

THE PRINCETON THEOLOGICAL REVIEW.

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I.

TERTULLIAN AND THE BEGINNINGS OF THE DOCTRINE OF THE TRINITY.

THIRD ARTICLE.

IN a discussion printed in the two immediately preceding numbers of this REVIEW * it has been pointed out that there is discoverable in Tertullian's modes of statement a rather distinct advance towards the conception of an immanent Trinity. We wish now to inquire how far this advance is to be credited to Tertullian himself, and how far it represents modes of thought and forms of statement current in his time, and particularly observable in Tertullian only because he chanced to be dealing with themes which invited a fuller expression than ordinary of this side of the faith of Christians.

We have already seen that there is a large traditional element in Tertullian's teaching; that even the terms, "Trinity" and "Economy," in which his doctrine of the distinctions within the Godhead is enshrined, are obviously used by him as old and well-known terms; and that he betrays no consciousness of enunciating new conceptions in his development of his doctrine, but rather writes like a man who is opposing old truth to new error.

* THE PRINCETON THEOLOGICAL REVIEW, October, 1905, pp. 529-557; January, 1906, pp. 1-36.

of the Anglican Church. It must be said on the other hand, however, that the discussion of the distinctively theological questions is not altogether adequate. We have been given to understand that this series of works is to deal with the essential points in the theology of the Reformers. To be sure, the author was here at some disadvantage, owing to the unsatisfactory condition of research along these lines. We can understand, too, how a more precise discussion of the influence, let us say, of John Laski or of the Augsburg Confession upon the work of Cranmer might have detracted from the merits of the book as a popular treatise on the English Reformation. The fact remains, however, that the thoroughly adequate monograph on Cranmer will have to meet this further need of a more satisfactory exposition of his theological views, both as to their genesis and as to their influence upon the Book of Common Prayer.

Princeton.

FREDERICK W. LOETSCHER.

MISCELLANEEN ZUR GESCHICHTE DER EVANGELISCHEN KIRCHE IN RUSSLAND, NEBST LASCIANA, NEUE FOLGE. VON DR. HERMANN DALTON. Berlin: Verlag von Reuther und Reichard. 1905. 8vo; pp. viii, 472.

The greatest living authority on Protestantism in Russia here offers his fourth and concluding volume of *Beiträge zur Geschichte der evangelischen Kirche in Russland*. This book, like the whole series of which it forms a part, presents a somewhat disjointed and fragmentary appearance. The first volume, which appeared as long ago as 1887, dealt with the history of the organization of the Lutheran Church in Russia; then in 1889 appeared the second volume, an *Urkundenbuch der evangelisch-reformierten Kirche in Russland*; while the third volume, entitled *Lasciana, nebst den ältesten evangelischen Synodalprotokollen Polens 1555-1561*, appeared in 1898. Before this series of studies was published the author's special interest in John Laski (or à Lasco) had yielded the most comprehensive monograph on this cosmopolitan Reformer (Gotha, 1881, pp. 578).

The author has followed his previous plan of prefacing the documents themselves with an explanatory introduction and accompanying them with elaborate discussions and instructive notes. The following topics constitute the *Miscellanies*: (1) "Die älteste lutherische Gottesdienstordnung in Russland"; (II) "Aus den Anfangsjahren der deutschen Ansiedlungen an der Wolga"; (III) "Amtsreise eines lutherischen Pastors in Irkutsk"; (IV) "Eine evangelische Missionsansiedlung im Kaukasus"; and (V) "Aus dem ersten Jahrhundert der reformierten Kirche und Schule in Sluzk."

Though these studies will be of little general interest to the Protestant world on this side of the water, they no doubt will be duly prized by those Germans of the present day who will find in Dr. Dalton's life-work the first really satisfactory account of the missionary enterprises of their evangelical forefathers in Poland, Russia and the contiguous countries.

