worship and an exposition of the methods of worship in use in the chief religious bodies of Christendom. Ten representative divines, chosen from seven religious denominations, present the historic modes of worship from their different points of view.”

In the opening lecture Dr. Hall defines worship, determines its place in the structure of historic Christianity, states its fundamental elements, and then by way of a general introduction sets forth its broad foundation-principles as consisting subjectively in the will of God and the intuition of man, and objectively in the affirmative, conservative and educative use of worship. Primitive Christian Liturgies are discussed in the second lecture by Dr. Allen in a highly attractive manner, by a treatment of the liturgical motives which influenced the development of worship in the ancient Church and were finally embodied in liturgies during the fourth and fifth centuries. In the third and fourth lectures respectively we have scholarly presentation of the Greek and Roman Liturgies in their historical development and their present salient features. The fifth and sixth lectures present us with parallel Reformation studies in the accounts of the Lutheran Liturgies and those of the Reformed