

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 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. Kupyier, 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.

FREDERICK W. LOETSCHER.

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.

FREDERICK W. LOETSCHER.

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.

tion and the general hardships of the pioneer's life, to bring as many as possible under the power of the gospel of Christ. There is something touching in those frequent entries that tell us how this man of God rose at five in the morning to spend whole hours in prayer for himself and his fellow-men. The book may be regarded as an important source for the early history of Methodism throughout the Middle-States, but its greatest value for the average reader will be found in the vivid picture it gives of the colonial life in general, and, in particular, of the noble achievements, amid those trying circumstances, of a most useful servant of God.

Princeton.

F. W. LOETSCHER.

CORPUS REFORMATORY, VOLUMEN LXXXVIII. HULDREICH ZWINGLI'S SAEMMTLICHE WERKE, herausgegeben von Egli und Finsler. Berlin: Schwetschke und Sohn, 1905.

Among the most important theological publications of the Continent of Europe is this republication of the works of Ulrich Zwingli by the firm of Schwetschke & Son, of Berlin, who have already put the Church under great obligations by the publication of Luther's and Calvin's collected works. The editors of this new issue of Zwingli's works are Prof. Emil Egli, Professor of Church History in the University of Zurich, assisted by Prof. George Finsler, of Basle. A new issue of the works of the great Reformer is necessary, as since the last publication of his works by Schulthess, 1828-42, considerable new material has been found, the results of which, however, have been incorporated in the latest and best of the lives of Zwingli by the late Prof. R. Stahelin, of Basle. The editors are publishing Zwingli's works in chronological order, beginning with his first works written at Glarus, as his poem, "The Fable of the Oxen," Of this edition six parts have already appeared, carrying them down to the first disputation at Zurich, in 1523. Each work of Zwingli's is prefaced with a carefully made list of sources and the notes give careful annotations of the different readings, leaving nothing to be desired. The edition will be a splendid monument to the memory of this great Reformer, a credit to the publishers and editors, as well as a great boon to the theological world.

Philadelphia.

J. I. GOOD.

ZWINGLIANA. 1904. No. 1, to 1905, No. 1, inclusive. Zurcher und Furrer, Zürich.

The publication of these valuable pamphlets giving new material on the Swiss Reformation is continued. The first pamphlet of 1904 discussed Zwingli's visit to Monza, Italy. The second number of 1904, because of the 400th anniversary of Bullinger's birth, is devoted to Bullinger's life and his relation to Zwingli. An interesting discussion is given on the question whether Zwingli, before his death, had suggested Bullinger as his successor as Antistes and head of the Zurich Church.

Philadelphia.

J. I. GOOD.

HEINRICH BULLINGER'S DIARIUM. Basle. 1904. 145 pages.

In honor of the quartocentenary of Bullinger's birth, July 18, 1904, the Zwingli Society of Zurich, under the leadership of Prof. Emil Egli, published this Diary of Bullinger. It is an exceedingly valuable and interesting narrative of the events of his life, beginning with a reference to his birth; but it is especially full during the period of his ministry, calling attention to many of the events of the day in their relation to the Reformation. It is partly in Latin and partly in German, and is one of the most important of the original sources of the Swiss Reformation.

Philadelphia.

J. I. GOOD.