The *Lasciana* have a broader attractiveness. This is not only because the life and work of this much-traveled Reformer have of late received so much attention, but because these letters and other documents, so laboriously collected from the archives of Krakau, Königsberg, Bâle, Berlin and St. Petersburg, really add to our knowledge of this interesting personality, and serve in the author's hands as most admirable *pièces justificatives* for his interpretation of the man and his doctrines. Upon the basis of these paralipomena Dr. Dalton devotes over 150 pages to the refutation of Lic. Kruske's treatise, *Johannes à Lasco und der Sakramentsstreit* (1901) and Prof. Kawerau's article, "Der Reinigungseid des Johannes Laski" (*Neue Kirchliche Zeitschrift*, X, 430ff.). Dalton follows the Reformer step by step through his wanderings and sojournings in East Frisia, England, Denmark, Frankfort-on-the-Main and Poland, and shows how Kruske's narrative puts the whole development of Laski, especially the decisive influences

of Bucer and Calvin during the sacramentarian controversy, in a wrong light. Dalton comes to substantially the same view of Laski's first stay in East Frisia and his homogeneous Calvinistic doctrine of the Lord's Supper that Karl Hein had independently formed in an earlier dissertation (*Die Sakramentslehre des Johannes à Lasco*, 1904).

The other "Auseinandersetzung" pertains to the question of the date of the purgation oath against Romanism taken by Laski. The author here nobly redeems the promise he made two years ago to defend Laski against the charge of perjury, made on the supposition that the oath in question was taken after Laski's acceptance of the Evangelical cause. Kupyser, in his edition of the works of this Reformer, had fixed upon the date 1526, and this is likewise the result of Dalton's lengthy argument against the much later date (1542), advocated originally only by inimical Romanists, but recently also by Kawerau in the above-named article. Dalton's considerations are not absolutely conclusive, but they furnish a high degree of probability that Laski cannot justly be charged with perjury. It may confidently be expected that, with renewed study of the now available sources and the additional light that may be obtained from other Lasciana still to be discovered, the man's character will be put beyond the reach of so serious an accusation.

Princeton.

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CHRISTUS LIBERATOR: An Outline Study of Africa. By ELLEN C. PARSONS, M.A. Introduction by SIR HARRY H. JOHNSTON, K.C.B., Author of *British Central Africa*, etc. New York: The Macmillan Company. 1905. 12mo; pp. 301.

CHRISTIANITY IN MODERN JAPAN. By ERNEST W. CLEMENT, Principal Duncan Baptist Academy, Tokyo, Japan; Author of *Handbook of Modern Japan*. With Map and Illustrations. Philadelphia: American Baptist Publication Society. 1905. 12mo; pp. viii, 205.

It gives us pleasure to note the appearance of these modest but most serviceable outline histories of the missionary situation in the countries named. The volumes will commend themselves to all who wish to know the outstanding facts concerning the evangelization by all the denominations of these large and increasingly interesting fields.

Princeton.

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THE HEART OF ASBURY'S JOURNAL. Edited By EZRA SQUIER TIPPLE, D.D. New York: Eaton & Mains. 1904. 8vo; pp. xii, 720. Price, \$1.25 net.

Bishop Francis Asbury, for forty-five years (1771 to 1816) an itinerant preacher and one of the strongest organizers of the Methodist Episcopal Church in this country, well merits the attempt here made by Dr. Tipple to make his diary or *Journal* more widely useful. The three volumes of the original work are reduced to one. The unimportant entries are omitted; some judicious explanatory notes are inserted; numerous inaccuracies are removed; and many handsome illustrations of persons and places mentioned in the *Journal* are reproduced, by the courtesy of the publishers, from Hurst's *History of Methodism*.

The work in its new form is a most readable chapter from the romantic period of American history. It gives us an intimate acquaintance with a man whose ecclesiastical career, so far as extent of travel, variety of service, and range of permanent achievement are concerned, had few parallels even in that period of heroic missionary enterprise. Every page of the *Journal* breathes the spirit of a fervent piety and an indefatigable zeal, despite the torments of bodily affliction.