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of the city, and the widespread repute of her goddess at the beginning of the first millennium B.C. But these recent discoveries only emphasize that feature of the Anatolian mind which Professor Sir W. Ramsay has noted, its clinging through all changes to the old religious sites. Cities may perish, faiths may change, but something always seems to remain to mark the primitive religious centres; and nowhere is this more emphasized than at Ephesus. The Greek city has been buried by the silt of the river, and thrice the inhabitants have changed their faith, from Paganism to Christianity and from Christianity to Islam. But each faith has built its chief shrine in the same locality; the Mosque of Isa Bey has been already mentioned; the Christian fane remains yet to be pointed out. On the southern slope of the castle hill, a little whitewashed chapel stands conspicuous, and by its side are piled huge masses of a rather clumsy masonry, the ruins of Justinian's great basilica of St. John. From this the modern village takes its name; the exact transliteration of the Turkish letters is Ayatholugh, the relation of which to Hagios Theologos (the holy Divine) is obvious, and the fact is surely suggestive. Can we take leave of our survey of these cities, with their changed and changing conditions, and yet their permanent interest for ourselves, with any better thought than that which Ephesus impresses on all those who have a mind to receive it—the thought that among all the varied interests and changing relations of humanity the most permanent and abiding is its interest in, and its relation with, the Divine?



The Selection of Hymns.

BY THE REV. S. C. LOWRY, M.A.

ONE of the most famous sermons by the late Canon Liddon, preached at the time of the "Lux Mundi" controversy, had for its title "The Inspiration of Selection," and its subject was the supernatural discernment granted to the

Church in the editing of the books of the Bible. "The Inspiration of Selection" in regard to Holy Scripture is a question on which we will not enter; but in another department, and this the selection of hymns, it may be said that it is often conspicuously wanting. Within the last half-century a distinguishing feature of Church worship is the improvement of our hymnals, and in the last few years most of our leading hymn-books have been revised and enlarged. But the importance of a judicious selection of hymns for each Sunday's worship seems scarcely to be recognized as it deserves to be, and for lack of thought and study we fail to make the best use of the resources at our disposal.

In some churches the choice of hymns is exercised by the vicar; and in others by the organist or the choirmaster. The latter are probably the better judges of the music and the capabilities of the choir; the former is probably better acquainted with the words of the hymns and the needs of the congregation. On the whole, a compromise in such matters is the wisest method. A conscientious clergyman will never entirely delegate to others the important responsibility of choosing the words which are to express the praise of the congregation, nor will he allow hymns vapid in style and questionable in doctrine to be sung because they have a "pretty" tune attached to them. On the other hand, if he be wise, he will frequently take his organist into consultation, and will temper his control with conciliation. No self-respecting organist likes to be treated as a machine in the hands of his superior; the final responsibility, however, in this, as in other matters, must rest with the official head.

But, whoever may have the choice of hymns, it is a sphere where a sanctified common sense and a delicate Christian judgment are to be sought and may be acquired; and if in this article we cannot impart the "Inspiration of Selection," we may endeavour to advocate certain principles which may contribute to a worthier use of our present hymnals. The references below apply to Hymns Ancient and Modern, which are here selected for illustration, not because the writer thinks that book the best

available (in his judgment the new S.P.C.K. book is vastly superior), but because it has at present a wider acceptance at home and abroad than any of its rivals.

Among other qualifications in the selection of hymns, the following seem to be most needed :

(1) A sense of appropriateness. It is obvious that the hymns should be more or less in consonance with the season, and the common classification in our hymnals removes any difficulty on this point for the first half of the Christian year. But in the Sundays after Trinity more care should be given that at any rate one of the hymns should embody the main teaching of the Collect or the Gospel for the day. Nor will a man with any sense of humour allow hymns to be sung at hours when they are manifestly inappropriate. It is scarcely fitting to sing Bishop Ken's

“ Awake, my soul, and with the sun
Thy daily stage of duty run ”

at twelve (noon). “ The radiant morn has passed away ” is inopportune as an evening hymn on a dark and foggy November day ; and to sing that “ daylight is past ” on a blazing summer afternoon is equally incongruous.

Still more important is the need that the concluding hymn should be in harmony with the sermon. Preaching is still a power in a sermon-loving nation, and might be a still greater power if it were cultivated more assiduously ; but the effect of an earnest and inspiring sermon is often marred by its being followed by an altogether unsuitable hymn. Who has not felt a jarring sensation when a solemn sermon on death or judgment has for its sequel an outburst of jubilant alleluias ; or when a discourse on the joyful side of religion comes before

“ Thy way, not mine, O Lord,
However dark it be ” ?

