

## ARTICLE VIII.

## CRITICAL NOTES.

## I.

ON THE MEANING OF "FOREKNEW" IN ROMANS VIII. 29, AS ILLUSTRATED  
BY JOHN X. 27.

I REMEMBER an ordination at which the examiner questioned as follows: "Will you explain the text 'Whom he did foreknow, he also did predestinate'?" The candidate hesitating, the questioner went on, "Does it mean that God foreknew the faith of certain persons, and for that reason predestinated them to eternal life?" "I think not." "Doesn't it mean that he foreknew his own act in choosing certain persons to eternal life?" "Perhaps so."

In English usage we do not speak of foreknowing a *person*. In fact we use the word seldom even with an impersonal object, preferring "foresee;" as, "He foresaw the result," "He foresaw the man in the child." But our usage is different from that of the New Testament. Not except in a translation should we write such a sentence as this: "God hath not cast away his people which he *foreknew*" (Rom. xi. 2). The Latin usage resembles the English. The Greek itself is without usage, so far as I can find, outside of the New Testament in connecting the compound *προγινώσκω* with a personal object. In the Septuagint the word occurs but three times (in the Apocrypha, Sap. vi. 13; viii. 9; xviii. 6), and with an impersonal object.

This state of the case plainly directs us to consult the usage of the uncompounded verb. Even here classical Greek gives little help; but we get some light from the Old Testament and the Hebrew *יָדָעַתְּ* (LXX. *γινώσκω*). This word, which, like all the other Hebrew verbs, admits no prepositions in composition, has a very wide meaning; and there are two or three examples that remind one of the passage in Romans. "The Lord . . . *knoweth* them that put their trust in him" (Nah. i. 7); "You only have I *known* of all the families of the earth" (Amos iii. 2).

But the clearest light comes from the New Testament itself, and especially from the tenth chapter of John. For comparison let us take Rom. viii. 29, 30, 35, 38, 39. "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren; and whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glori-

fied. . . . Who shall separate us from the love of Christ? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then John x. 27, 28, 16: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand." "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice."

The comparison between these passages should apply not to a single word merely, but to the course of thought. In Romans the order is (1) foreknowing, (2) foreordaining, (3) calling, (4) a sure and glorious salvation. In John it is (1) the call, (2) the hearing and coming, (3) the recognition and following, (4) a sure eternal life. My voice they hear, I know them, they follow me, I give them eternal life. In John, also, we have the thought, without the word "*foreknow*." The Shepherd's eye is on "other sheep which are not of this fold," *future* instead of *present* disciples. He foreknows them. He must bring them and they shall hear his voice; i. e., whom he foreknows, he also calls. Our Lord says nothing here of foreordaining, but the thought is close by (verse 29): "My Father which *hath given them unto me* is greater than all, and no man is able to snatch them out of the Father's hand,"—quite parallel with those other words (vi. 37): "All that which the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out."

Such a comparison as I have only outlined, strengthens the first impression, that what "know" means in John, "foreknow" means in Romans, with the addition of "beforehand." And "I know them," in John means, obviously, "I recognize them as my own." Christ knows his own, as a shepherd knows every one of his sheep, as a mother knows her child, as brother knows brother, and friend friend.

Is this foreknowing the same as foreordination? The answer from John is in the negative; for, besides the knowing, there is the giving by the Father. And such is the natural impression of Paul's own words. "Foreknow" is the first link in the chain that ends with "glorified."

Is foreknowing the same as election? That depends on what election is. It is not the same, if election is a part of foreordination. But if election means fixing the eye of recognition and love on each disciple, present or future, then this knowing, or foreknowing, is election.

I am not discussing the use of *γινώσκω* in general in the New Testament. I will cite only two other passages: those judgment-words, "I never *knew* you" (Matt. vii. 23), where the meaning seems precisely the same as in John x. 27, and "The Lord *knoweth* them that are his" (2 Tim. ii. 19),—from the Septuagint of Num. xvi. 5—where the meaning is substantially the same.

In Romans xi. 2—"God hath not cast away his people which he *fore-*

*knew*,—the prefix “fore” seems to denote not “looking into the future,” but simply “before now,” the writer looking back into the past. “God hath not cast off his people which in time past, ever of old, he recognized as his own.” He is unchangeable, and his past choice and purpose shall stand.

L. S. POTWIN.

## II.

### RECENT AND STANDARD HYMN-BOOKS.

OF the making of many hymn-books there is no end; and much study of them, with a view to the adoption of a new one, is a weariness to the flesh of pastors and church committees. A brief notice of some recent ones, with incidental reference by way of comparison to others less recent but still standard, may be of service to such.

