

# 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.

many ministers are indifferent or even antagonistic to "the ideals of labor"; the divided state of Christendom; the materialism of the age and the commercialism within the church; the reaction against the Puritanic "unscriptural view of the obligations of the Lord's Day"; the love of pleasure and "the anxiety to be kept amused"; philosophic and popular scepticism and agnosticism; the excessive length of some of the church services; the vain attempts of many ministers to bring the church into competition with the theatre; too much liturgy and ritual; the lack of efficient philanthropic service to the community and in general the failure of many members to engage in any form of church work; defective home training in religious duties; the extreme "other-worldliness" and "individualism of much of the preaching of to-day"; the deep-lying suspicion that the church does not represent Christ with fairness; the over-emphasis upon traditional forms of ecclesiastical organizations; the want of genuine democracy within the church; the working man's growing consciousness of dignity and power in the industrial realm and his dissatisfaction with the conservatism of the church in social and political movements; the narrowness of much ministerial culture that does not appeal to the common humanity; the far greater number of legitimate interests and enthusiasms cherished by the modern man; the superabundance of "mediaeval and ecclesiastical lore" and the absence of spiritual reality and moral sincerity in many sermons; the marked development of the natural and historical sciences that so often militate "against notions strongly associated with Christianity"; the reaction from "the gruesome and repulsive eschatology of much past 'orthodoxy'" and the removal of "the fear of God" from men's eyes. Certainly, for readers disposed to add to their stock of excuses for not going to church this volume is a veritable mine of resources. As for the remedies proposed, one need only read between the lines in this catalogue of "causes" to get the suggestions of each writer. To say the least, the book may be consulted with great profit by all interested in the work of the church in this age of its history.

*Princeton.*

FREDERICK W. LOETSCHER.

SAVED BY HOPE. By J. SPARHAWK JONES, Author of "The Invisible Things" and "Seeing Darkly". Philadelphia: The Westminster Press. 1911. 12mo, pp. 206. Price \$1.00 net.

The many friends of the late pastor of the Calvary Presbyterian Church, of Philadelphia, will be glad to welcome a new volume of sermons by this distinguished minister. The fifteen discourses here published bear the distinctive and well-known traits of Dr. Jones' preaching. Prevaillingly apologetic in spirit, dealing primarily with the fundamental theistic rather than the cardinal evangelical facts; addressing themselves chiefly to the understanding of the reader, yet full of the childlike simplicities of Christian faith; clear and vigorous in style, and often dazzling in the brilliance of their diction and the splendor of their imagery; literary rather than oratorical in structure and form; free

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-