

BR  
1  
C559  
V.6  
no.1

# Church History



Vol. VI

MARCH, 1937

No. 1

---

*Published by*  
**THE AMERICAN SOCIETY OF CHURCH HISTORY**

UNIVERSITY OF MICHIGAN  
GENERAL LIBRARY

General  
Direct

BR  
1  
C559  
v. 6  
no. 1

# CHURCH HISTORY

## EDITORIAL BOARD

MATTHEW SPINKA, *Managing Editor*  
ROBERT HASTINGS NICHOLS  
HERBERT WALLACE SCHNEIDER, *ex officio*

---

VOL. VI

MARCH, 1937

No. 1

---

## TABLE OF CONTENTS

THE NATURE OF PROTESTANTISM <i>Wilhelm Pauck</i>	3
THE BAPTIST VIEW OF THE STATE <i>Conrad Henry Mochlman</i>	24
THE CONDEMNATION OF ORIGEN <i>Cyril C. Richardson</i>	50
MINUTES OF THE THIRTIETH MEETING OF THE SOCIETY AND OF THE COUNCIL, DECEMBER, 1936.	65
BOOK REVIEWS:	75
CASE, S. J.: <i>The Highways of Christian Doctrine</i> , Andrew C. Zenos	
JORDAN, W. K.: <i>The Development of Religious Toleration in England from the Accession of James I to the Con- vention of the Long Parliament (1603-1640)</i> M. M. Knappen	
MAXWELL, W. D.: <i>An Outline of Christian Worship: Its Development and Forms</i> ..... John T. McNeill	
LEE, UMPHREY: <i>John Wesley and Modern Religion</i> .. A. W. Nagler	
MARY AUGUSTINA, SISTER (RAY): <i>American Opinion of Roman Catholics in the Eighteenth Century</i> , William W. Sweet	
SCOTT, W.: <i>A History of the Early Christian Church</i> ..... Robert Hastings Nichols	

## CONTENTS

- HELM, MACKINLEY: *After Pentecost* ..... E. F. Scott
- BALDWIN, M. W.: *Raymond III of Tripolis and the  
Fall of Jerusalem* ..... Matthew Spinka
- LA MONTE, J. L. AND HUBERT, M. J., tr.: *The Wars of  
Frederick II Against the Ibelins in Syria and Cyprus,  
by Philip de Novare* ..... Matthew Spinka
- DAVIDSON, E. H.: *The Establishment of the English Church  
in Continental American Colonies* ..... Alfred W. Newcombe
- DOMBROWSKI, J.: *The Early Days of Christian Socialism  
in America* ..... Maurice C. Latta
- MATHEWS, S.: *New Faith for Old* ..... Charles S. Macfarland
- MATTINGLY, MARY RAMONA, SISTER: *The Catholic Church  
on the Kentucky Frontier: 1785-1812* ..... Walter C. Gibbs
- LARSEN, K.: *Laur. Larsen, Pioneer College  
President* ..... Carl M. Weswig
- HULL, W. I.: *Eight First Biographies of William Penn  
in Seven Languages and Seven Lands* ..... R. E. E. Harkness
- HARVEY, R.: *Ignatius Loyola* ..... Frederick D. Kershner
- ALLEN, E. J.: *The Second United Order among the  
Mormons* ..... Daryl Chase
- EVANS, J. H.: *Charles Coulson Rich* ..... Clifford M. Drury
- HULBERT, A. B., AND HULBERT, D. P., eds.: *Marcus  
Whitman, Crusader* ..... Clifford M. Drury
- MARX, W. J.: *The Development of Charity in Medieval  
Louvain* ..... J. M. Lenhart, O. M. Cap.
- MACFARLAND, C. S.: *Across the Years* ..... Shailer Mathews
- WELLS, J. M.: *Southern Presbyterian  
Worthies* ..... Wm. Childs Robinson
- QUALBEN, L. P.: *A History of the Christian  
Church* ..... Robert Hastings Nichols
- BENDER, H. S., AND HORSCH, J.: *Menno Simons, Life and  
Writings* ..... C. Henry Smith
- PAGE, I. M.: *Old Buckingham by the Sea* .... Ernest Trice Thompson
- BERDYAEV, N.: *The Meaning of History* ..... Matthew Spinka
- WADDELL, H., tr.: *The Desert Fathers* ..... Matthew Spinka

## BOOK REVIEWS

### THE HIGHWAYS OF CHRISTIAN DOCTRINE

By SHIRLEY JACKSON CASE. Chicago: Willett, Clark and Company, 1936.  
200 pages. \$2.00.

