

written about the year 10. It is a hymn for the young, entitled, "A Hymn of the Saviour Christ."

Its first lines are:

"King of Saints, Almighty Word,
Of the Father, brightest Lord,
Wisdom's head, and chief;
Assuagement of all grief;
Lord of all time, and space;
Jesus, Saviour of the race."

Seventeen hundred years of controversy have since rolled by, and we can look back with pleasure, on that simple, and pure hymn in honour of "Jesus, the Saviour of the race." In the fourth century many hymns were written for the Eastern Church. Of these we have that most spiritual hymn:—

"Lord Jesus, think of me
And purge away my sin,
From earth-born passions set me free,
And make me pure within."

At this period, hymns began to form a feature of worship in the West, and are connected with the two greatest names in Ecclesiastical history, Ambrose and Augustine. The Church at Milan, was rent by strife between the Orthodox and the Arians. Ambrose was elected at the time, Bishop, by popular clamour, and exercised a great influence by the hymns he wrote. Augustine describes how deeply he was himself moved by the singing of these hymns in the Church in Milan. Of the hymns for which we are indebted to Ambrose, and ordinarily found in our hymn books, I would mention the morning hymn.

"Now that the daylight fills the sky."

And the great Advent hymn:—

"Oh come, Redeemer of Mankind, appear."

And:—

"Hark! a thrilling voice is sounding."

The grandest hymn in the language, the "Te Deum," has been ascribed to Ambrose, but without sufficient evidence. The earliest notice we have of it, is about 150 years later. At the beginning of the fifth century, and towards the close of his life, a number of very sweet hymns were written by Prudentius. He was a native of Spain, born in 348, and by profession a lawyer, and a judge. At the age of fifty-seven years, he became much impressed with the emptiness of this world's honours, and determined to devote the remainder of his life to God. It was at this period that he wrote hymns. The great critic Bentley styled him, "the Horace, and Virgil of the Christians." Two of his hymns are well known; the Christmas hymn

"Of the Father's love begotten."

And the Epiphany hymn:—

"Earth has many a noble city."

Another beautiful hymn of this period, and well known to many, comes to us from Greece. Its author is Anatolius.

"The day is past and over,
All thanks, O Lord to thee."

It is, we are told by the late Dr. Neale, a great favourite in the Greek Isles at the present day.

In the sixth century, the most prominent ecclesiastical figure was Gregory, Pope and Bishop of Rome. He devoted much personal care on the music of the Church, and is said to have himself instructed the singers, as well as introduced a new style of chanting which still bears his name. When he sent the famous band of missionaries under Augustine in 597 to the shores of Kent, he did not forget the help that music would afford. Augustine was accompanied by a band of Choristers; and their solemn chanting was not without its effect on the Saxons. The best known hymn by Gregory, is the Lent hymn,

"O Merciful Creator, hear."

For the next hymn writer we pass, by a long

step, from England to the shores of the Dead Sea. There in a monastery, retired from the world, lived John Damascene, who played an important part in the literary warfare of the age. Amid a barren and dry land, but with thoughts and hopes in green fields and other delights, the aged anchorite bursts forth in the hymn so popular to-day:—

"Those Eternal bowers
Man hath never trod."

From the same author, we have the glorious Easter hymn:—

"The Day of Resurrection
Earth tell it out abroad."

And that other deservedly popular and comforting hymn:—

"Art thou weary, art thou languid?"

Of other hymns belonging to this period, I will now only mention the celebrated ordination hymn:—

"Come Holy Ghost, our souls inspire
And lighten with celestial fire."

And the famous Latin hymn, "Dies Irae," which, perhaps, more than any other, has taxed the ability of translators, no less than the talents of musical composers. The translation with which we are familiar:—

"Day of wrath, Oh! day of mourning,"

is by Dr. Irons, and published in 1848.

(To be continued.)

News from the Home Field.

Diocese of Quebec.

The Lord Bishop and Mrs. Dunn passed through Montreal on Tuesday last on their homeward way from England, having come out via New York. They were the guests of the Lord Bishop of Montreal whilst in that city.

QUEBEC.

