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# The Princeton Theological Review

JANUARY, 1915

## CHURCH HISTORY AS A SCIENCE AND AS A THEOLOGICAL DISCIPLINE\*

*Mr. President and Gentlemen of the Board of Directors:*

It is with mingled feelings that I rise to address you on this occasion. So strong, indeed, are some of the emotions which the solemn business of this hour reawakens within me, that it would be a sheer affectation on my part not to allude to them.

At your earnest solicitation I have exchanged the chair of Homiletics for that of Church History. In this connection I can only say—but thus much I must say—that as I was unable to make, so I have remained unable to review this decision, without many a secret pang alike of regret and of anxious solicitude. I should be untrue to myself, as I certainly should appear wanting in my obligations to your honorable body, if I should fail to take this opportunity of giving you the renewed assurance of my sincere and grateful appreciation of the privilege of working for three years in the Practical Department of the Seminary,—a service which many cherished testimonies have emboldened me to believe has probably been as useful as any of equal length that I may ever render, and which memory persuades me has been as happy as any that I have ever been permitted to undertake.

But on the other hand, as I face the new duties to which you have called me and to-day formally introduced me, I find much comfort and inspiration in the conviction that in your action I have heard the voice of the Lord,

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\* An address delivered in Miller Chapel on the occasion of induction into the Archibald Alexander Professorship of Church History, October 13, 1914.

*The Teaching of Christ.* By G. CAMPBELL MORGAN, D.D., author of "The Crises of the Christ", "The Analyzed Bible", etc. Fleming H. Revell Company. 1913. 8vo; pp. vi, 333. \$1.50 net.

In this companion volume to *The Crises of the Christ*, Dr. Morgan sets forth the teaching of our Lord by grouping the material under three main heads: Personalities (God, Himself, the Spirit, Angels, Satan and Demons, Man); Sin and Salvation (Sin, Salvation, His Saving Mission, Human Responsibility, Sanctity); The Kingdom of God (The Fundamental Conception, Different Phases of the One Fact, The Existing Anarchy, The Redemptive Processes, The Crisis, An Individual Application). The treatment of the subject is well-proportioned and fairly comprehensive, and, like all the author's expository work, is marked by keen insight into the deeper meanings of familiar texts, by fresh, often strikingly original methods of handling related passages, and by an engaging simplicity and directness of style. The book will no doubt commend itself to many pastors and Bible students as a helpful guide for the systematic study of the teaching of Christ.

Princeton.

FREDERICK W. LOETSCHER.

*The Church, the People, and the Age.* Edited by ROBERT SCOTT and GEORGE WILLIAM GILMORE, Editors of The Homiletic Review. Analysis and Summary by CLARENCE AUGUSTINE BECKWITH, Professor of Systematic Theology, Chicago Theological Seminary. New York: Funk & Wagnalls Company. 1914. 8vo; pp. xxi, 571. \$3.00 net.

Convinced that "there appeared to be a widespread indifference to the claims of the Church", and that "there were many who might easily be numbered as having the interests of the Kingdom of God at heart yet were not enrolled members of the organized Church", the Editors of *The Homiletic Review* addressed a letter of inquiry to "leaders of thought in Europe and America to ascertain their views concerning the indifference of a considerable number to the organized Church and also as to the basis and direction for a fundamental theology of the Church for the age in which we live". The questioners evidently supposed that "the great majority of people" are asked, when they would unite themselves to some church, "to subscribe to statements that deal with debated and controversial questions". The contributors were therefore invited to express themselves with special reference to Abraham Lincoln's dictum on this subject: "I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself', that Church I will join with all my heart and all my soul".