

THE PRINCETON THEOLOGICAL REVIEW.

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I.

TERTULLIAN AND THE BEGINNINGS OF THE DOCTRINE OF THE TRINITY.

THIRD ARTICLE.

IN a discussion printed in the two immediately preceding numbers of this REVIEW * it has been pointed out that there is discoverable in Tertullian's modes of statement a rather distinct advance towards the conception of an immanent Trinity. We wish now to inquire how far this advance is to be credited to Tertullian himself, and how far it represents modes of thought and forms of statement current in his time, and particularly observable in Tertullian only because he chanced to be dealing with themes which invited a fuller expression than ordinary of this side of the faith of Christians.

We have already seen that there is a large traditional element in Tertullian's teaching; that even the terms, "Trinity" and "Economy," in which his doctrine of the distinctions within the Godhead is enshrined, are obviously used by him as old and well-known terms; and that he betrays no consciousness of enunciating new conceptions in his development of his doctrine, but rather writes like a man who is opposing old truth to new error.

* THE PRINCETON THEOLOGICAL REVIEW, October, 1905, pp. 529-557; January, 1906, pp. 1-36.

he had in mind; and he has given it here, according to his best judgment. The reasons for his decisions are, in general, obvious enough; though the position given to James among the "historical books" and apart from the "remaining general epistles" will be apt to raise questionings.

The book is made up of the text of the New Testament, with a brief Introduction prefixed to each book. These Introductions, though distributed through the volume, are paged continuously. The text of the New Testament is without pagination. Possibly this is to be accounted for by supposing that the text has been printed off from plates made for another purpose than for use in this volume, and that the Introductions are to be, or perhaps are already, published also in separate form. An anomaly in the headings of the gospels may also receive its explanation from such a supposition. The American Revisers headed the gospel of Matthew thus: "The Gospel:—According to Matthew," and the succeeding gospels merely "According to Mark," "According to Luke," "According to John"—the words "The Gospel:—" being understood as the general heading of all four. In the present volume the Gospel of Mark is placed first and appears with the simple heading "According to Mark," while Matthew, which succeeds it, still appears with the general heading: "The Gospel:—According to Matthew."

Dr. Robertson's own contribution to the volume, besides its arrangement, consists in the brief "Introductory Historical Notes and Outlines," which in the mass cover some sixty pages. These notes are carefully and simply written and reflect a sane historical and critical judgment: they together constitute a very helpful guide to the sound understanding of the historical setting and contents of the New Testament books. Dr. Robertson speaks with notable modesty on all really disputable questions; and with a commendable firmness on those which are beyond dispute. In matters of minute criticism he cannot, and does not, expect all fellow-workers to agree with him, and he advises his readers of the differences. The present reviewer would prefer, for example, a differing order for the Synoptic Gospels and for Paul's Epistles of the First Imprisonment. But these things are trifles; and he thankfully recognizes that in these introductory notes the general reader will find precisely the kind of information he needs to enable him to read the New Testament with profit from the historical side. For the other and higher uses of the book, as Dr. Robertson crisply says, "The New Testament tells its own story."

Princeton.

BENJ. B. WARFIELD.

III.—HISTORICAL THEOLOGY.

THOMAS CRANMER AND THE ENGLISH REFORMATION, 1489–1556. By ALBERT FREDERICK POLLARD, A.M., Professor of Constitutional History, University College, London; Examiner in Modern History in the Universities of Oxford and London; Author of *Henry VIII, England Under Protector Somerset*, etc. New York and London: G. P. Putnam's Sons. 1904. 12mo; pp. xv, 399.

This contribution by Mr. Pollard to the *Heroes of the Reformation* will easily rank as one of the ablest and most valuable members of this series of popular yet critical biographies. The work is unquestionably the most adequate life of Thomas Cranmer we have. The editor is to be congratulated on having secured the help of so distinguished an authority for the treatment of this confessedly difficult subject.

The author, indeed, professes to find the character of Cranmer much simpler than it is generally supposed to have been. We are assured (p. 303) that the

“ambiguities which obscure his career arise not from the complexity of his mind, but from the contrasts and contradictions of the age in which he lived”; that (p. iii) “the obscurity is not in his character, but in the atmosphere which he breathed, and atmosphere is the most difficult of all things to create.” The reader will, of course, sympathize with the writer’s desire to give as full a picture as possible of the really trying situation with which the great ecclesiastic had to deal. There can be no doubt, moreover, that Mr. Pollard, by his subtler analysis and more accurate interpretation of some of the facts in this period of English history, has really succeeded in placing the archbishop before us in a more favorable light. But it may be questioned whether, in his attempt to give the true psychology of some of this hero’s unheroic deeds, the historian should not have focused our attention a little more critically upon those elemental traits of character which from the first marked the Reformer as a man of compromise, and which certainly have done their part to make the “atmosphere” surrounding him so depressing to all who have ever come within the radius of its influence. We cannot quite believe that the simplicity of Cranmer’s mind was the simplicity of those stronger and nobler personalities in whom singleness of purpose, governed by pure motive and sustained by fixed principles, becomes the simplicity of genuine sincerity. In saying this, however, we would not imply that the biographer actually tries to make his material fill the largest moulds of heroic achievement. But if we may allow Prof. Pollard’s generalization that “Cranmer’s story is that of a conscience in the grip of a stronger power,” we may add that the author has given us a thoroughly complete and just idea of the “stronger power,” but hardly so satisfactory a conception of the kind of “conscience” that so often failed to decide its truly perplexing problems according to the highest principles of morality.

