

# 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.

appreciation of the author's admirable treatment of his theme as a whole.

*Princeton.*

GEERHARDUS VOS.

CHRIST AND HIS CRITICS. Studies in the Person and Problems of Jesus. By the REV. F. R. MONTGOMERY HITCHCOCK, M.A., B.D., formerly Scholar and University Student of Trinity College and Donellan Lecturer in Dublin University, Author of "The Mystery of the Cross", "Suggestions for Bible Study", "Present Controversy on Prayer". Introduction by the Very Rev. J. H. Bernard, D.D., Dean of St. Patrick's. New York, Chicago: Fleming H. Revell Company. 1910. Pp. xi, 180.

The title of Mr. Hitchcock's book is misleading; for the book is concerned almost exclusively with "Christ" and only incidentally with "His Critics". Indeed Mr. Hitchcock apparently has little regard for historical criticism. That is hardly surprising in a writer who exalts the argument from Christian experience at the expense of other kinds of evidence: "We do not believe that the Christ of history was 'the Only-Begotten of the Father, full of grace and truth', because we believe in the authenticity and genuineness of the Gospels; but we believe that the Gospels are true records, because we have first believed in the Real Presence of Christ" (p. 167). In such a writer, no very intimate acquaintance with recent criticism is to be expected. The reader need not be surprised, therefore, when he is told that no one outside the Rationalistic Press Association has denied that Jesus existed (pp. 26f., 159), or when a simple appeal to the Fourth Gospel is apparently offered as an adequate refutation of Harnack (p. 66). Fortunately, the author is not really so independent of documentary evidence as some of his remarks might seem to indicate. But he has not defined the relation between historical and experiential evidence. What is the meaning of the following passage (p. 35): "Christianity is an historical religion. It is older than the New Testament, and its virtues are independent of the fate that may befall that Testament; they are part and parcel of our Christian consciousness"? The author's discussion of the supernatural is unsatisfactory. On p. 149 he says: "The miracles of Christ . . . are not . . . interruptions of the course of nature, but revelations of a new order of things hitherto undreamt of in our philosophy." Does "nature", then, include that "new order of things"? However, despite faults in the theoretical discussion, the author clearly holds a high view of the trustworthiness of the New Testament, and a thoroughly supernaturalistic view of the origin of Christianity. The omission of all discussion of the Cross is hardly to be justified, even by the reference of Dean Bernard, in the Introduction, to the author's work on "The Mystery of the Cross". Nevertheless, the book proceeds evidently from a genuine religious experience, to which the author has given fervent expression. Mr. Hitchcock has performed a service in demonstrating once more that real Christian experience is possible only if

Jesus be regarded as a supernatural person. Christian experience is one tremendous argument—though by no means the only argument—for the historicity of the New Testament.

*Princeton.*

J. GRESHAM MACHEN.

## HISTORICAL THEOLOGY.

DE PERSOON VAN DEN MIDDELAAR IN DE NIEUWERE DUITSCHE DOGMATIEK.

Rede bij de overdracht van het Rectoraat aan de Theologische School te Kampen, op. 6 December 1910 gehouden door Dr. A. G. HONIG. Kampen: J. H. Kok. 1910. 4to, pp. 76.

In taking as the subject of his Rectoral Address, "the Person of the Mediator in recent German theology", Dr. Honig interprets his terms somewhat broadly. By "recent German theology" he means the theological thought of Germany throughout the whole of the nineteenth century. And for the purpose of making the Christological positions of the several thinkers whose opinions he passes under review plain, he finds it necessary to place them in their general theological atmospheres. A great deal of ground is therefore covered in the Address; but Dr. Honig has the skill to keep the main thread of the discourse clear and to present not only in an informing but in an interesting way, a very good survey of the progress of German thought through the century on the central doctrine of the Person of Christ.

Washing in the background of the old Rationalism in a few words, he begins with Schleiermacher, as the figure which dominated the whole century, and commanded such encomiums as Herrmann's: "Schleiermacher ranks rightly as the greatest theologian who has been granted to the Evangelical church since the Reformation." After Schleiermacher, he takes up the successive schools of thought in the following order. First, the Schleiermacherites: Twesten, C. J. Nitzsch, de Wette, Hase, Lange, Rothe, Dorner, Martensen, Schweitzer, Julius Muller, Schenkel. Next the Hegelians; Daub, Marheynke, Strauss, Hinrichs, Gabler, Rosenkranz, Feuerbach, with such men also as Vatke, Biedermann, Weisse, Pfeiderer, Lipsius. Then, the Neo-Kantians or Ritschlites: Ritschl himself and his followers in three groups, represented respectively by Harnack, Herrmann, and J. Kaftan, with the last of whom he ranks also Häring, Reischle, Lobstein, Schultz, and also Wendt, who forms the transition to the next tendency. This is the History-of-Religion School, the founder of which is Pfeiderer and the only dogmatician as yet prominent Troeltsch, although Wrede, Heitmüller. Bousset, Gunkel, Wernle, Weinel, Jülicher and A. Meyer are also adduced and their Christological views expounded. The latest phase "of the process of development, through which the unbelieving theology has run" having now been reached, Dr. Honig returns to take up the Christological thought of the more positive thinkers, upon whom had blown "the blessed breath of the Revival". Here he adduces first of all Tholuck and Beck, followed by Kliefoth, Phillippi, and Vilmar;