

THE PRINCETON THEOLOGICAL REVIEW

VOLUME X.

APRIL, 1912.

NUMBER 2.

THE LITURGICAL USE OF ENGLISH HYMNS.*

I.

THE DENOMINATIONAL DIVISIONS OF CHURCH SONG AT THE RESTORATION.

We have considered the development of the English Hymn from the metrical Psalm. As the metrical Psalm had been originally cast into the mould of the congregational Hymn, the change was in the subject matter rather than in the form. This change we have followed through its several phases, from a close translation of canonical Scripture, to a freer paraphrase first of Psalms then of other Scriptural songs, and up to the point where the purpose of turning Scriptural materials into metre met the impulse to give lyrical form to devotional poetry, and coincided in the production of Hymns, freely composed and yet more or less based upon Scripture.

The movement toward hymns was always a liturgical one. It had for its motive the enrichment of English worship rather than of English literature. The same thing was true of the Hymn movement in the period following the Restoration. But what gave it special significance was the weakened hold of the old Psalmody upon the people, the number of men who concerned themselves with the new movement, and the acceptable character of the new hymns themselves. Under such conditions hymn singing

* Being the second of the lectures upon "The Hymnody of the English-speaking Churches", delivered on the L. P. Stone Foundation at Princeton Theological Seminary, in February, 1910.

FROM TEXT TO TALK. By ADDISON BALLARD, D.D., Author of "From Talk to Text", etc. Boston: Sherman, French & Company. 1910. 12mo, pp. 214. Price \$1.20 net.

These two companion volumes are made up, respectively, of twenty-five and forty-three short and informal, but interesting and helpful religious discourses or "talks". The former series presents, in the main, specimens of analogical argumentation from familiar facts in the natural world to truths set forth in the Scriptures, while the sermons in the second series, taking their departure from texts, aim not at the advancing "of anything new to be believed", but at the "urging of old and acknowledged duties to be done". These "talks" abound in vivid descriptions and striking illustrations of biblical incidents and truths, and as such they may furnish many a germinal thought for more elaborate treatment by the reader who may be disposed to consult these pages for homiletic suggestions.

Princeton.

FREDERICK W. LOETSCHER.

NON-CHURCH-GOING. ITS REASONS AND REMEDIES. A Symposium by Sir Oliver Lodge, Rev. Prebendary Carlile, F. Herbert Stead, M.A., Rev. Professor Stalker, D.D., William Ward, Rev. Frank Ballard, D.D., J. Ramsay Macdonald, M.P., Rev. J. Ernest Rattenbury, Hector Macpherson, Rev. Thomas Martin, D.D., P. Whitwell Wilson, John W. Gulland, M.P., Right Hon. Sir J. Compton-Rickett, D.L., M.P. Edited, with Introduction, by W. Forbes Gray. New York: Fleming H. Revell Company. 1911. 12mo, pp. 223. Price \$1.00 net.

A perusal of this timely discussion of one of the most elusive problems of our age leaves no room for doubt as to the seriousness of the disease in the body ecclesiastic which these fourteen prominent ministers and laymen of Great Britain here describe. It is equally clear, however, that there is little agreement among these experts in witness and counsel concerning either the causes of the trouble or the best remedies to be applied. Excepting Professor Stalker, who confines himself chiefly to conditions in Scotland, and feels himself called upon to take a more hopeful survey of the facts, the writers show little disposition to discount the statement made by the Rev. R. J. Campbell, of the City Temple, London, "that in practically every part of Christendom the overwhelming majority of the population is alienated from Christianity as represented by the churches," and that in Great Britain "nearly seventy-five per cent of the adult population remains permanently out of touch with organized religion." At any rate, so far as the large cities are concerned, the facts apparently would fairly substantiate this verdict. What are the conditions and influences that account for this state of things? According to these authorities the following are among the most important considerations: ecclesiasticism or clericalism; the conviction, widespread in the industrial classes, that the church is "the true home of caste and snobbery"; "the hypocrisy of many church-goers"; the frequently archaic speech of the pulpit; the inadequacy of the social message of the church; the belief that