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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.

ism along the trail of civilization for a century and three-quarters—and thus gives us a unique page of history.—**History of the Reformed Church in the United States, 1725–1792.** By *Rev. Prof. James I. Good, D.D.*, Author of the *Origin of the Reformed Church in Germany*, *History of the Reformed Church in Germany*, etc. 12mo, pp. viii, 701. (Reading, Pa.: Daniel Miller, 1899.) Through an unfortunate accident this important work—surely it is epoch-making for its subject—has failed to receive notice in this REVIEW until now it is so long subsequent to its appearance that we can only call passing attention to it. Dr. Good has spent many years in extended researches, wisely directed, by which he has unearthed the sources for this history, and he has utilized these sources with the utmost care in reconstructing the history of the (German) Reformed Church in the United States for the first half-century of its existence. It is a worthy history, most worthily told: and the whole Church is under obligation to Dr. Good for this at last so well-completed account of the origins of one of its branches.—**In Memoriam: Robert Lewis Dabney**: born March 5, 1820, died January 3, 1898. 4to, pp. 41. (Knoxville, Tenn.: The University of Tennessee Press, 1899.) The pious care of his sons have gathered into this pamphlet a number of the addresses and papers commemorative of the life and services of the late Dr. Dabney, who since Dr. Thornwell's death has been the most conspicuous figure and the leading theological guide of the Southern Presbyterian Church, who was the most prolific theological writer that Church has as yet produced, and who for a period of over forty years was one of the most distinguished and probably the most impressive teacher of its candidates for the ministry. As a preacher, as a teacher and as a writer equally he achieved greatness, and in the counsels of the State and of the Church alike he was a factor of importance. In the wider theological history of the country and of the epoch he finds a worthy place as one of the younger members of a remarkable company of theologians to whose lot it fell to reassert and reorganize the historical faith of the Reformed Churches in the face of the theological ferment which marked the earlier years of the Nineteenth Century. This company included, especially, such men as Charles Hodge (1797–1878), Robert J. Breckinridge (1800–1871), James H. Thornwell (1812–1862) of the older generation, with Henry B. Smith (1815–1877) making the transition to W. G. T. Shedd (1820–1894), Robert L. Dabney (1820–1898) and Archibald Alexander Hodge (1823–1886). It was no doubt the controversies of the early half of the century—preceding and following the division of the Presbyterian Church in 1838—by which their theological convictions were developed and formed: the height of their theological activity fell in the third of the century which succeeded that event: but the whole of the remainder of the century has not only deeply felt their influence but has enjoyed some part of their living teaching. What the American Presbyterian Churches are theologically to-day is in the largest measure due to their instruction: and together they present a revival and sustained advocacy of the historical Reformed faith which can be surpassed in few lands and epochs. The literary product which they have left behind them registers only imperfectly their theological labors and constitutes but a small part of their influence. All of them were forceful and voluminous writers and produced a mass of printed work in various fields of labor—exegetical, historical, dogmatic, ecclesiastical, practical. To only some of them, however, has it been given to bequeath to the Churches they all served vigorously and well their theological systems in completed form. In one way or another the systems of Drs. Breckinridge, Thornwell and Smith have been preserved to us only fragmentarily. Dr. Dabney belongs to the more fortunate ones who were able to publish their systems in their entirety. His concise *Syllabus and Notes of the Course of*

Systematic Theology taught in Union Theological Seminary, Virginia, printed first by his pupils in 1871 and afterward revised and issued by himself (2d Ed. 1878, 3d Ed. 1885, 4th Ed. 1890), is a solid piece of work, able to take its place worthily by the side of the *Compendiums* which have conserved the traditions of the Reformed Theology from its beginning—Bucanus, Amesius, Marckius—and to breathe into them the new life of our own time. In it he shows himself a powerful thinker, with a logical capacity of the first order and of a moderate tendency. Besides this solidly thought and trenchantly expressed treatise, which is undoubtedly his *opus magnum*, we have from his pen also the following: *Memorial of The Rev. Dr. Francis S. Sampson* (1855), together with an edition of Dr. Sampson's *Commentary on the Epistle to the Hebrews* (1857); *Life of General Thomas J. Jackson* (1866) and *Defence of Virginia and the South* (1867); *Sacred Rhetoric* (1870, 3d Ed. 1881); *The Sensualistic Philosophy of the Nineteenth Century Examined* (1875, new Ed. 1887); *The Practical Philosophy* (1897), *Christ our Penal Substitute* (1898) and four volumes of *Discussions*, Theological, Evangelical, Philosophical and Secular (1890–1897), garnered from his occasional writings. A MS. treatise in the sphere of Christian Apologetics remains in the hands of the Presbyterian Board of Publication for future publication. In this whole body of writings Dr. Dabney shows himself the forceful, clear, decided advocate of the Evangelical system of truth. He is always robust and vigorous, certainly *fortiter in re*, if not always *suaviter in modo*. His convictions burned hot within him, and it must be confessed that sometimes passion swept him off of his feet, especially in his secular writings: but ordinarily his strong feelings were curbed by his powerful intellectual grasp and only gave force to his expression and carried his conviction home to the hearts he addressed. Those who knew him best loved him most. His career was a distinguished one; his contributions to the theological sciences are of the first order; his services to the Presbyterian Churches are inestimable: may not only his memory remain green, but his influence be increased through the coming years!

—**Moses Drury Hoge: Life and Letters.** By his nephew, *Peyton Harrison Hoge*. 8vo, pp. ix, 518 (Richmond, Va.: Presbyterian Committee of Publication, [1899]). No more picturesque figure has adorned the American ministry of the last half of the nineteenth century than that of Dr. Moses D. Hoge: and in his nephew, who is left to us to carry on the great traditions of the blood, he has found an adequate biographer. The secret of Dr. Hoge's greatness is almost revealed to us in the first chapter, which makes known to us the stock from which he sprang and from which, ere he himself appeared on the scene, Church and State had already received services even greater than those he was himself to render. Then there are the chapters on his preparation for his great work in the pulpit. And then, from the fifth chapter on, we have a picture of his work. The whole closes with a sympathetic estimate of his character and labors. The biographer has brought to his task not only literary qualities and historical gifts of a high order, but a discrimination of judgment and evident honesty of purpose which disarm at once the criticism that he is portraying a beloved relative's career, and affords the reader assurance that he has before him a sincere and a well-balanced account of a great career—a pulpit career greater than which we have had few in our generation.—**The Autobiography and Diary of Samuel Davidson, D.D., LL.D.**, with a Selection of Letters from English and German Divines, and an Account of the Davidson Controversy of 1857, by J. Allanson Picton, M.A. Edited by his Daughter. With a Portrait. 8vo, pp. xi, 373 (Edinburgh: T. & T. Clark, 1899). The material brought together in this volume affords an exceedingly interesting picture of the private—even the inner—life of a notable man, whose books, by