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manner Professor Troeltsch is certainly misinformed, and part of his mistake comes we think from a one-sided view of Illuminism, which he regards as largely responsible for our present civilization. The name Illuminism is generally reserved for that humanistic movement in the eighteenth century which was accompanied on its religious side by rationalism in Germany and deism in England and by similar phenomena elsewhere; but it must not be forgotten that it had as its counterpart, or more exactly, its complement, the great religious movement which we call by various names, Pietism, Methodism, Evāngelicalism, The Great Awakening. In aim and spirit Illuminism and Pietism were inseparable; both strove for a subjective assurance of truth and both were intensely practical. Both over-shot the mark and had to be freed from excrescences but both together have largely determined our modern culture. Another thing that should be remembered in considering Pietism is that it was necessarily tied to the essential doctrines of the Reformation. If humanistic Illuminism was a recrudescence of the Renaissance, Pietism was the re-affirmation under different circumstances of early Protestantism. Again, it is a matter of no small importance to note how these two which were so interwoven and over-lapping succeeded each other in different countries. In Germany, Pietism and the Church quarreled before rationalistic Illuminism appeared to conquer easily a foe thus engaged in fratricidal strife; and religion in Germany has lived more or less under the rationalism of that period from that day to this. In England on the contrary deism had been answered before Wesley and Whitefield began their work; and England and English speaking countries have been living under the influence of the evangelical revival ever since. This is a fact that Professor Troeltsch does not seem to realize. We have our anti-supernaturalists of course, and they make considerable noise; but any picture of the modern English and American world that does not recognize the success of separatism and voluntaryism in the Churches with all that they mean, or note the activity in foreign missions and the success of protestant supernaturalism there, or fails to weigh the fact that the demand for Bibles is as steady as that for sugar and calico, cannot do justice to the truth.

Princeton.

KERR D. MACMILLAN.

*The Rise of the Mediaeval Church and Its Influence on the Civilization of Western Europe from the First to the Thirteenth Century.*

By ALEXANDER CLARENCE FLICK, Ph.D., Litt.D., Professor of European History in Syracuse University. New York: G. A. Putnam's Sons. 1909. 8vo; pp. xiii, 623.

Even the somewhat cumbrous title of this manual fails to indicate with sufficient accuracy the unusually narrow limits of the account here given of the Mediaeval Church. As a professor of European history dealing with students whose interest in the subject is not professional but purely "cultural", the author, long convinced that "not a single Church history suitable for regular college work, or for popular reading is available", has undertaken to meet this need in his

own classes by the preparation of this "simple account of the evolution of the old Church minus all theological and dogmatic discussions". "The purpose has been to show the origin of the Christian Church, its development in organization, the forces which produced the Papacy, and the marvellous formative influence of the Roman Church upon the civilization of Western Europe."

In view of this statement of the scope of the work we are not surprised by the absence of much of the material usually contained even in compendiums on this period of the Church's history. On the other hand, if the volume is to be weighed in the light of its value as a cultural discipline in a college curriculum, it becomes difficult to understand the complete omission, in some cases, and the slighting in others, of matters that would commonly be supposed to serve such a purpose, as, for instance, Christian art and architecture, the more important ecclesiastical literature, and, above all, the distinctive features of the moral and religious life of the several ages apart from that aspect of the subject to which the author may be said to do ample justice—institutional monasticism. Nor is the determination to exclude "all theological and dogmatic discussions" rigidly adhered to,—a fault from the writer's standpoint that enhances the value of his book. For as he himself admits, in a summary statement of the elements that make for success in the studying or teaching of Church history, "emphasis ought to be laid on ideas back of events rather than on the events themselves". At any rate we could ill afford to lose, from this account of the rise of the Mediaeval Church the sections and chapters that sum up the formative ideas of the New Testament, the issues at stake in the council of Nicæa, and the doctrinal controversies that made their contribution to the separation of the Eastern and Western Churches.

In some of the chapters the author indulges in what many will regard as an excessively analytic method of treating concrete historical realities. Thus in two succeeding chapters on "the rise of the Papacy", he assumes the existence of the problem to be explained and then gives two series of arguments, the first containing twelve points and the second fifteen to show how the final stage in the development was attained. This impairs the literary quality of the work and likewise, to some extent, its scientific value. The representation becomes static rather than dynamic. We get no satisfactory picture of historical forces in the process of acting and reacting upon one another.

Nevertheless the book is one of great merit, especially for those making their first acquaintance with the subject. For them even the undue amount of analysis to which we have just referred will by no means lack a certain pedagogical advantage; the outstanding facts can readily be gotten hold of and kept as a possession of the memory. Moreover, the manual is one of the best guides into the vast literature belonging to this field. Besides the very excellent general bibliography on Church history, there are elaborate lists of sources, primary and secondary, appended to every chapter, special attention being given

to the needs of those who can use only English books of reference. The footnotes, too, give evidence of the thoroughness and the scholarly ability with which this manual has been prepared. The index is all that could be desired.

We shall be glad to welcome the companion volumes which the author promises—one on the Reformation and another on the Modern Church—and also the proposed source-book on Church history to supplement the texts.

*Princeton.*

FREDERICK W. LOETSCHER.

*A History of Creeds and Confessions of Faith in Christendom and Beyond.* With Historical Tables. By WILLIAM A. CURTIS, B.D., D.Litt. (Edin.), Professor of Systematic Theology in the University of Aberdeen. Edinburgh: T. & T. Clark. 1911. Demy 8vo; pp. xix, 502. \$4.00 net.

These "first-fruits", gratefully offered by the author to the memory of the late Prof. Robert Flint, and to the Faculties of Divinity in the Universities of Edinburgh and Aberdeen, his teachers and colleagues, are a fine sample, and as we shall hope a sure pledge for the continuation by him, of work in historical theology.

Condensed and summary as is the treatment in every part, the style is never dry or dull, but always vigorous, giving in admirable combination the technical details of the history and the author's valuations of the finished credal formulas. The judgments expressed are those of a mind full of reverence for the best achievements of the past, hospitable to the truth whether new or old, skilled in critical analysis, and reasonably fair in its expression of results. True, the reader has occasion to regret the extreme brevity of some of the chapters, but when he regards the unusual breadth of the work he cannot but feel that the proportion is admirably maintained. The second chapter (consisting of twenty-three pages on "Creeds and Confessions outside Hebrew and Christian Religion" is the most fragmentary and least satisfactory part of the volume. It is one of a number of elements that may stimulate the interest of the general reader but will offer little of value to the student of historic religious thought. More widely useful will be the exhibition of the creeds of such ecclesiastical free lances as Tolstoi, such sects as the "First Church of Christ, Scientist", and such organizations as the Salvation Army. But the main value of the book lies in its being a comprehensive and yet concise book of reference on the creeds and confessions of Christendom.

Four Historical Tables, in the form of Appendices, illustrate the rise of the ancient creeds, the evolution of the Apostles' Creed, the Confessional Divisions of the Church, and the history of confessions of faith in modern Christendom.

The author's spirit and point of view are most fully revealed in the concluding chapters in which he indulges in a general retrospect of the history in its broader features, offers some reflections on the dogmatic movement as a whole, argues in favor of the need of