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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.

SERMONS ADDRESSED TO INDIVIDUALS. By REGINALD J. CAMPBELL, Minister of the City Temple, London. New York: A. C. Armstrong & Son, 1905. Pp. viii, 328.

It is another thoroughly characteristic collection of sermons that the distinguished minister of the City Temple of London here offers to the public. Whoever has heard Mr. Campbell has been impressed by the same qualities that give these printed discourses their subtle charm—the winning sincerity and frankness of the preacher, his sympathetic identification of himself with the peculiar needs of those who consult him as their spiritual adviser, his ability to illuminate these concrete problems by the application of fundamental religious and moral principles, his marvelous versatility in illustration, and, in admirable keeping with these gifts and traits, his utter simplicity and directness of speech, his bright, earnest, and often striking way of putting commonplace truth. There is an unescapable reality about these discourses which, regardless of the author's theological vagaries, makes the reader feel himself in the presence of a messenger of God who has a clear vision of things spiritual, a large knowledge of the human heart, a profound insight into the mystery of Calvary, and a noble passion to help men by making them see their need of redemption from sin by the cross of Christ. The notes prefixed to the text show how "every one of these sermons came into existence because some one asked for it or some life story suggested it." It is the high degree of success realized in making these ministrations practical that will, we are confident, give the book the large and useful life it deserves.

We cannot, however, regard any of these discourses as great sermons. Indeed the author himself modestly says they "are not literature, they are extempore speech, they are face-to-face teaching and exhortation addressed to an audience which, at the time, and to the preacher, consisted as it were of but one individual." This fact accounts for the colloquial tone of many paragraphs and perhaps also for the fragmentary character of the discussion of some of the topics. It is, however, chiefly because of this lack of system in the presentation of his truth that these sermons, in our judgment, fall short of the highest historic ideals. Mr. Campbell has penetrating vision and fine feeling, as well as an unusually generous culture, but we look in vain for anything in the nature of a sustained and well-articulated discussion. Not infrequently the sermon amounts to little more than a frank statement of the problem under consideration, and the argument, instead of gaining the maximum of force that the sacred text would warrant, terminates with a mere diagnosis of the speaker's own religious consciousness. There is, in fact, an ultra-personal quality which, charming as it is, none the less occasionally betrays Mr. Campbell into altogether unwarranted, not to say absurd statements. Here, for example, is a deliverance in regard to the historicity of Abraham's offering of his son Isaac: "This was a moral crisis, and a terrible crisis, too, for Abraham; and it is because of the vividness with which it is pictured here that I venture to think, critic or no critic, it took place." The sermons on "Eternal Punishment and Eternal Life," "The Agnosticism of Jesus," and "A Sinful God" abound in assertions that have little more to commend them than the popular virtue of not being orthodox. But we are quite sure that the most helpful paragraphs in this book are not those in which with such ill grace Mr. Campbell presumes to stand upon so much higher a vantage-ground than "the theologians."

Princeton.

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THE DIVINE OPPORTUNITY. Sermons preached by F. B. STOCKDALE. New York: Eaton & Mains, 1905. Svo; pp. 136. 50 cents.

Though the author does not give us on the title-page any clue to his identity we gather from the sermons that he is a New York Methodist pastor. The qual-