In many places the hymn list is published monthly, and without frequent alterations it is impossible to have consonance with the

sermon. The best plan is to publish but two out of three hymns, leaving the last for later choice, as need may require.

What has here been written applies to the sermons of curates, as well as the sermons of vicars. It is an act of Christian courtesy—as well as Christian policy—to inquire sometimes of our subordinates whether there is any hymn embodying the idea of their sermons for which they may have a preference ; but this courtesy is sometimes wanting.

Another *desiderandum* in the choice of hymns is

(2) A sense of proportion. Though the hymns should be in consonance with the season and the Sunday, it is not desirable, except at special festivals, that they should be too exclusively of one type. Our Liturgy combines prayer and praise, worship and exhortation, and some admixture is also desirable in the choice of hymns. The hymns should not be all subjective, or all didactic, or all hortative. Such a selection as, *e.g.*,

1. "Through the night of doubt and sorrow,"
2. "Art thou weary,"
3. "Onward, Christian soldiers,"

is obviously culpable, for there is not a word of prayer or praise directly addressed to Almighty God in the three put together.

Even in special seasons there may be a too great sameness in hymns. Are we justified in excluding altogether the voice of praise during Lent? Is it right that when a saint's day coincides with a Sunday—especially if it be some little-known saint, like St. Bartholomew or St. Matthias—is it right that all the hymns should be in praise of the saints? Should we not remember that the day is still "the Lord's day"?

Probably the most palpable instance of disproportion in our choice of hymns is the infrequency of hymns on the person and work of the Holy Spirit. For this our hymnals are mainly to blame. But we might make fuller use of the hymns we possess.

In the Ancient and Modern collection (Nos. 152-157, 207-213, 507-508, 524-525), besides the four groups of hymns on the Holy Spirit (Nos. 152-157, 207-213), there are occasional hymns

which call for more frequent use—*e.g.*, No. 9, “Come, Holy Ghost, Who ever on” (attributed to St. Ambrose and written for Terce, but appropriate at other times); No. 585, “O Spirit of the living God”; No. 599, “Come, Holy Ghost, our hearts inspire.”

Another instance of disproportion is the excessive use of hymns of a purely personal and subjective character. Such hymns have a priceless value, and few of us, like Bishop Wordsworth, of Lincoln, would wish to exclude such hymns as “Jesu, Lover of my soul,” from congregational worship. But the too frequent repetition of “I” and “me,” and the too constant parading of our personal feelings and sorrows and trials, is destructive of the true idea of public worship. Hymn-books of the American revival type are distressingly individualistic. No doubt they are popular, but it is questionable whether in the long-run they have permanently tended to the good of religion. In most of our Church hymn-books, and also in the hymn-books of the leading Nonconformist bodies, the true proportion is more carefully observed; but the too frequent selection of emotional, subjective hymns by unthinking selectors often tends to spoil the service. Such a choice as,

1. “Lead, kindly Light,”
2. “I heard the voice of Jesus say,”
3. “Abide with me,”

for a single evening, composed as it is of three most personal hymns, each expressing a very exceptional state of feeling, leads to the impression that a self-regarding individualism, and not common prayer and common praise, is the main object for which we meet together. It has often been noticed that the ancient hymns of the Latin and Greek Church are less self-centred and more full of worship and praise than the average hymn of modern days. There is no essential superiority in what is ancient, and certainly many of the old Latin hymns in their English translations (*e.g.*, Nos. 55, 75, 152, etc.) are dull and uninspiring; but it is to be desired that the subjective strain

were less prominent in most compositions of later writers, and by a judicious selection the true proportion may be maintained.

The last principle to be desired is

(3) A sense of expediency. All hymns, except those which are outrageously misleading in doctrine and false in sentiment, may be lawful, but all are certainly not expedient for us. For different classes of people different kinds of sermons are required, and the same may be said of hymns, though the best hymns will suit all types. The ideal hymn-book should include simple mission hymns with choruses, as well as classic and stately compositions. The selector will discriminate according to the needs of his people. It is almost an insult to thrust a hymn like No. 130, with its bald prosaic dictum and utter absence of poetic sentiment, on congregations of culture and refinement. Imagine a congregation at the Temple Church singing such doggerel as—

“ My pierced side, O Thomas, see,
My hands, My feet, I show to thee ;
Not faithless, but believing be.”

