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THE MAKING OF THE ENGLISH BIBLE.¹

The task assigned is a delightful and a simple one. It is to review briefly, and in bare outline, a story which, in its fulness, is as fascinating as it is familiar. The whole story could not be told. It leads us forward in thought to work not yet complete, for men will continue to produce English versions of the Bible; and as we look backward, we are led through the labors of translators and copyists and saints and apostles and prophets to the very mind of God its Author and its Source. The character of this occasion and the necessary limitations of time confine our review to that portion of the process which was accomplished by men of England and which culminated in the production of that version, which, for three hundred years, has been in reality the Bible of the English-speaking world.

The interest centres about three great names: John Wiclif, William Tyndale, and King James the First. Of course there are others which we must mention and which we should hold in grateful remembrance to-day.

We might allow ourselves the pleasure of rehearsing the story, familiar to us all from childhood, of Caedmon the untutored keeper of cattle at the Abbey of Whitby, who leaves the banquet hall, when the harp is being passed, because he cannot sing; but as he falls asleep in the stable

¹ An address at the Tercentenary Celebration of the Publication of the Authorized Version, Princeton, May 9, 1911.

commandments a meaning which is not in them. Thus he paraphrases the Third Commandment, "Thou shalt take the name of the Lord thy God, and be as God is a creator." "But not in vain, not ineffectually, not so that the result will be emptiness and worthlessness. On the contrary, thou shalt take the name of God as God takes it; thou shalt create virtue." Instead, therefore, of requiring reverence for God and His works, this law, according to Mr. Hoopes, enjoins wise and effective activity.

In spite, however, of these and other misconceptions and some undue refinements of thought and frequent artificiality of style, the Code of the Spirit is often suggestive and even instructive; and though few will agree with it throughout, all should find it well worth reading.

Princeton.

WILLIAM BRENTON GREENE, JR.

A DAY FOR REST AND WORSHIP. Its Origin, Development and Present Day Meaning. By WILLIAM B. DANA. 8vo, pp. 265. New York, Chicago, Toronto, London. Edinburgh: Fleming H. Revell Company. 1911.

"The author of this volume, a distinguished graduate of Yale University, and brother of the renowned American Geologist, James D. Dana, was for forty-five years the editor and proprietor of the Financial and Commercial Chronicle." The significance of the work, therefore, is that it gives what we may call a Christian business man's view of the Sabbath. And it is a very high view. We can not agree with the writer that the word "Remember" at the opening of the Fourth Commandment, especially when contrasted with the beginning of the others, is suggestive of entreaty rather than of command:" but we do follow him in all his argument to prove that the Sabbath was necessary for rest and worship from the creation of man, and that the week, so far from being only a natural division of time, was God's device and had for its purpose to establish and preserve a day for rest and worship; and we are particularly edified and confirmed, both by Mr. Dana's presentation of the peculiar need of the Sabbath to-day growing out of the unprecedented strain of modern business, and by his broad and sympathetic and thoroughly Scriptural discussion of the way in which the Lord's Day should be kept holy.

We regret that this excellent and needed treatise could not have been revised by its author. It would then have been free from the blemishes of style and mistakes in proof reading that now mar it.

Princeton.

WILLIAM BRENTON GREENE, JR.

PRACTICAL THEOLOGY

THE HOME OF THE SOUL. By CHARLES WAGNER, Author of *The Simple Life, etc.* Translated from the French by Laura Sanford Hoffmann.

With an Introduction by Lyman Abbott, D.D., LL.D. New York and London: Funk and Wagnalls Company. 1909. 12mo, pp. xv. 349. \$1.20 net.

