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I.

TERTULLIAN AND THE BEGINNINGS OF THE DOCTRINE OF THE TRINITY.

FIRST ARTICLE.

IT is exceedingly impressive to see Christian Latin literature Athena-like spring at once into being fully armed in the person of an eminently representative man, in whom seem summed up the promise and potency of all that it was yet to be. This is what occurred in Tertullian, whose advent and career provide a remarkable illustration of the providential provision of the right man for the right place. Seldom has one been called to a great work who was better fitted for it by disposition and talents as well as by long and strenuous preparation. Ardent in temperament, endowed with an intelligence as subtle and original as it was aggressive and audacious, he added to his natural gifts a profound erudition, which far from impeding only gave weight to the movements of his alert and robust mind. A jurist of note, he had joined to the study of law not only that of letters, but also that of medicine; born and brought up in the camp he had imbibed from infancy no little knowledge of the military art; and his insatiable curiosity had carried him into the depths of every form of learning accessible to his time and circumstances, not even excepting the occult literature of the day. When he gave himself in his mature manhood to the service of Christianity, he brought in his hands all the spoils of antique culture, smelted into a molten mass by an almost incredible passion.

The moment when he appeared on the scene was one well calcu-

VI.—GENERAL LITERATURE.

A YANKEE ON THE YANGTZE: Being a Narrative of a Journey from Shanghai through the Central Kingdom to Burma. By WILLIAM EDGAR GEIL, Author of *The Isle that is Called Patmos, Ocean and Isle, Laodicea; or, the Story of a Marble Foot*. New York: A. C. Armstrong & Son, 1904. 8vo; pp. xv, 312. \$1.50 net.

Books on China are becoming almost as numerous as readers on China, and here we have another bidding for popular acceptance and favor. It is not a scientifically descriptive treatise; it is innocent of Chinese history in any formal sense, either ancient or modern; it is not a narrative of the more than century old work of Protestant missions in the Middle Kingdom. Neither is it exactly a mere reprint of the author's journal during his trip westward across China, though it is a nearer approach to this than anything else. It is personal in that it traces the author's personal experiences on a ninety-nine days' journey westward from the Yellow Sea to Burma.

The book is written with a brilliant dash; it seems almost like a reporter's account of some last night's thrilling adventure. The author is not wholly ignorant of American slang, and, although he never shows irreverence, either in spirit or speech, yet his book could certainly not with fairness be criticised as being either stilted or stiff. It does not abound in abstract generalizations or in many very informing observations. Mr. Geil seems to be one of those who see very clearly, but who do not see very far. Such a book may be the very kind that is suited to reach Western readers and to teach them more concerning China than would Williams' *Middle Kingdom* or some learned essay gleaned from the encyclopædias. The book has a hundred unusually fine photographic illustrations, but surely it ought to have had at least one map.

Trenton.

HENRY COLLIN MINTON.

A TALE OF THE KLOSTER. A Romance of the German Mystics of the Cocalico. By BROTHER JABEZ. Illustrations by FRANK MCKERNAN. Philadelphia: Griffith and Rowland Press, 1904. 8vo; pp. 336.

The *Tale* has a double interest and charm: there is a romantic element which makes one delight in the story for its own sake, and there is a sufficient amount of historic background to flavor the reader's enjoyment of the plot with the consciousness that he is making a substantial contribution to his knowledge of the time and place in which the characters lived and moved and had their being. And it is certainly a most engaging picture we here have of the industrial, the educational, and especially the religious life of those noble-hearted Pennsylvania Germans of the colonial days. The story halts somewhat here and there, but the interest is sustained by the delightfully weird account of the cloistral life of those semi-monastic communities, bringing with them, as they did, into the very heart of the New World wilderness their ancestral superstitions, their pietistic vagaries, and their mediæval asceticism. The author has judiciously refrained from making extensive use of their dialect, that nondescript Americanized German of theirs, but the occasional insertion of a characteristic word or idiom will no doubt prove a gustable addition to the realism of the narrative for many a reader hailing from the Lancaster section of Pennsylvania.

Princeton.

FREDERICK W. LOETSCHER.