One of the very best hymn-books, not only of the year but of the century, is the “Church Hymnary,” compiled by Edwin A. Bedell.<sup>1</sup> The clear type, clean page, rich binding, and good paper leave little to be desired in the way of mechanical execution, and the selection of hymns is in keeping with the general appearance of the book. It instantly suggests comparison with “*Laudes Domini*,”<sup>2</sup> which it greatly resembles in size and appearance. The Church Hymnary has gained somewhat in clearness of words and music by omission of hymns. Exclusive of chants and doxologies, *Laudes Domini* has one hundred and seventy-four more hymns than the Church Hymnary, on twelve less pages. This, practically, is the difference between the books. The selection of hymns in either book is almost beyond criticism: though perfection is impossible, and a preference is allowable. The number of hymns in the Church Hymnary (994, exclusive of chants, etc.) is larger than any congregation will sing familiarly; but the pastor or chorister of a church, having adopted a large collection, usually expects to find in it whatever he may need, and is disappointed by every omission. The nearly two hundred additional hymns in *Laudes Domini* will prove acceptable to such. The

<sup>1</sup> The Church Hymnary: A Collection of Hymns and Tunes for Public Worship. Compiled by Edwin A. Bedell. New York: Charles E. Merrill. 1892. (Pp. 278.  $7\frac{1}{2} \times 4\frac{1}{8}$ .)

<sup>2</sup> *Laudes Domini*: A Selection of Spiritual Songs, Ancient and Modern. Edited by Charles S. Robinson, D.D., LL.D. New York: The Century Company. 1887. (Pp. 520.  $7\frac{1}{8} \times 4\frac{1}{8}$ .)

Uniform. *Laudes Domini* Abridged. The same. 1888. (Pp. 261.)

Uniform. *Laudes Domini* for the Prayer-Meeting. The same. 1890. (Pp. 244.)

*Laudes Domini* for the Sunday-School. The same. 1888. ( $4\frac{7}{8} \times 6\frac{1}{4}$ .)

Church Hymnary contains some new hymns, well chosen; among which we notice the beautiful "Like a cradle, rocking, rocking," from "Saxe Holm Stories," which is here credited to Helen Hunt Jackson. As this hymn is published by the authority of the Scribners, there can hardly be further doubt of the long-disputed authorship of that series of tales, if indeed doubt had not already been removed. This book contains twenty-five pages of indexes, against twenty-nine in *Laudes Domini*.

How to make the singing in the Sunday-school contribute to the singing of the church is a difficult problem. Some of the Episcopalians attempt to solve it by making the entire selection of songs for their Sunday-school book from their Church Hymnal,<sup>1</sup> with opening and special services from the Prayer-book. That the hymns chosen are good goes without saying, but the collection will strike many Sunday-school workers as rather dry and lacking spontaneity. Most schools have an entirely separate collection in which jingles predominate. The multiplication of books of this character is significant. "Gospel Hymns No. 6" has recently been issued; and Excell's "Triumphant Songs"<sup>2</sup> is already out in its third number. These books belong among the better portion of their kind. The songs are easily learned, and have usually a pleasing melody; but as a rule they do not fit the child to appreciate and sing a better quality of music. Many of the hymns are fairly good, and some are excellent: but others are bad theology, diluted to the consistency of milk and water, and flavored with mixed metaphors of every conceivable sort. The Bible Readings in this number are fewer, but better than in the former one, where several bad mistakes are conspicuous,—among them the omission of a part of the tenth commandment. Speaking of omissions, Why may not the hymn-book publishers who include responsive readings give purchasers choice of editions containing or omitting the interpolated clause "He descended into hell," in the Apostles' Creed? So far as we now remember, all include it,—this certainly is true of the shelf of books before us,—which is unpleasant for churches whose other services omit it; as, for instance, Congregational churches using the Creed and Covenant of 1883. Mr. Excell has done a neat piece of work in connection with his "Triumphant Songs, No. 3," in issuing it also in a pocket edition, on bible paper with morocco binding. Though diminutive in size, it is clear and dainty, and makes one of the best specimens of process reduction we have seen.

Among recent hymn-books suited for meetings of all kinds, that which will probably be most conspicuous is Rev. T. DeWitt Talmage's new book,

<sup>1</sup> Prayer-Book and Hymnal for the Sunday-School. Compiled and Edited by Rev. Geo. W. Shinn, D. D., and Rev. Edwin Coan, Mus. Bac. New York: Thos. Whitaker. 1885. (Pp. 170. 6¼x4¼.)

<sup>2</sup> Triumphant Songs, No. 3. By E. O. Excell. Chicago: E. O. Excell 1892.

The same, Pocket Edition. (2⅞x4¼.)

"Many Voices."<sup>1</sup> "We need a larger supply of battle-shout," says the editor, and so he has given us "this combination of the old classic hymnology and the modern chorus, the marriage of 1790 with 1890, the majesty of the one with the spontaneity of the other." However much or little he may have had to do with the remainder of the book, this preface is evidently the work of Dr. Talmage himself, and as such will commend itself to those who enjoy that sort of thing. The further work of the editor seems to have been the omission of two hundred and seven hymns from "*Carmina Sanctorum*"<sup>2</sup> and the addition of one hundred popular hymns of his own selection. It is a very good sort of hymn-book; rather, it seems to us, because of the features retained from the labor of the editors of the earlier work, than of those added by Dr. Talmage. The effort to produce a single book suitable for all religious services, gives rise also to "*Hymns New and Old*."<sup>3</sup> It is a cheap and neat collection, but the new and ephemeral predominates, and the old is not in every case the best. For such purposes, and where little money is available, "*Spiritual Songs for Social Worship*"<sup>4</sup> is a better book. Dr. Richards' "*Songs of Christian Praise*"<sup>5</sup> is still excellent for the same purposes, but is rather bulky for social meetings, and hardly full enough for the demands of churches wishing a full collection. We know of no collection combining more of the qualities essential to a single book for all services,—cheapness, durability, portability, and a comparatively small collection of hymns well gleaned,—than the "*Manual of Praise*."<sup>6</sup> Small enough to be carried in the pocket, and weighing only a fraction as much as "*Songs of Christian Praise*," it contains only sixty-five less hymns, and these no less carefully chosen; and, pleasant as it is to find whatever hymn one wishes, no congregation will sing familiarly more than half the number (600) in the *Manual of Praise*. This also is about the number contained in "*Laudes Domini Abridged*," which will prove very satisfactory to some congregations.

