

THE PRINCETON THEOLOGICAL REVIEW.

No. 1—January, 1906.

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.

After a brief and crisp introduction he first speaks of the *Old Church*. The sources for this period are few, and they give only scanty information. The *Middle Ages and the Roman Catholic Church* contribute considerably more, but the method of dealing with the question is biased by the view of marriage as a sacrament. Unity of treatment is thereby assured, but it is a unity which does not solve but covers all difficulties. Diversity of opinion and hence of method begins with the *Old Protestant Theology*. Individualism begins to assert itself and the different types of the Reformation take different views also with regard to the treatment of polygamous marriages.

The Modern Protestant Missions, however, take the lion's share of the subject. The introduction and the first three chapters require 82 pages, while the last chapter alone consumes 89 pages. Missionary activity, the independent attitude of the several Churches and Missionary Societies are the causes of such a variety of attitude. General Conferences have done a great deal in later years in bringing different views in contact, the one influencing and modifying the other, but much remains still to be done to bring about a closer harmony. A careful study of Dr. Esser's treatise will be very helpful in forming an estimate of the difficulties which are in the way of harmonious action. It will also convince us of the necessity of building up a theory on the basis of the Holy Scriptures and in harmony with the principles of the Reformation. The question whether the method of nullification (of polygamous marriages), of legitimation or of a continued catechumenate of polygamists is the correct attitude cannot be solved historically. Dr. Esser does not attempt it; but it certainly ought to be tried in harmony with the Holy Scriptures, the principles of the Reformation and the historical development of the Churches.

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A HISTORY OF PREACHING: FROM THE APOSTOLIC FATHERS TO THE GREAT REFORMERS, A.D. 70-1572. By EDWIN CHARLES DARGAN, D.D., LL.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Kentucky. New York: A. C. Armstrong & Son., 1905. Svo, pp. 577.

This portly volume is the beginning of an altogether worthy and really notable enterprise. Dr. Dargan, after eleven years of service as professor of homiletics, essays to give English readers their first thoroughly comprehensive *History of Preaching*. Some idea of the size of this undertaking may be formed from the fact that the present treatise, which brings the history down to the death of John Knox, in 1572, is to be followed by two more volumes dealing, respectively, with *The History of Modern European Preaching* and *The History of Preaching in the United States*.

The peculiar difficulties involved in a task of this kind are obvious enough: here a superabundance of material that does not readily yield to brief but accurate characterization, and there an utter lack of data by which to estimate the sermonic influence even of some of the most celebrated preachers; here a long array of fourth-rate pulpiteers who, though having little enough claim upon the minister of to-day, must yet for completeness' sake be discussed, and there a galaxy of the brightest stars whose surpassing beauties, however, we scarcely have leisure to analyze or even fully to behold. To be sure, Dr. Dargan's labor is not exactly that of a pioneer. He freely acknowledges his indebtedness to the many special monographs on the great preachers, the histories of homiletics, the excellent treatises on the pulpit of certain eras and countries, and the compendious manuals that try in some fashion to cover the whole period. But the very scope of his undertaking has rendered his problem more difficult, a fact that ought to make us think the more highly of the merits of this volume and at the same time to pass a more lenient judgment upon what we must regard as its undoubted defects.

We consider the general arrangement of the material most admirable. The chronological and topical divisions of the work are natural and eminently proper. The first of the four periods here treated embraces the patristic preaching and culminates in Chrysostom and Augustine. The second or early mediæval period, extending from 430 to 1095 (this last date is misprinted in the heading on p. 105), presents the "decline of preaching in the fifth to the eighth centuries" and "the voices in the night," Photius, Ansgar, Rabanus, Anselm, etc., who labored in the ninth, tenth, and eleventh centuries to restore the power of the pulpit. The third period, extending to the death of Tauler and the ordination of Wichif, 1361, focuses attention upon the greatest of the schoolmen and the most important of the monastic leaders. The preacher of to-day will here find much to amuse as well as instruct him. The last period, covering the Renaissance and the Reformation, occupies, properly enough, fully one-half of the book. We are likewise favorably impressed with the comprehensive character of the work. No important name is omitted, and though it sometimes happens that our reading does not greatly enrich our information, we are often surprised to see how much can be said for the pulpit fame of some of our less familiar acquaintances. Furthermore, we cannot but acknowledge our pleasure in reading so many excellent summaries concerning the relation of the preacher's work to the religious, intellectual, moral, and social life of the periods under review. The signs of the times are accurately read and clearly reproduced. These admirable discussions, placed as a rule just before the accounts of the leading preachers, do much to relieve the otherwise monotonous character of some of the chapters and to add to the value of others. Such matters as the length, structure, and style of sermons, the character of the audiences, and the rhetorical devices sometimes employed to secure and sustain interest afford a frequent theme for humorous comment. It is another genuine merit in a work of this kind that the conclusions are to so large an extent based upon an independent study of the sources. Often enough, to be sure, the final verdict is found in quotation marks, the chief authorities cited being Schaff, Broadus, Nebe, Paniel, Rothe, Ker, Christlieb, and Van Oosterzee. But the reader is made to feel that the author has done all that can reasonably be expected in a work of such scope to verify his statements by independent research. Attention ought also to be called to the carefully arranged index and to the bibliographical helps. The latest and best monographs on some of the subjects are nowhere referred to, but on the whole ample aid is given for the detailed study of individual preachers. Lastly, the style is for the most part simple and straightforward, generally interesting in spite of some of the dull preachers here discussed, and occasionally quite eloquent.

But these excellencies are offset by a number of grave defects. There is a lack, more noticeable in some parts than in others, of critical insight, of judicial balance, of literary perspective. Much of what we have found so delightful and instructive is after all only loosely connected with the subject. This *History of Preaching* does not always avoid the danger which the Abbé Boucher predicted would assail every work of this kind, namely, the tendency to identify this theme with the larger subject of the progress of Christianity in the world. We think that much valuable space might have been saved and the usefulness of the book enhanced by devoting relatively less attention to the secondary matters and more to the great personalities. Especially in the first half of the work we find scores of pages, in the aggregate, given to Fathers whom it never occurs to us to regard as preachers, and about whose homiletic achievements Dr. Dargan can give us only a shrewd guess. Of course, to be thoroughly just, we must say that our author has apparently tried to apportion his space according to some scale of values. Thus Origen and Gregory Nazianzen receive four pages apiece, while Justin Martyr and Irenæus are properly disposed of in one. Again, Chrysostom and Augustine are duly labeled as the greatest

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.

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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