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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 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

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.

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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