<sup>1</sup> *Many Voices*; or, *Carmina Sanctorum*. Evangelistic Edition. Prepared by T. DeWitt Talmage, D. D. New York: A. S. Barnes and Co. 1891. (Pp. 330. 6½x5¾.)

<sup>2</sup> *Uniform. Carmina Sanctorum*. Edited by Roswell Dwight Hitchcock, Zachary Eddy, Lewis Ward Mudge. The same. 1886. (Pp. 447.)

<sup>3</sup> *Hymns New and Old*. Revised. For Use in all Religious Services. By D. B. Towner, T. T. Eaton, D. D., LL. D., George H. Simmons. Chicago and New York: Fleming H. Revell Company.

<sup>4</sup> Published by the Century Company.

<sup>5</sup> *Songs of Christian Praise*. Selected and Arranged by Rev. Chas. H. Richards, D. D. New York: Taintor Bros. and Co. 1880. (Pp. 394. 6¼x4¾.)

<sup>6</sup> *Manual of Praise for Sabbath and Social Worship*. Selected and Arranged by Hiram Mead and Fenelon B. Rice. Oberlin, O.: E. J. Goodrich. (Pp. 432. 5¼x3¼.)

Where separate books are to be used in the different departments, the *Laudes Domini* series, with separate books for church, prayer-meeting, and Sunday-school, can but work well together, and are all individually desirable.<sup>1</sup>

Among the best responsive scriptural services are that arranged by Dr. Richards, and bound with "Songs of Christian Praise," and Dr. Van Dyke's arrangement of the Psalter, with the Church Hymnary. Both, we believe, are sold separately.

Among the efforts to secure the singing of better hymns in our Sunday-schools, that of the Union Park Congregational Sunday-school of Chicago deserves notice. Its superintendent has issued a little book of choice hymns with which it supplements the collection in use in that school.<sup>2</sup> Printed in inexpensive form, it is now offered to other schools.

One of the handsomest hymn-books, and one of the best, is that edited by two of the professors at Andover under the title of "Hymns of the Faith."<sup>3</sup> The hymns are comparatively few for so large a volume, but are choice, and are set to the best music. The arrangement of the hymns is on the basis of the Apostles' Creed, and each hymn closes with "Amen" to emphasize the worship which should accompany song. The litany and selections from the Psalms accompany the work, not as an appendage, but as a constituent part of the book. It is the result of conscientious labor on the part both of the editors and publishers.

A choice collection of Unitarian hymns has just reached us.<sup>4</sup> Beside the hymns whose doctrine is common to all Christians, some of the best orthodox hymns are inserted slightly altered. "Nicæa" appears with the first and fourth stanzas combined so as to omit the line "God in three Persons, blessed Trinity," and remains otherwise unabridged and unaltered. The stanza of "O Sacred Head, now wounded," containing "Mine, mine was the transgression," etc., is omitted and the rest of the hymn appears. The topical arrangement is discarded that hymns may be arranged more easily with appropriate music. A devout spirit pervades the work. While some of the best hymns, as we regard them, are conspicuous for their absence, the appearance of this book suggests the inquiry whether when we shall all be one, as our Lord prayed, the basis of union may be not a church manual or a creed, but a hymn-book.

W. E. BARTON.

<sup>1</sup> "Laudes Domini for the Prayer-Meeting" has just been reduced in price, making it the cheapest as well as the best book for the prayer-meeting.

<sup>2</sup> Selected Sunday-School Songs: From Various Sources. Chicago: Congregational Book Store. 1892. (Pp. 35.  $6\frac{1}{2} \times 3\frac{3}{4}$ .)

<sup>3</sup> Hymns of the Faith. With Psalms. For the Use of Congregations. Edited by George Harris, D. D., and William Jewett Tucker, D. D., Professors in Andover Theological Seminary, and Edward K. Glezen, A. M., of Providence, R. I. Boston and New York: Houghton, Mifflin and Company. 1890. (490 Hymns.  $6\frac{1}{2} \times 4\frac{1}{2}$ .)

<sup>4</sup> Hymnal: Amore Dei. Compiled by Mrs. Theodore C. Williams. Revised Edition. Boston: George H. Ellis. 1891. (Pp. 249.  $6\frac{1}{4} \times 4\frac{3}{4}$ .)