On the other hand, it is cruel when a working-class congregation have to stand patiently or impatiently while the choir utter words which they do not understand, to tunes in which they cannot join. In this matter organists are mainly to blame. Many of them do not or will not encourage congregational singing, and discard the old characteristic English hymn-tunes for their own florid compositions. Not a few clergy also are so enamoured with what is medieval that they introduce frequent plainsong, to the dismay of their congregations. Difficult and unfamiliar tunes should be sparingly used. “ As for hymns,” said the late Dean Hole, “ I have endured painful, almost shameful, disappointment when preaching to great numbers. Tunes have been chosen which scarcely more than a score could sing, and I was told by the clergyman who made the selection that he was educating the taste of his people. He had about as much hope of success as the man who was teaching the weathercock to crow.”

In dwelling on the question of suiting the needs of the congregation, two qualifications may be remembered.

(1) The first is, that popularity is by no means a universal criterion of excellence, and that what people like may not always be for their good. Congregations delight in gush about Paradise, and if only the tune be pretty, will rapturously announce their desire "to see the special place" prepared for them; yet it is very doubtful whether God is honoured or their own souls helped by language which is often unfelt and unreal. All things may be lawful, but all things do not edify, and the clergyman will do well to remember that hymn-singing is, after all, for the glory of God rather than for any personal gratification. Sense is more important than sentiment; sensuousness is a poor counterfeit for spirituality.

(2) Another caution is that in any arrangement the rights of minorities (*pace* Mr. Birrell) call for recognition. Most congregations contain different elements. It is hard if in the sermons or the singing any part is habitually ignored. A clergyman or organist will also do well to consider the scruples of his congregation. There are a few hymns in some hymn-books which, owing to their doctrinal colouring, irritate and embitter many loyal Churchmen. Where there is so wide a choice, it is surely culpable and unchristian to arouse such feelings by insisting on what is distasteful to a minority, when the great object of our public services should be the edification of all in the unity of faith. The clergyman, no doubt, is meant to be the leader, not the delegate, of his people. No one, however, is likely to lead those whom he unnecessarily and ruthlessly alienates.

It may seem that some of the principles here advocated are somewhat antagonistic and contradictory. If it be so, we need not therefore reject them. Truth is often the correlation of opposites. The New Testament writers are not always strictly consistent. The Epistle of St. James follows the Epistles of St. Paul. It is possible that consonance with the teaching of the day may coexist with great variety of expression, and that decided convictions may be tempered by a sense of what is expedient.

After all, the main purpose of hymnody is the glory of God

and the edification of souls ; if this be our aim, no labour expended upon it will be in vain. Much has been done in recent times to enrich our hymnals and to improve our singing. It lies with those who control our Church services to see that the stores thus collected are wisely dispensed, and to use that thought and discretion which so important a branch of our public worship would seem to demand.



Literary Notes.

THE Rev. W. O. E. Oesterley, D.D., of Jesus College, Cambridge, is having published through Mr. Murray an important work entitled "The Doctrine of the Last Things," in which he will discuss the great problem of eschatology which is just now exercising the minds of students of the Synoptic Gospels. The history of the beliefs concerning the "Last Things" goes back a long time before the advent of Christ, and many of the leading eschatological ideas had become stereotyped long before they appeared in the Gospels. It is proposed, therefore, as an important question for the proper understanding of Gospel eschatology, to inquire how far the latter is based upon antecedent teaching, and in what respects it presents an advance upon this. Dr. Oesterley fixes upon the main elements of eschatological beliefs, and traces their history, as succinctly as possible, through the Old Testament, the Apocalyptic Literature, and the later Jewish Literature.



There is in active preparation "Some Aspects of Rabbinic Theology," by Dr. Solomon Schechter, who is President of the Jewish Theological Seminary in America. The author will give us a series of essays expounding the ideas of the Rabbis as to the relation of God with man, as to the good and evil Yezer that is in every man, and as to the doctrine of repentance. He does not sum up or condense the conclusions to be drawn from the Rabbinical sayings here set forth, but arranges them in orderly sequence and connects them by a running commentary. Only a man with an exhaustive knowledge of his subject, as Dr. Schechter possesses, and a wide grasp of the mass of writings bearing upon it, could hope to produce a book of any depth of conviction. The volume should undoubtedly find many readers in England.



Mr. Stock is publishing a new edition of the Rev. C. L. Marson's "The Psalms at Work," being the English Church Psalter, with notes on the use of the Psalms. This work has been rewritten and considerably enlarged, while the arrangement of the matter has been improved. No doubt this helpful book will find a renewed interest among Church folk.



Mr. Walter Johnson's book, "Folk-Memory ; or, The Continuity of British Archæology," is a very interesting book, and is the result of some consider-