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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

* 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 the technicalities of theology but strong and sure in their grasp of spiritual realities; aiming by preference at the cultivation of the elemental religious convictions, yet abounding at times in forcible applications of the basal principles of the Gospel to the conditions of our modern life; broad and humane in their sympathies, tolerant in spirit, hopeful of all good,—these sermons are thoroughly characteristic of the man whose name they bear. To some, no doubt, Dr. Jones will seem to have been too much inclined to move among the “circumferential truths” of the Bible, and to have failed to make the cross of Christ stand forth as the supreme attraction for sinners who need to be “saved by hope”.

It is to be regretted that an unduly large number of flagrant typographical errors have escaped the notice of the proofreaders.

Princeton.

FREDERICK W. LOETSCHER.

PREPARING TO PREACH. By DAVID R. BREED, D.D., Professor of Homiletics in Western Theological Seminary, Pittsburgh, Pa. New York: George H. Doran Company. 1911. 12mo, pp. 455. Price \$2.00 net.

“This volume”, the author in his Preface reminds us, “is not intended as a comprehensive treatment of the subject of homiletics, and much is necessarily omitted which should be considered by those who are preparing to preach.” The selection of materials may be briefly indicated by a summary of the leading topics. After an incisive introductory chapter on the prophetic as the essential element of the preacher’s task, we have eighteen sections, in Part I, on “The Study”. Here the author discusses the text, the advantages in its use and the methods of “acquiring” texts; the preacher’s duty by his text; textual analysis; planning the sermon; “the attack upon the text”; the introduction; sermon body; the conclusion; materials; ministerial senility; originality; instruction; argumentation; illustration; imagination; application; moral quality; homiletical maxims. Part II, entitled “The Pulpit”, deals with pulpit manners; extemporaneous preaching, its advantages, the fundamental principles, the material; attention, how secured and held. Part III, is a detailed treatment of “Various Kinds of Sermons”; namely, narrative, expository, evangelistic, special, doctrinal, illustrated, and serial sermons.

This order of arrangement seems rather illogical and arbitrary, and the discussion of some of the subjects, notably in Part I, is quite too fragmentary to meet the needs of many beginners in the homiletic art. The chapters, indeed, are of very unequal importance and merit.

Nevertheless, as a whole the book is a most valuable presentation of the subject, the work of an able, experienced and wise teacher. The style is pointed, direct, strong and graceful, frequently enlivened with choice bits of humor. The treatise will be particularly helpful, in our judgment, to students and ministers who, having from practice or from other manuals learned much that is here taken for granted, desire the kind of stimulus afforded by this unusually fresh and sugges-

tive treatment of particular aspects of the work of the preacher of to-day. The chapters on "The Attack Upon the Text", "Originality", "Illustration", "Imagination", and those in Part III present useful materials that are not sufficiently emphasized in other books on this subject. The synopsis and the bibliographical notes preceding each discussion are an admirable feature of the plan.

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PRACTICAL THEOLOGY.

EVERYMAN'S RELIGION. By GEORGE HODGES. New York: The Macmillan Company. 1911. Pp. 297. Price \$1.50 net.

The only clue to the meaning of the title chosen for this volume is in these words, which appear towards the close: "The dramatic sermon of 'Everyman' has been followed by a series, short, indeed, but significant, of plays of high purpose. To neglect the performance of such plays is to miss a religious opportunity to share in the improvement of the theatre. And the improvement of the theatre means a lifting of the ideals of multitudes of people. It is a kind of church extension." (p. 185). If this clue leads to the explanation of the title, only those who are familiar with the "dramatic sermon" will be able to interpret adequately this volume of Dean Hodges. If, however, we are to take the title in its ordinary sense, we must hold it to be unfortunate in that for some men there is not enough religion in this volume, while for others, many others, there is far too much. A volume on religion extending through fifteen chapters that does not deal with the problem of sin and its effect on mankind, or with the great fact of redemption by the blood of the Son of God, or with the regeneration which is wrought by the Holy Spirit, will fail to satisfy a large number of men. To them it will be a religion with the central fact of true religion left out. The treatment given to many of the subjects discussed is sketchy and suggestive rather than satisfying. The author protests against what he calls the "doctrine of dictation" as explaining the method of making the Bible and thinks that the Mohammedan idea of the Koran became for the moment the Christian idea of the Bible (p. 50). His doctrine of inspiration is, however, so incomplete that to many men, at least, it will fail to account for the great facts of Scripture. Miracle has its place in religion, but what the place is we are not informed. The author thinks that Christ "habitually depreciated" the miraculous. "He never raised the question (*sic*) as to whether the miracles really happened, but he insisted that they are not of any great spiritual value" (p. 74). He does not attempt to reconcile this with the Scriptural teachings concerning the signs "which Jesus did in the presence of His disciples that they might believe that Jesus is the Christ, the Son of God and that, believing, they might have life through His name." Surely not every man will accept the author's idea of ordination: "One man has been ordained by a bishop; the other man has been ordained