

# THE PRINCETON THEOLOGICAL REVIEW

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## 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

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\* 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.

ond coming of Christ (1 Tim. vi. 14; 2 Tim. iv. 1. Cf. 2 Thess. ii. 8-9). The author feels this difficulty and seeks to escape it (pp. 31-32, note). The argument from *επιφαίνω* in Titus ii. 11 and iii. 4 (pp. 34-35) is better.

While the main thought of the author is directed against Professor Harnack's theory, there is naturally involved the usual defence of the Deity of Christ. The whole treatment is brief, being a condensed polemic. The author writes to the point and in a spirit that is conspicuously evangelical. His reverence for the final authority of the Bible as the only infallible written revelation of God is everywhere evident. Such an effort should at least command a hearing, if not some sort of conviction on the part of its readers.

*Langhorne, Pa.*

BENJAMIN F. PAIST, JR.

FRANKFURTER HISTORISCHE FORSCHUNGEN MIT UNTERSTUETZUNG DER ACADEMIE UND DER HISTORISCHEN KOMMISSION. Veransgegeben von PROF. DR. C. KNEUTZEL. Heft 3. Die Englische Fluechtlings-Gemeinde in Frankfort am Main 1554-1559 von Archivdirector Prof. Dr. Rudolf Jung. Frankfurt a. M. Joseph Baer & Co. 1910.

The Frankfort Historical Researches are very interesting and welcome to all, who work in the field of Church History. Of course the able men, who bring to light the hidden treasures, centered in the archives of the city, do not confine themselves in their work to documents of an ecclesiastical nature, but the part before us is intensely interesting to students of Church History. Englishmen and Americans of English descent will find in the description of "Die Englische Fluechtlingsgemeinde", which found a place of refuge in Frankfort during the reign of bloody Mary, as presented to the reader by the author, a fine piece of "Detail Malerei". Although every educated man is able to read and to enjoy it, it is written in a scholarly style, based on the sources. Sons of Americans of English descent might find their ancestors among the members of that church, whose names are given, as also a brief biographical notice, when it is possible. All who are able to read German ought to procure a copy.

*Holland, Mich.*

NICHOLAS M. STEFFENS.

CALVIN WILSON MATEER, FORTY-FIVE YEARS A MISSIONARY IN CHINA. A Biography. By DANIEL W. FISHER. Philadelphia: The Westminster Press. 1911. 12mo, pp. viii, 342. Price \$1.50 net.

One cannot read this account of Dr. Mateer's life and work without coming to the conclusion expressed by Secretary Arthur J. Brown, of the Board of Foreign Missions, that he was "one of the great missionaries not only of China, but of the world". As a college classmate and a life-long friend of Dr. Mateer, the author is well qualified to do justice to his noble theme, and the manner in which he has discharged his duty as a biographer has made the cause of missions and indeed the whole church his debtor.

Like most books of the kind, this volume has many a thrilling deed of physical and moral heroism to narrate, while its chief value lies in the instructive presentation it gives of the ways and means by which the pioneer missionary has striven to solve some of his many hard problems. Nor do the introductory chapters that set forth the formative influences in the development of Dr. Mateer in the home of his boyhood near Gettysburg, at Jefferson College, and at the Western Theological Seminary, need to depend for their interest to the readers upon any of the later achievements of his career. For quite early in life, long before his future work had taken definite shape in his mind, he gave striking indications of the intellectual versatility and the unusual force of character that were to make his name such a blessed influence in China. Speaking of his work as Principal of the Academy at Beaver—a position he took just before he entered upon his studies for the ministry—one of his pupils, now the Rev. Dr. J. R. Miller, of Philadelphia, bears this testimony: "He was an excellent teacher. His personal influence over me was very great. I suppose that when the records are all known, it will be seen that no other man did so much for the shaping of my life as he did." A brilliant career as an educator or as a minister of the gospel opened before him when he left the Seminary, but after some years of earnest and prayerful consideration of the matter, he was convinced that it was his duty to become a foreign missionary.

He sailed from New York in 1863, accompanied by his wife and the Rev. and Mrs. Hunter Corbett. The voyage to China, by way of the Cape of Good Hope, occupied six months, and such were the discomforts and perils of the trip that he was constrained, long afterwards, to write in his Autobiographical Sketch, "If there had been no other way to get back to America, than through such another experience, it is doubtful whether I should ever have seen my native land again."

We must refer the reader to the book itself for the exceedingly instructive account of the labors of Dr. Mateer as an evangelist, as the head of the Tengchow School (now the Arts College of the Shantung Christian University at Wei Hsien), as a scholarly author and a contributor to popular magazines, as a pastor and administrator of ecclesiastical affairs, as a most gifted inventor of all manner of scientific apparatus and educational appliances, and as the chairman of the committee that made and published the Mandarin Version of the Bible.

The volume is a worthy record of a most useful life, a valuable biography of "one of the makers of the new China".

*Princeton.*

FREDERICK W. LOETSCHER.

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## SYSTEMATIC THEOLOGY.

VON DER GOTTHEIT CHRISTI. Gegen den religiösen Rückschritt in Grützmachers Dreieinigkeitslehre. Ein theologisches Bedenken