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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.

the fundamental law of Nature is the Law of Repetition. All the various forms of matter—the inorganic, the organic and the social—are but repetitions of the forms of matter that have gone before them as determined by radiant energy in its various manifestations.

The object, then, is to explain and vindicate the claim of "Scientific Naturalism" to be the only true philosophy for the educated man, of today or of the future. Great prophecies are made as to the Golden Age when all men shall truly understand man and nature as one, and shall live in a state of the complete conservation of all social energies.

All the arguments and objections that apply to materialism apply with great vigor here. The author's position is one of surprising dogmatism for a seeker after truth, and truth alone. It would be wise for those who read this work to verify the statements as to those things which are now accepted as proved by men of science, as it certainly seems that matters still under most vigorous debate are here regarded as settled finally.

It can also be safely assumed that no philosophy can be permanently accepted which fails to explain, or try to explain, why the universe is here or where it came from or whither it is going. The statement that all are due to "Law" or to "Process" simply leaves the mind inquiring where the "Law" and "Process" originated.

Cranford, N. J.

GORDON M. RUSSELL.

EXEGETICAL THEOLOGY.

ISRAEL'S IDEAL OR STUDIES IN OLD TESTAMENT THEOLOGY. By REV. JOHN ADAMS, B.D. Inverkeilor; Author of "Sermons in Syntax", "Sermons in Accents", etc. Edinburgh: T. & T. Clark, 38 George Street. 1909. Imported by Charles Scribner's Sons. 8vo; vii, 227. \$1.50 net.

In these studies in Old Testament Theology an attempt is made to present in popular form the gist and trend of development of the main Old Testament doctrines. The principle of revelation is recognized, but, as the title "Israel's Ideal" indicates, in a subjectivized sense. Besides this, the critical conclusions of the Graf-Wellhausen School as to the dating of the writings are accepted. The author seems to be of the opinion that this may be done without detriment to or serious modification of the supernatural content of the Old Testament. His own methods, however, furnish to our mind a most convincing illustration of the impossibility of this. He adopts from this critical school not merely its chronology but also the tenet that ethical monotheism is the differentiating principle of the Old Testament religion. Hand in hand with this goes the acceptance of the antithesis of the ethical and the ritual as constituting the two poles between which the development revolves. As others have done before, Mr. Adams helps himself with carrying this antithesis, which according to the critics is prophetic in its origin, back into the mind of Moses. The result is a curious revival

of the old patristic, semi-gnosticizing view (later held by Coccejus and Spencer), that the ritual institutions were an afterthought in the Mosaic religion occasioned by the lapse of the people into idolatry. Moses is represented as in a burst of indignation and disappointment casting the two tables of the law beneath the mount and postponing his entire programme to the unknown possibilities of the future, and as having to consent to a compromise of his ideal with the ritual. To be sure, this is not the Moses of the critical school; much less is it the Moses of the Pentateuch; it is a new Moses copied after the figure of the prophets as the modern school conceives them, and so it is after all a Moses in accord with the critical ideal if not in accord with the critical history. At any rate by this scheme the legitimacy and continuity of the higher ethical religion are saved. To some extent the author dates this religion back even into the patriarchal period, although he has to say so much about the "hinterland" of Semitic paganism, that the figures of the patriarchs do not stand out very definitely on his canvas. Our main grievance is that the ritual finds so little favor in the author's view. It would be going too far to say that the antithesis between ethical and ritual is identical with that between an unredemptive and redemptive interpretation of the heart of the Old Testament religion; for there is a strong redemptive strand in the prophetic part of the Old Testament, altogether apart from the ritual. Yet one cannot help feeling that where the ethical is thus pointedly put over against the ceremonial, as the critics are accustomed to do, that there, together with false ritualism, also that true ceremonial, which embodies so much of the Old Testament Gospel, must suffer from the damage wrought. After all, valuable though the ethical monotheism be as a unique acquisition of Israel, we cannot acknowledge that it is the heart of the Old Testament religion. This must always lie in the doctrine of salvation and the recognition of this must inevitably lead to a different and higher appreciation of the ritual than Mr. Adams is able to accord it from his premises.

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GEERHARDUS VOS.

AVESTA ESCHATOLOGY COMPARED WITH THE BOOKS OF DANIEL AND REVELATIONS, being supplementary to Zarathushtra, Philo, the Archaemenids and Israel. By Dr. Lawrence H. Mills, Professor of Zend Philology in Oxford. Chicago: The Open Court Publishing Company. 1908.

The most striking fact brought out by the learned author of this work is that we should make a distinction between the Persian theology as it is found in the Achaemenian inscriptions and as it is more fully explicated in the Zend Avesta; and that the only safe course for us is to form our judgments as to the two schools of Persian theology from the actually surviving writings,—to wit, the Inscriptions and the Avesta. We wish that Dr. Mills had made a more thorough comparison between the two schools whose existence he has thus, and we think rightly, asserted to exist. His failure to do this is the fundamental error of the book, as far at least as his comparison