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I.

THE AMERICAN REVOLUTION FROM THE STANDPOINT OF AN ENGLISH SCHOLAR.

THE second and third volumes of Sir George Otto Trevelyan's *American Revolution** are now old enough to have ceased to be classed among very recent publications; but they are still too new to have become very familiar to the general reading public. In the field of fiction the best-known book is too likely to be the latest book, and the cases are comparatively few in which a novel outlives the first season of its publication. In the more serious field of history, however, and especially in the field of very detailed history, the process is quite generally reversed, a book achieving its largest sale and its greatest reputation only after it has received the approbation of those popularly considered competent to pass judgment upon its merits.

There can be little doubt, however, that this work of Sir George Trevelyan has the qualities which will satisfy the critic, and which will also give it a permanent interest and value to the most casual reader. It is the work of a scholar and an artist, accurate and full in detail, clear and interesting in the manner of presentation. If carried out upon the present scale to cover the entire period of the Revolution, it will necessarily include at least four additional volumes, as the three volumes already published carry the story only through the battle of Princeton (January 3, 1777). If ever

* *The American Revolution*, Part II, by the Right Hon. Sir George Otto Trevelyan, Bart. In two volumes. Longmans, Green & Co., 91 and 93 Fifth Avenue, New York, 1904. (\$5 net.)

vierde en tryfde Capittel van Dwerck der Apostolen." and "*Een tafelspel van die menichfuldicheit des bedrochs der werelt, waer doer die oerspronk der sonden, compt welke regnerende syn in alle staten.*"

The first is a play, publicly presented by the Rhetorical Chambers (Rederykerskamers) of the early part of the sixteenth century. It has a religious-ethical tendency, so strongly in accord with the principles of the Reformation that in 1550 we find it expressly mentioned among the books imperially indexed. It is impossible here to enter into a detailed review of the contents of this remarkable production. Suffice it to say that it is full of pathos, bitter irony and biting sarcasm, together with a good deal of theology. One can readily understand how dangerous a spark like this must have been to the inflammable material of the agitated religious spirit of the day.

The second is a dialogue, a "table-play," one of the common accessories of the festivals of the great, in the sixteenth century. To us it would seem somewhat heavy and labored, as a means to better digestion, but they must have enjoyed it, as its popularity witnesses. The parties in this dialogue are "*Origin of Sin*" (Oorsprong der zonde) and "*Manifold deceit*" (Menigvuldig bedrog). The whole is an ironical polemic against Rome, remarkably well sustained and undoubtedly at the time very effective. Both date and author are unknown.

Last of all I may mention the final work of this collection the "*Apotheose van Ruard Tappart*," better known than any of the other books, but perhaps more than any of them worthy of our closest study. Written in excellent Latin, it is one of the most artistic and well sustained sarcasms of its day.

Its historical importance lies in the fact that it is a perfect mirror of the sentiments of its contemporaries. The historical pictures it draws are singularly correct and reliable. Its unknown author was evidently a man of wide culture and of a broad-minded catholic spirit, but withal decidedly Protestant in his views. Several editions of the work have appeared. All in all it is, historically speaking, perhaps the most important number of the entire collection.

It is impossible, in these few lines, to do justice to this great work of Dr. Pyper. I can only express my sincere appreciation and admiration. This first volume contains more than 600 pages, is printed from beautifully clear and readable type, is fully indexed and mechanically all that we may justly expect from the great publishing house, that sends it forth.

The attention of our American scholars is directed to this monumental work of the great Dutch scholars, who have undertaken the task of resuscitating and collecting this invaluable literature. Whoever is able to read the language will find himself wonderfully enriched by the possession of this unique production.

Louisville, Ky.

HENRY E. DOSKER.

THE GREAT AWAKENING OF 1740. By Rev. F. L. CHAPPELL. Philadelphia: American Baptist Publication Society, 1903. 12mo, pp. 144.

This is a noble little volume. Written from the Baptist viewpoint parts of it will not appeal to all readers with equal force. But it is written in a sympathetic spirit which enters warmly into the movement which it describes, and as such takes a worthy place among the publications of our day. It makes the reader company with master-spirits in the realm of Christian experience, where triumph over difficulties and joy in suffering exhibit divine power in human weakness against which there is no argument. It is helpful to one's faith in the perennial freshness and efficacy of the old Gospel of the Cross to be reminded of the conversions that attended the preaching of it by such men as Jonathan Edwards, who "realized that all out of Christ were on the very verge of hell, and that all they could do was to cast themselves helpless on the mercy of God, and the merits of Christ, if perchance they might thus be saved"; and William Tenant who, in

his trance, was lifted up with Paul of old to see and hear things that are not lawful to be uttered; and Whitefield, with whom religion was the only reality. And one cannot refrain, with the author, from wishing that such times of gracious refreshing might dawn once more on the horizon of our Church-life; and to ask whether we shall ever again have such spiritual giants, as these men were, to lay hold of the several classes of society and bring them to Christ.

