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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.

ANCIENT CHURCH DEDICATIONS IN SCOTLAND: Scriptural Dedications.

By JAMES MURRAY MACKINLAY, M.A. Pp. xxiii., 419 with map; 9x5½ in. Edinburgh: David Douglas. 1910. 12 s. 6 d. net.

In this well got up and beautifully printed volume Mr. Mackinlay has gathered a vast amount of material relating to topography, ecclesiology and church architecture. His main purpose, however, as stated in the preface, is "(1) to give some account of the Cathedrals, Parish and Collegiate Churches, Chapels, Hospitals and Monasteries under the invocation of Saints mentioned in Holy Scripture (2) to trace the influence that these Saints have had on ecclesiastical festivals, usages, and symbolism." The first chapter is devoted to a discussion of the subjects of Dedication and Consecration. These are of special interest to students of Scottish Church History owing to the line of demarcation existing between the usages of the Celtic and the Roman Catholic Churches. The Celtic Churches, according to the usage pointed out by Mr. Haddan, were named after the missionaries who were instrumental in planting them; they were not, as in the Roman Catholic Church, dedicated to foreign saints. This rule, while it has a few exceptions, is sufficiently well marked to be one of the distinctive features of Celtic hagiology. In the volume before us Mr. Mackinlay does not deal with the Celtic Church but promises to do so in a forthcoming volume on Scottish Non-Scriptural dedications. All students interested in Church History will find the volume a most interesting and valuable collection of facts gathered from all sources. The work shows considerable research and is highly creditable to Mr. Mackinlay's indefatigable industry. It is prefaced by a useful bibliography of works consulted in the preparation of the book extending to thirteen pages and concludes with an Appendix dealing with such matters as the Symbols of the Evangelists, St. Mark at Venice, St. Luke as Artist, the Conversion of the Celtic Community at Inchaffray into an Augustinian Monastery, St. Tear's Chapel, St. John's Eve, the Founding of Holyrood Abbey. By this book Mr. Mackinlay has increased his reputation as a student working in the by-ways of Scottish Church history and the present volume will take an honorable place besides his former *Folk-lore of Scottish Lochs and Springs and Influence of the Pre-Reformation Church on Scottish Place-names*. It is written in an interesting style and whets the appetite for the promised volume on non-Scriptural dedications which from the nature of the subject lends itself to an even more interesting treatment.

Wick, Scotland.

D. BEATON.

THE PRESBYTERIAN CHURCHES: DIVISIONS AND UNIONS, IN SCOTLAND, IRELAND, CANADA, AND AMERICA. By JOHN VANT STEPHENS, D.D., Chairman of the Faculty and Professor of Church History in the Presbyterian Theological Seminary of the South and Southwest. Philadelphia: The Presbyterian Board of Publication. 1910. 12mo; pp. vii, 111. Price, 75 cents net.

The somewhat spacious title for this little book must be interpreted in the light of the author's modest purpose, which was not the preparation of "a complete history of the various Presbyterian and Reformed churches in Scotland, Ireland, Canada, and the United States of America," but simply the giving of "a brief outline only, by statement and diagram, of the origins, divisions and unions, which will enable the reader readily to trace the continuity of these various bodies." This useful task has been well performed. For many an inquiring student of such matters these concisely written chapters, and the four charts accompanying them, will be a serviceable guide in helping him to make or improve his first acquaintance with ecclesiastical Presbyterianism in its diverse historical developments.

Princeton.

FREDERICK W. LOETSCHER.

SYSTEMATIC THEOLOGY

LES ORIGINES DU DOGME DE LA TRINITÉ, par JULES LEBRETON, Professeur d'Histoire des Origines Chrétiennes à l'Institut Catholique de Paris. Paris: Gabriel Beauchesne et Cie. 1910. 8vo; pp. xxvi. 569.

This goodly volume is the first to appear of a pair designed to contain a *History of the Doctrine of the Trinity from its Beginnings to Augustine*. It confines itself to what is here called the "Beginnings", that is, to the Biblical period; leaving to the forthcoming second volume the task of tracing the formulation of the doctrine through the three hundred years or more which stretch between the New Testament and Augustine's great treatise *On the Trinity* in which the doctrine finds its relatively complete statement. The division between the two volumes falls at the right point, at the line which separates the history of the delivery of the doctrine from that of its formulation. We could wish, however, that the essential difference between the revelation and the appropriation of the doctrine had been more strongly marked; and that the author had frankly undertaken to trace in his first volume the progressive revelation of the doctrine and in the second the gradual appropriation of it. Instead of that, he speaks of the whole work as occupied in tracing "the development of a doctrine"; and describes his task in this, his first volume, as an attempt "to seize in their diversity the multiple echoes which the revelation" of this doctrine "awakened in the human souls" of the several Biblical writers,—"the faith and life which it called forth in them." Should we take this statement at the foot of the letter, this first volume should be occupied in the rather delicate inquiry into what Peter and Paul and John and the rest really understood and believed about the doctrine which was revealed through them; and that is not what we are particularly interested in, and not what M. Lebreton is particularly interested in. What both he and we