There is great interest in Church circles over the Centennial service to take place in the cathedral of the Holy Trinity, on June 1, it being one hundred years since the first Bishop was made in the Diocese. Over one hundred clergymen are expected to take part. Bishop Potter, of New York, it is hoped, will be able to preach the sermon. The musical part of the service is under the management of the organist, Mr. Bishop, and is expected to be the best ever heard in the city.—*Star.*

COATICOOKE.

At the bi-monthly sub-deanery meeting held recently in this parish, and of which we spoke in our last issue, a missionary meeting was addressed by Rev. W. T. Forsythe, Rector of Stanstead, and also by Rev. C. H. Brooks, Incumbent of Way's Mills, till recently a Congregationalist minister for 18 years in Turkey. The former gave expression to a few general thoughts on mission work, speaking of the duty of "preaching the Gospel to every creature" out of a sense of pity for our fellowmen and of love to our Master, Jesus Christ. He pointed out how this could and ought to be done, as part of the Christian life of every religious home and an interest in missionary work, by prayer in its behalf and by almsgiving for its promotion. Instances of faithful work were given, as amongst others that of the late Bishop Steere in Central Africa, and Bishop Horden, of Moosonee. The importance to the missionary cause, and hence the plain duty of reading and supporting periodicals devoted to that object, were very rightly emphasized. Thus was recalled to the mind of at least one who was present the remark oft repeated by the late good Bishop

Williams to the effect that what people want to arouse and maintain their interest in the mission field is a good current record of facts concerning the condition and prospects of that field. The Rev. Mr. Brooks' topic was "Turkey as a field of missionary work." This was treated in a very interesting and entertaining way, and at considerable length, by one whose personal experience gave much force to all he said, whilst his earnest tone and devout manner, and warm-hearted zeal for the souls of his fellow men were very conspicuous. He spoke of Mohammedanism as in no sense a stepping-stone to Christian teaching, but as avowedly antagonistic to it. Yet the missionary has noble material to work upon in the Turks. They are a fine race physically, self-respecting, gentlemanly, dignified and patriarchal, and very different, for example, from the Hindoos. Their ritual, their ablutions and forms of worship would seem to have come largely from the Jews. Like Christians, their methods of propagating Islamism are preaching and frequent worship. Very frequently the muezzin calls from the minarets, "God is great, come to prayer." As compared with bells, it is the personal call of the human voice echoing from mouth to mouth and heart to heart. The pulpit exposition of their sacred books is a great weapon in the cause of their religion, about which they are fanatical and cruel. In an ordinary way, however, they are kind, truthful, temperate, honest, and fond of children (and not their own alone) and of flowers. Freedom of thought and action is terribly contracted by their narrow mould of fatalism.

An interesting story was told of the heroic fidelity to Christian teaching of a Cappadecian convert, who was cruelly persecuted by the Mohammedans, but rescued through the influence of the British consul, and afterwards allowed to preach the Gospel even whilst he was chained to his custodian, and went about with him in Adrianople. Mr. Brooks spoke of the many hospitals and homes which have been established in Turkey, also of schools and colleges for both sexes which are being numerous and well maintained both amongst Turks and Greeks, aided by the example and philanthropy of Europeans and Americans. The speaker referred with great admiration to that ancient and interesting people, the Greeks, whom he described as bright and happy, quick-witted and yet metaphysical, pleasing and loveable, and as capable of teaching Europeans much by their genial industry as a means of simple existence rather than as a drudgery and a mode of acquiring wealth for wealth's sake.

Alluding to the desirability of reforms in the Greek Church, the speaker said many of their leading ecclesiastics recognized it, but, from the example of the divisions known to exist amongst European Christians, they dreaded to inaugurate changes lest these might lead to similar deplorable results. He pleaded earnestly for a deeper interest in all Orientals, and the overcoming of evil with good, and spoke hopefully of a time when Greek and Armenian Christians shall be missionaries to the Jews scattered among them, and to the Turks, and when all these shall carry the truth to the Muhammedans in Africa, adding that the more "Christ dwells in us richly," the more bountiful in degree will be our zeal to impart a knowledge of Him to our far-away brethren.

Diocese of Montreal.

EXECUTIVE COMMITTEE.—The usual quarterly meeting of the Executive Committee was held in the afternoon of the 9th inst., the Lord Bishop of the Diocese presiding; the attendance was smaller than usual. Sympathy was expressed for the Treasurer of the Diocese, Charles Garth, Esq., who was lying ill as the result of a serious