In accepting the commission to deliver the Lowell Institute Lectures for 1936 on "the changes through which Christian doctrines have passed from their beginnings to the present time," Dean Case undertook an alluring task, but unquestionably a very perplexing one. For to treat it even as a "sketch broadly drawn" in five discourses designed to be heard by an average audience, to be sure of most enlightened listeners, would tax the combined powers of a consummate popularizer and an expert historical scholar. That he has proved equal to the task no one who is familiar with the Dean's work as a teacher and a writer will be surprised to hear. The volume is full of interesting and suggestive information, given in clear, incisive, often epigrammatic sentences. No one can read this book without being thankful that his attention has been called to it.

But the reader must not let himself be misled by the opening phrase in the publisher's advertisement of it, as a "history of Christian doctrine, etc." Certainly Dr. Case nowhere claims that he is writing such a history. What he really undertakes to do is to trace a vague entity designated as "the unadorned faith of the original disciples of Jesus" through a series of successive political, social, and philosophical backgrounds and indicate how these latter transformed it into a complex and unrecognizable mass as compared with its original self.

It is no criticism of Dr. Case's work to say this, for the conditions under which he was obliged to labor limited him to this side of the development of Christian doctrine. But there are two other sides to that development, namely, first, the unfolding of the germinal essence of it as a vital spiritual force and, second, the subtle and irresistible and quite recognizable way in which it in turn transformed its environments. These two sides, properly treated, would have necessitated the portraiture of "doctrine" as emerging from "faith" and then hardening into "dogma."

As a matter of fact, in this book, these terms are used almost as interchangeable synonyms. A close inspection, however, shows that doctrine and dogma are so different from one another that when dogma appears, doctrine is stiffened into death and disappears as such.

Dr. Case is quite conscious of this difference; for when he comes to the end of his work as a historian and, in a few noble pages, assumes the rôle of a prophet, he looks forward to the continuance of progress and change in doctrine. Evidently, he believes in the dynamic and vital nature of doctrine.

One feels, however, that somehow such changes as doctrine might undergo would affect its essence materially. On this point the facts justify no such prospect. By that power of *intussusceptio*, which enables it to go back into itself and there find a new vital element germane to its purpose and by reorganizing itself around it to persist in its course and mission, doctrine is destined to prolong itself indefinitely into the future. Let it but remain "Christian" and "doctrine," and let it modernize itself in the future as it has in the past, and the ages before it will find it a power for good.

Presbyterian Theological Seminary, Chicago.

Andrew C. Zenos.

### THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND

FROM THE ACCESSION OF JAMES I TO THE CONVENTION OF THE LONG  
PARLIAMENT (1603-1640).

By W. K. JORDAN. Cambridge: Harvard University Press, 1936. 542  
pages. \$5.

In this volume Dr. Jordan continues the work begun in a previous study reviewed in this journal several years ago (I, pp. 235-7). In pushing forward to 1640 he has used the same method as before and much the same organization. Once more there are sections devoted to the thought of the dominant governmental and Anglican groups, the minority Puritan and Separatist factions, the laymen, and the Roman Catholics. In them a careful analysis of the theory of each party on toleration is again presented in its historical setting. But there is a shift of emphasis from the zealous clerics to the laymen and the moderates. Those laymen who were closely identified with an ecclesiastical school of thought are considered in that connection and the others are sorted out into their proper classification, Arminian, Latitudinarian, Rationalist, or Erastian.

From it all there emerges another chapter of the story of the slow dawning on the English mind of the concept of a state which takes no notice of the religious opinions of its citizens. The persecuted minorities naturally set forth the arguments for the inviolability of the human conscience, and the more hopeless their prospects for ever enjoying power themselves the more complete and logically consistent were their ideas of toleration. The author is perhaps a bit indulgent to the early Independents, whose tolerant principles are easily exaggerated in view of the fact that they were little more than Presbyterians in a hurry and not without comparable prospects. But the Baptists were indeed a much more negligible political quantity. Thus the honor—if such it be—of first preaching the full modern doctrine of the separation of church and state fell to the representatives of the handful of these sectarians who made their appearance in England under James. The Anglicans and the moderates contributed the idea of a minimum body of truth for aberration from which alone persecution was in order. The government out-