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I.

TERTULLIAN AND THE BEGINNINGS OF THE DOCTRINE OF THE TRINITY.

SECOND ARTICLE.

IN 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

* THE PRINCETON THEOLOGICAL REVIEW, October, 1905, pp. 529-557.

preachers of their age and given a correspondingly generous treatment. Bernard of Clairvaux and Francis of Assisi are likewise seen to be more important than their numerous but less known contemporaries. Indeed, considering the brevity of these last two accounts, we cannot but regard them as most felicitous characterizations. So, too, among the Reformers, there is careful discrimination between stars of the first and those of lesser magnitudes. But we must regret, and we think that most readers will regret, that the greatest preachers in all these epochs have not been far more extensively dealt with both as to their lives and, in particular, as to their influence in the pulpit and their homiletic remains. Not one of the ten most celebrated preachers of these sixteen centuries receives a sufficiently life-like portrait. It is decidedly disappointing in a work planned on so large a scale to find but three scant pages on the distinctive features of Chrysostom's preaching, while Luther, Zwingli, Calvin, and Knox—the last, indeed, with some show of reason in view of the fewness of his extant sermons—must be content with even briefer accounts of their work as preachers. The author's style, it must be confessed, ought to be richer in the suggestiveness and pictorial power necessary for vivid characterization. But this defect could be in part overcome by the application of a different method, by the elimination of some of those elements which, while interesting and instructive, are only remotely connected with the life and work of the great preachers, and which, let it be repeated, may be more advantageously studied in the larger works on Church History. The book does not, after all, fulfill our hopes for a masterful portrayal of the persons whose achievements afford the only reason for undertaking a work like this, the really great preachers of the Church. Much of the book, then, is not *history* at all, and from the very nature of the case cannot be: the sources can produce only a narrow and shallow stream of chronicles. And on the other hand, some parts of the book are not concerned with the history of *preaching*: they deal with facts that have no sufficiently obvious bearing upon the subject under discussion.

We hope, indeed, that Dr. Dargan will in due time redeem his promise for the completion of what to every student of Church History appears as a most noble enterprise. But we must also express the hope that the later volumes may, even at the risk of omitting much valuable information of a general nature, give greater space and a more intensely personal interest to the greatest names in the history of the Christian pulpit.

Princeton.

F. W. LOETSCHER.

THE CHURCH'S TASK UNDER THE EMPIRE. Four Lectures, with Preface, Notes, and an Excursion. By CHARLES BIGG, D.D., Canon of Christ Church and Regius Professor of Ecclesiastical History in the University of Oxford. Oxford: The Clarendon Press, 1905. 8vo; pp. xv, 136. Price, \$1.75 net.

"These four lectures, delivered in the Oxford Schools in the Michaelmas term of 1904, are an attempt," the author informs us, "to sketch in broad outlines the nature of the task which lay before the Church when she set out in obedience to the divine call to evangelize the Graeco-Roman world, and the degree in which she was enabled to fulfill the task within the compass of the first five centuries."

The theme is, of course, a thoroughly familiar one. But this has not prevented Dr. Bigg from making a valuable contribution to our knowledge of the early history of the Church along those specific lines which he here specially emphasizes. It may be admitted, therefore, that these four lectures—one on the Education, two on the Religion, and another on the Moral and Social Condition of the Empire in the period under consideration—reveal a certain one-sidedness of interest, and that this impression is only heightened by the narrow limits to which the discussion has been confined. But from another point of view this method of treatment is amply justified. Presupposing a general knowledge of

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."

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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