This collection of fifteen sermons by Pastor Wagner is named, as the visitor to Paris will surmise, after the author's celebrated institutional church in the Faubourg St. Antoine. "The Home of the Soul", we are informed, numbers between 3000 and 4000 adherents in all parts of the city, including Roman Catholics, Jews and Freethinkers. That such diverse elements should be attracted and held by any preacher of the Gospel is a noteworthy tribute to his message. Nor have we far to read in these sermons to discover some of the secrets of their fascination and power. The simple, lucid, incisive, often brilliant style, the unconventional mode of sermon-building, the abundance of vivid and striking illustrations, the picturesque diction, the noble earnestness and candor, the breadth and intensity of the minister's sympathy for his fellowmen, the glow of his religious feelings, the appeal to the heroic elements of man's nature, the inspiring optimism that constantly interprets life in the light of its wealthiest possibilities in the attainments of character and service—these are the most obvious merits of these discourses. No doubt, too, the very vagueness of many of the forms of expression, permitting now a more and now a less pronounced evangelicalism, helps to captivate many a hearer who is dissatisfied with some of the traditional conceptions of the meaning of the Gospel. The Introduction truly says: "He does not intellectualize religion. He expresses it in terms of experience, not in terms of philosophy. He does not discuss the Trinity; what interests him is the manifestation of God to men. He does not discuss the atonement; what interests him is the harmonization of men with God and therefore with each other. He does not discuss regeneration; what interests him is the new life consecrated to God in His children." But these antitheses hardly state the whole truth. For, on the one hand, the preacher cannot altogether get along without a metaphysical theory of his own manufacture; as, for instance, in this characterization of Christ: "Christ is not a private individual. He is for us, the spirit which embodies the total sum of moral light of which humanity is capable . . . He is not a propagator of a definite doctrine, of a system forming men exactly to its pattern. Christ is all that is normal and all that is best in humanity, human and divine . . . The spirit of Christ is therefore the essence of that which we find everywhere, in the East and in the West, in ancient and modern times, the best, the most supremely human, the most grandly generous, the most evident in the suffusion of good, bounty, and the gift of self" (p. 6). On the other hand, there is a gulf fixed between the ethical and the religious elements in this presentation of the Gospel that even the most expansive of these mystically indefinite phrases will not enable us to cross. Whence can come the motive force that will help a poor sinner to realize the lofty idealism of this matchless example? "To love others, to grow in gentleness and

strength, to despise our fellows less, to have less fear of those great in a worldly sense and less disdain for those of humble appearance—this is the task of brotherhood, kindness, and faith." And how is "the task" to be accomplished? The answer is characteristic in its juxtaposition of the divine name and the light of the stars, with an utter absence of any reference to Christ: "You, who read this message, if you be weary, may God give you strength. If your thoughts are jangling and discordant, may peace and tranquility enter into your hearts. If you are afraid, may you be soothed and calmed by the sovereign benignity shining from the stars, the sweet divine peace, the pure glitter of which, on the clearest nights, is only a distant promise." No doubt it is a cause for thanksgiving that in a city like Paris thousands of Romanists, Jews, and Freethinkers, as well as others, should be so earnestly and strongly interested to find the true "Home of the Soul." At the same time we cannot but wish that the seekers might more frequently be persuaded to leave the mere vestibule of revealed truth and draw nearer to the altar of atonement where the Divine Savior offers the sacrifice for sin that alone can kindle and keep burning the sacred flame of our own love to God and to our fellowmen.

Princeton.

FREDERICK W. LOETSCHER.

LIGHT IN DARK PLACES, OR LECTURES ON THE EPISTLE TO THE PHILIPPIANS. By Rev. NATHAN BACHMAN, D.D., the Evangelist. Richmond, Va.: Whitlet & Shepperson. 1910. 12mo, pp. 150.

Of the twelve sermons here gathered together in book form all but the last, which is suggested by Ps. xvi. 8, are based on passages in the Epistle to the Philippians. The title is chosen to hint at the encouragement and comfort that the author desires to convey to his readers from a New Testament book that a summer's special study has endeared to him. The sermons are simple, well-planned, persuasive spiritual discourses, full of the good cheer of their inspired source.

Princeton.

FREDERICK W. LOETSCHER.

WRITING ON THE CLOUDS. By ARTHUR NEWMAN. Boston: Sherman, French and Company. 1910. 12mo, pp. 91. Price, 90 cents net.

"We ourselves listen", says the author, "when one sincerely and out of a full heart tries to tell, though with stammering speech, what great things he has found to help in God's word, and in the Gospel of Jesus Christ our Lord." But the title of the book as of many of the thirteen brief "meditations", and much of the subject matter itself, suggest that after all the chief source of "help" here utilized was not the Bible. It becomes somewhat difficult to lay hold of the aim of these discourses or to determine the rhetorical species to which they belong. But if the