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HISTORY AND FAITH*

The student of the New Testament should be primarily an historian. The centre and core of all the Bible is history. Everything else that the Bible contains is fitted into an historical framework and leads up to an historical climax. The Bible is primarily a record of events.

That assertion will not pass unchallenged. The modern Church is impatient of history. History, we are told, is a dead thing. Let us forget the Amalekites, and fight the enemies that are at our doors. The true essence of the Bible is to be found in eternal ideas; history is merely the form in which those ideas are expressed. It makes no difference whether the history is real or fictitious; in either case, the ideas are the same. It makes no difference whether Abraham was an historical personage or a myth; in either case his life is an inspiring example of faith. It makes no difference whether Moses was really a mediator between God and Israel; in any case the record of Sinai embodies the idea of a covenant between God and His people. It makes no difference whether Jesus really lived and died and rose again as He is declared to have done in the Gospels; in any case the Gospel picture, be it ideal or be it history, is an encouragement to filial piety. In this way, religion has been made independent, as is thought, of the uncertainties of historical research. The separation of Christianity from history has been a great concern of modern theology. It has been an inspiring attempt. But it has been a failure.

Give up history, and you can retain some things. You

* An address delivered May 3, 1915, by John Gresham Machen on the occasion of his inauguration as Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.

the conversion of Æthelberht, the Saxon king, and the humble beginnings of Canterbury Cathedral. Then follow Paulinus in Northumbria, which was to give its Bede and Alcuin to the Church; "the gentle Aidan" and Cuthbert of Lindisfarne. A chapter (12) is given on "England's Lesser Apostles," among them: Melitus, Cedd, Felix, Birinus, and Wilfrid of York. In Friesland we have Amandus, Bishop of Utrecht, St. Eligius, Wilfrid of York (as above), Willibrord, and Willehad. A chapter for Winfrid, known to us better as Boniface, the apostle to Germany, with his monastery at Fulda. Then come Ansgar of Hamburg, the brothers Cyril (Constantine) and Methodius of Thessalonica among the Slavs, and the first part closes with a notice of some of the martyred missionaries, notably Trudpert in the Black Forest, Kilian in Franconia, the Saxon brothers Hewald in northern Germany, Wenceslaus, Adelbert, Archbishop of Prague, and the Wendish emperor Gottschalk.

All the above occupies the first part of the book, under the general caption of "The Age of Heroes." Part II., on "Darkness and Day-break," takes up St. Francis of Assisi. Raymund Lull, Bartholomé de las Casas, the Jesuits Loyola, Xavier *et al.*, Hans and Gertrude Egede in Greenland, Count Zinzendorf and the Moravian missionaries, and closes with Ziegenbalg, Plütschau, Schultze, Schwartz, and Carey in India. Five appendices are added at the close of the book, the last being a chronological table from St. Paul to William Carey.

Miss Stubbs has told a wonderful story and told it well. What she has here gathered together some have doubtless read before as separate accounts. But it is surely a mental stimulus and a matter that brings joy to all who love the Lord in sincerity and in truth, to have these wonderful works of God so comprehensively set forth, a sort of missionary procession, moving in the slow but triumphant redemption of Europe out of the barbaric shadows of ancient and mediaeval paganism into the purer light of modern Christianity. And this triumph, it is well to recall, came not by force of human armament, but by an industrious and courageous devotion to the essential facts of our faith.

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SYSTEMATIC THEOLOGY

The Plan of Salvation. Five Lectures Delivered at the Princeton Summer School of Theology, June 1914. By BENJAMIN B. WARFIELD, A Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication. 1915. 12mo; pp. 144.

This book is made up, as the title page intimates, of five lectures delivered at the Princeton Summer School of Theology, June 8-12, 1914.

They are designed to give a comprehensive survey of the varying conceptions which have been held by any large parties in the church concerning God's procedure in saving men.

In the first lecture these differing conceptions are passed in rapid review, in an ascending order. First the fundamental opposition of Naturalism and Supernaturalism is pointed out; then the division among the Supernaturalists between Sacerdotalists and Evangelicals is indicated; next the Universalistic and Particularistic varieties of Evangelicals are distinguished; and lastly the several kinds of Particularists are intimated. The outcome is to fix on Infralapsarian Calvinism as the only tenable conception. This lecture is accompanied with a tabular arrangement of the several views which is supposed to facilitate their understanding.

The subsequent lectures more fully explain the several generic views. The Naturalistic view is taken up in the second lecture under the name of Autosoterism. It is shown how widely spread Autosoterism is among the churches, despite their universal official proclamation of Supernaturalism. The outcome is, however, to exhibit Autosoterism as essentially anti-Christian. The third lecture discusses Sacerdotalism and points out its implication of a mechanical action of the Holy Spirit in salvation. The inconsequences of Universalistic Evangelicalism are exposed in the fourth lecture. In the fifth, Calvinism is presented as the only consequent Supernaturalism, the only thorough Evangelicalism, and the only rational Universalism; as, in a word, the conservator of Christianity in its purity as over against defection from its fundamental principles on this side or that. The several varieties of Calvinism are distinguished and reasons assigned for preferring Infralapsarianism, as over against whether Supralapsarianism on the one side or Post-redemptionism in any of its forms on the other.

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Jesus and Politics. An Essay Toward an Ideal. By HAROLD B. SHEPHEARD, M.A. With Introduction by Vida D. Scudder. New York: E. P. Dutton & Company, 681 Fifth Avenue. 1915. 8vo; pp. xxxii, 145.

This is an earnest and interesting, but somewhat disguised plea for Christian Socialism. The author believes that Christ's plan was that men should "be whole and poor", having no property of their own but enjoying the wealth of the world as the common property of all; that this social ideal can be attained only as the State shall combine the rapidly forming trusts and herself assume control of all things; and that, consequently, it is the duty of all who would have Christ's will done on earth to enter politics and so seek to bring in the Christian state. Those of us who know something of the history of socialistic movements will not be surprised to hear Mr. Shephard characterize justice as "that second-rate virtue which Jesus never praised", to find