The Great Awakening took place at a time when learned men and orators had declared that Christianity was dead and dying; when free inquiry was pushed to its farthest extremes; when false philosophies in the cloisters of the savants ended in the Reign of Terror in the streets of Paris; when the leading denominations in Great Britain and in America ignored vital piety in their Church order. The most glaring instance of this is that of the Congregational Church in Northampton, Mass., during the fifty-seven years period of the ministry of the Rev. Solomon Stoddard, who, though a godly man whose piety and holy example prevented many excesses that might have developed under the system, made himself conspicuous by his advocacy of what has been termed the "Half-way Covenant," by which any one who wished was admitted to the Lord's Supper, and even to the ministry, regardless of personal piety and a confession of faith on Christ. Such was the state of things in general; spirituality everywhere was at a low ebb. As a consequence Churches were weak, the ministry deteriorated, baneful influences gained rapid ground. There was a practical denial of the need of conversion, and "to human view Christianity seemed clean gone forever."

Then were born in one year the three great men who were so mightily instrumental in bringing about this Great Awakening—John Wesley, Jonathan Edwards and Gilbert Tenant, and a few years later that cosmopolitan preacher, George Whitefield. Wesley, in England, became the father of Methodism. At the age of twenty-three Edwards became the preacher in the Northampton Church. The book itself must be read for the delightful narrative of the labors and the sacrifices of these spiritual giants. All our space permits is, that what Wesley and Whitefield preached Edwards emphasized in his own strong way, viz., the necessity of regeneration and of faith on the Lord Jesus Christ; and we cannot wonder that that preaching marked the beginning of an era of Christian consciousness and power, the aftermath of which still operates beneficently in the great empire of English-speaking Christianity.

Well does the author emphasize this recognition of the necessity of conversion as a condition of Church membership, as a great and lasting benefit that resulted from this Great Awakening. A converted Church membership may well be called a cornerstone of all vital and aggressive Christianity. When, however, the author writes on p. 132, "Before the Great Awakening none except Baptists acknowledged this principle," we observe that this is unhistoric. If there was an error of Rome greater almost than any other against which *the Reformers* directed their efforts, it was the all-embracing hold of that Church upon the people. From the monarch on the throne to the beggar in the street Church membership was the merest question of a consenting nod of the head to the teaching of pope and priest. And the inquiry is in place, how much room the Churches of the Reformation, both on the Continent and in England, afforded the unconverted when to hundreds of thousands Church membership meant the confession of Christ at the stake. Declension of spiritual fervor brings with it every time and in every place laxness in Church order, and revival power is felt in the Church-life before anywhere else. This same principle of receiving the unconverted into Church membership was at stake in the revival of 1886 in the Netherlands, and gave birth to the Evangelical Calvinistic Churches of the Doleantie. And any revival from above is bound to carry the same effect.

With the author we rejoice in the precious heritage of the great and splendid benefits that have accrued to all English-speaking Christians from the Great Awakening of 1740. And we heartily commend the reading of this choice little book to all who prize the cause of the Lord Jesus.

Princeton.

J. HENDRIK DE VRIES.

BISHOP BUTLER; An Appreciation, with the Best Passages of His Writings Selected and Arranged. By ALEXANDER WHYTE, D.D. New York: Fleming H. Revell Co., 1904. 12mo, pp. 223.

Dr. Whyte has written a just and interesting tribute to the greatness of Butler and to the exceptional value of his works to the thinker and writer on moral and religious subjects. This tribute he has enriched by quotations setting forth different aspects of his greatness from British writers of the highest standing, like Sir James MacIntosh, Cardinal Newman, Thomas Chalmers, F. D. Maurice and Mr. Gladstone. He might have added many others. Matthew Arnold is the only Englishman we recall who has ventured to patronize Butler. Mr. Gladstone accurately describes the attitude assumed by Arnold in criticising Butler as *de haut en bas*, and points out the important respects in which Arnold failed to comprehend him. Arnold's language was evidently "literary" in the sense in which he says the language of the Bible is literary. It was "language thrown out at an object of consciousness not fully grasped."

Princeton.

JOHN DE WITT.

ROMA SOTTERRANEA. LE PITTURE DELLE CATACOMBE ROMANE, illustrate da GIUSEPPE WILPERT. Con 54 incisioni nel testo e 267 tavole. Roma: Desclée, Lefebvre et Cie, 1903. Two vols., folio, pp. xix, 549 + 267 plates.

The publication of this splendid work cannot be passed by, although only a formal notice of its appearance can here be given. It is an attempt by the greatest living specialist in the subject to pass in review the entire series of the Catacomb pictures in Rome. The volume of plates reproduces these pictures with an exactness never hitherto, we shall not say attained, but attempted. The volume of text discusses the whole subject with detailed fullness. The first part of the discussion is given to the general matters of importance which bear on the understanding of the Catacomb pictures: their technique, their relation to the mural paintings of pagan antiquity, the details of representation—such as the clothing of the figures and the like; the chronology of the paintings; their artistic merits; the principles of their interpretation; the chief cycles of subjects depicted; their present state of preservation; the methods of reproduction employed—in short, everything the student should know before entering upon their study. The second part takes up the pictured objects themselves. The primacy is given to the series of Christological pictures—all the representations of Christ, whether along with His mother or in His miracle-working, and in others of His acts and functions. Next follow the representations of Baptism and the Eucharist; and after these the other subjects in a long classified series. The volume closes with lists of the pictures chronologically arranged and good indices. Monseigneur Wilpert writes from the Roman point of view and assumes many things in point of doctrine which many of his readers will not be able to take, with him, as fundamental principles of interpretation. But his book will be for Protestant and Romanist alike the standard work on the pictures of the Roman Catacombs, to which all must go for the best representations and the best account of them extant.

Princeton.

B. B. WARFIELD.