

# THE PRINCETON THEOLOGICAL REVIEW.

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## I.

### TERTULLIAN AND THE BEGINNINGS OF THE DOCTRINE OF THE TRINITY.

#### SECOND ARTICLE.

**I**N the last number of this REVIEW\* it was pointed out that any approach which Tertullian may have made toward formulating a doctrine of a really immanent Trinity will be revealed by attending to the responses he makes to five questions. These questions are: (1) Whether he intends a real distinction of persons, in the philosophical sense of the term, by the distinction he makes between the divine "persons"; (2) Whether he supposes this distinction of persons to belong to the essential mode of the divine existence, or to have been constituted by those prolations of the Logos and Spirit which, according to his teaching, took place in order to the creation and government of the world; (3) Whether he preserves successfully the unity of God in the distinction of persons which he teaches; (4) Whether he conceives deity in Christ to be all that it is in the Father; and (5) Whether he accords to the Holy Spirit also both absolute deity and eternal distinctness of personality. We shall endeavor now to obtain Tertullian's responses to these questions.

(1) The interest with which we seek Tertullian's answer to the

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his subject, the author brings into clearer relief the important results that he has obtained from the latest works in epigraphy, archæology, and palæography. Prof. Bigg combines in a charming way exact scholarship with broad culture, a thorough appreciation of the distinctive features of Christianity as a historical force with a charitable but just estimate of the merits and defects of the decadent religions and ethical systems of the doomed Empire. The discussion at no point becomes exhaustive, but the notes and often the text itself are crowded with facts taken from new and hitherto inaccessible sources. The standard English, German, and French works on this subject—Seeck, Schiller, Friedländer, Dill, Clover, Duchesne, Coulanges, Cumont—here receive many interesting confirmations as well as a few critical readjustments. Many questions are left open and many more are raised in the hope of inciting others to help solve them. We venture to think, indeed, that this clear positing of some of the problems suggested by the latest epigraphical and archæological researches here referred to is one of the best services that English patristic scholarship has rendered in recent years. It would be easy, but, in view of the author's plea for indulgence on this very point, quite uncalled for, to allude to some of the more important omissions in the discussion. We shall only quote with approval his own statement that the "task" here undertaken "is far too large a subject for so small a volume." For the rest, we prefer with all frankness to acknowledge our indebtedness to the author for so much additional light on this familiar theme.

Princeton.

F. W. LOETSCHER.

THE CHURCH COVENANT IDEA: ITS ORIGIN AND DEVELOPMENT. By CHAMPLIN BURRAGE. Philadelphia: American Baptist Society. 1904. 16mo; pp. xi, 230. Price, \$1.00 net.

In spite of its limited compass this book may be considered a fairly exhaustive treatment of its somewhat neglected yet most worthy and interesting theme. There is a large array of historical evidence, adduced chiefly by way of generous citations from the documentary sources, the reader being invited to form his own conclusions upon the basis of this testimony. The development of the "Church Covenant Idea" is traced from the days of the Anabaptists and the Brownists to the present time.

Here and there the evidence will, doubtless, be capable of enrichment, but for the present we may regard Mr. Burrage's investigations in the chief libraries of America and Europe as furnishing us with the maximum of available knowledge upon this subject. The last of the twelve chapters shows the different ways in which the Covenants have been formed, adopted, and renewed in the various periods of modern history. We gladly give expression to our appreciation of the interest and value of this monograph on "The Church Covenant Idea."

Princeton.

F. W. LOETSCHER.

HISTORY OF THE PRESBYTERIAN CHURCHES OF THE WORLD. Adapted for Use in the Classroom. By R. C. REED, D.D., Professor of Church History in the Presbyterian Theological Seminary at Columbia, South Carolina; Author of *The Gospel as Taught by Calvin*. Philadelphia: The Westminster Press, 1905. 12mo; pp. 408.

The title accurately designates the contents of this volume. In simple, straightforward, and unpretentious style, with excellent judgment in the selection of the things to be emphasized and with an admirable sense of perspective, Dr. Reed traces the historical development of Presbyterian Churches throughout the world. The introductory chapter sketches the growth of ecclesiastical organizations from the Apostolic Church to the Reformation. Then the reappearance of Presbyterianism in Switzerland under Zwingli and Calvin is made the starting-point for the spread of this polity into Continental Europe and Great Britain, and thence into the United States and the present missionary stations