It is therefore with the customary and the perhaps inevitable feeling of disappointment that we read the latest story of this life so rich in dramatic interest, so noble in many of its less conspicuous self-revelations, so valuable to the Church and State of his day, and so largely beneficial to those higher interests of humanity for which he often labored, with set purpose but with too little courage and consistency of effort, in his fight for the freedom of conscience. It is, of course, not the biographer’s fault that his subject presents no better arguments for its being subsumed under such a caption as the *Heroes of the Reformation*. It may be said that the author has done what the strictest conformity to the highest standards of historical composition has permitted. Indeed, we shall have done him a grave injustice if we have conveyed the impression that his primary concern is to have us pass the most favorable verdict possible upon his client. On the contrary, Mr. Pollard reveals on every page not only the rich knowledge of the painstaking investigator, but the fairness, the candor, the balance, the delicacy of touch, and the judicial calmness of a model historian. In full sympathy with his subject, yet thoroughly familiar with every flaw and weakness in Cranmer’s character, he is content simply to get the true explanation of the man’s conduct. There is no attempt to conceal the less admirable phases of the Reformer’s career; again and again we are impressed by the altogether unusual fairness of his treatment of a theme concerning which most Englishmen find it difficult not to evince the one-sidedness of a partisan interest. But Mr. Pollard, by the use of some new material, and more especially by his masterful presentation of circumstances hitherto not viewed from the right angle and not duly taken into the account, has been able, with perfect candor and fidelity to his thorough knowledge of the facts, to make us take a more favorable, because a really truer, view of the unfortunate archbishop.

The work is particularly meritorious in its treatment of the intricate problems of canonical law and constitutional government involved in the establishment

of the Anglican Church. It must be said on the other hand, however, that the discussion of the distinctively theological questions is not altogether adequate. We have been given to understand that this series of works is to deal with the essential points in the theology of the Reformers. To be sure, the author was here at some disadvantage, owing to the unsatisfactory condition of research along these lines. We can understand, too, how a more precise discussion of the influence, let us say, of John Laski or of the Augsburg Confession upon the work of Cranmer might have detracted from the merits of the book as a popular treatise on the English Reformation. The fact remains, however, that the thoroughly adequate monograph on Cranmer will have to meet this further need of a more satisfactory exposition of his theological views, both as to their genesis and as to their influence upon the Book of Common Prayer.

Princeton.

FREDERICK W. LOETSCHER.

MISCELLANEEN ZUR GESCHICHTE DER EVANGELISCHEN KIRCHE IN RUSSLAND, NEBST LASCIANA, NEUE FOLGE. VON DR. HERMANN DALTON. Berlin: Verlag von Reuther und Reichard. 1905. 8vo; pp. viii, 472.

The greatest living authority on Protestantism in Russia here offers his fourth and concluding volume of *Beiträge zur Geschichte der evangelischen Kirche in Russland*. This book, like the whole series of which it forms a part, presents a somewhat disjointed and fragmentary appearance. The first volume, which appeared as long ago as 1887, dealt with the history of the organization of the Lutheran Church in Russia; then in 1889 appeared the second volume, an *Urkundenbuch der evangelisch-reformierten Kirche in Russland*; while the third volume, entitled *Lasciana, nebst den ältesten evangelischen Synodalprotokollen Polens 1555-1561*, appeared in 1898. Before this series of studies was published the author's special interest in John Laski (or à Lasco) had yielded the most comprehensive monograph on this cosmopolitan Reformer (Gotha, 1881, pp. 578).

The author has followed his previous plan of prefacing the documents themselves with an explanatory introduction and accompanying them with elaborate discussions and instructive notes. The following topics constitute the *Miscellanies*: (1) "Die älteste lutherische Gottesdienstordnung in Russland"; (II) "Aus den Anfangsjahren der deutschen Ansiedlungen an der Wolga"; (III) "Amtsreise eines lutherischen Pastors in Irkutsk"; (IV) "Eine evangelische Missionsansiedlung im Kaukasus"; and (V) "Aus dem ersten Jahrhundert der reformierten Kirche und Schule in Sluzk."

Though these studies will be of little general interest to the Protestant world on this side of the water, they no doubt will be duly prized by those Germans of the present day who will find in Dr. Dalton's life-work the first really satisfactory account of the missionary enterprises of their evangelical forefathers in Poland, Russia and the contiguous countries.

The *Lasciana* have a broader attractiveness. This is not only because the life and work of this much-traveled Reformer have of late received so much attention, but because these letters and other documents, so laboriously collected from the archives of Krakau, Königsberg, Bâle, Berlin and St. Petersburg, really add to our knowledge of this interesting personality, and serve in the author's hands as most admirable *pièces justificatives* for his interpretation of the man and his doctrines. Upon the basis of these paralipomena Dr. Dalton devotes over 150 pages to the refutation of Lic. Kruske's treatise, *Johannes à Lasco und der Sakramentsstreit* (1901) and Prof. Kawerau's article, "Der Reinigungseid des Johannes Laski" (*Neue Kirchliche Zeitschrift*, X, 430ff.). Dalton follows the Reformer step by step through his wanderings and sojournings in East Frisia, England, Denmark, Frankfort-on-the-Main and Poland, and shows how Kruske's narrative puts the whole development of Laski, especially the decisive influences