

occasionally employed ; and one of these, to be found in the writings of *Clement of Alexandria* was perhaps sung in the early part of the third century by the Christians of the Egyptian capital. Influential bishops sometimes introduced them by their own authority, but the practice awakened suspicion and was considered irregular. Hence Paul of Samosata in the Council of Antioch, held A. D. 269, was blamed for discontinuing the Psalms formerly used, and for establishing a new and very exceptionable hymnology."

It is matter of regret that we cannot speak so highly of Clement as of the Latin fathers whose hymns have been before us. He was the first to introduce Heathen philosophy into the teachings of Christianity, which he converted into a mere philosophical system ; although there is no valid reason for believing that he denied the divinity of our Saviour or rejected the doctrines of Grace. The Christian morality which he teaches is cold and heartless, dealing with externals, and, at times, quite inconsistent with the statements and injunctions of the Scriptures. "An allegorizing perversion of Scripture," says Cunningham, "had been practised before this time by Christian writers ; but to Clement attaches the responsibility of not only practising it, but of laying it down formally and explicitly as a right and proper rule for the interpretation of Scripture." The same writer says, "It is not surprising, and indeed, rather creditable to the Church of Rome, that it has been made a matter of discussion among some of her writers whether Clement was ever canonized, *i. e.* whether he be legally entitled to the designation of a Saint, and should in consequence be invocated and supplicated to intercede with God on our behalf. It is rather creditable that doubts should have been entertained upon this point ; though after all there are many much worse men and more heretical writers in the Romish calendar of the saints than Clement of Alexandria." The date of Clement's birth is unknown, but his death took place in the year 220. As he had surpassed in learning his teacher Pantænus, so his fame was eclipsed by his pupil and successor in the school of Alexandria, Origen. Clement of Alexandria is to be distinguished from Clement of Rome, the disciple of the Apostle Paul, and one of the Apostolic Fathers, who wrote an epistle to the Corinthians near the close of the first century, which is extant. The following translation of the greater part of Clement's hymn (the whole of which appears in the translation of the Ante-Nicene Library) is by Dr. W. Lindsay Alexander, the well-known Independent minister in Edinburgh. It certainly contains no heresy, whatever may be said of the father's prose writings.

TO THE SAVIOUR.

A Hymn of St Clement.

Bridle of Colts untamed,
 Over our wills presiding ;
 Wing of unwavering birds,
 Our flight securely guiding ;
 Rudder of youth unbending,
 Firm against adverse shock ;
 Shepherd with wisdom tending
 Lambs of the royal flock :
 Thy simple children bring
 In one, that they may sing
 In solemn lays
 Their hymns of praise
 . With guileless lips to Christ their King.