

sideration of the greatness of the enterprise the Christian Church has to accomplish will most assuredly bring us to the conclusion that no more time should be lost in this important work, and also that the large demands made on other sections of Christendom forbid us to expect that we ourselves can derive much assistance from other sources than our own.

It may be well to add that the price of the pamphlet is two cents each, or fifteen cents per dozen, postage included, and is to be procured from the Rev. T. E. Dowling, Carleton, St. John, N. B.

PASSED AWAY.

THE Rev. W. Harrison Tilley, M.A., assistant minister of St. James' Cathedral, died at his residence Jarvis Street, on Sunday the 11th inst. He was born in Saint John, N.B. on April 26th, 1844, and was therefore only 33 years and 6 months of age.

At the age of 16 he entered Fredericton, N.B. University graduating in 1864, and taking high honors. From thence he went to Kings College, Windsor, N.S., where he took his theological course and was ordained in the summer of 1867. He was immediately thereafter appointed assistant to the Rev. Canon Harrison, St. Luke's Church, Portland, N.B., where he remained for five years. In January, 1872, he was called to St. Paul's Cathedral, London, Ont.

On the completion of the Bishop Cronyn Memorial Church, London, Mr. Tilley was appointed Rector, which position he held until July of this year, when he accepted the position of assistant minister of Saint James' Cathedral in this City, which position he held at the time of his death.

Mr. Tilley's ability was great, and if his life had been spared to us he would undoubtedly have taken a prominent place in the Church. He was a restless worker, ever about the Master's business and never content unless every moment of time was spent in his duty. Even the short vacation which he took before his last illness was spent in work instead of rest of which he stood so greatly in need. His manner was very frank and unaffected, and so kindly that he seemed to win the regard of all he met on first acquaintance. His earnestness and devotion endeared him greatly to the several congregations with which he was connected, and his loss will be felt by hundreds of families as much as if he had been one of their own. He was a strong advocate of temperance and his example and precept have done much to strengthen and promote the cause. His services as a minister of Christ have been most fruitful and it is to his devoted and unceasing labours in the Church that his early death is due. His slight frame was not equal to the work which his active mind imposed on it.

We deeply sympathize with the bereaved relations he has left behind him—his parents, the Lieutenant-Governor of New Brunswick and Lady Tilley; also a wife and three children who have sustained an irreparable loss.

His body was removed to the railway station at 6.30 on Tuesday, from whence it was taken to London, where the funeral service would be performed. The chief members of St. James' congregation accompanied the body to the railway station. The expression of grief at the loss of the Reverend gentleman was very great among all classes.

THE HISTORY OF CHRISTIAN HYMN WRITING.

BY C. P. M.

Chapter IV.

THE traditions of classical Latin did not wholly disappear before the eighth century. The Ambrosian or Prudentian hymn in four-lined stanzas without rhyme continued to be the favorite rhythm. The hymns of Gregory the Great, (sixth century) of which nine are given in the first volume of Mone, are undistinguishable in style from those of Ambrose or Prudentius; the Latin is still pure, the metre regulated by the same law as those to which Horace composed verses in the same measure on the beauty and perfidy of Neæra. Gregory was indeed of purely Roman birth, rose to senatorial rank, and held under the Eastern Emperor the supreme government of Rome long before he entered the ecclesiastical state. His hymns have the Ambrosian simplicity. One of them, translated by Dr. Neale, and altered considerably by the editors of Hymns A and M, appears in that hymnal as "*Father of Mercies, hear.*" In the same metre are the hymns attributed to the venerable Bede, (seventh century,) those unrhymed in Ambrosian metre being the only ones that appear genuine. These consist for the most part of long paraphrases of Scripture history, and are interesting as setting before us the pious labor of the Anglo-Saxon teacher. Poetical merit there is none. Bede was one of those pioneers of English literature whose influence cannot be measured by anything that remains of their work. His Anglo-Saxon poems, translations, and chronicles did much to fix the fluctuating favor of English speech. His Latin hymns of course were only addressed to the cloister, which was then the centre of social, political and intellectual life—the library, the club house, the Scientific Association of those times. Here too the works of Bede won high rank. Of the many Latin hymns of Bede which have found their way into use in the Western Church, two translated by Dr. Neale are in Hymns A and M: "A hymn for Martyrs, sweetly sing," (*Hymnum Canentes Martyrum*) and "The Great Forerunner of the Morn." (*Præcursor altus luminis.*) Both are in the metre of the original with the addition of the rhyme. The legend is well known by which Bede's peculiar title was bestowed, the unfinished epitaph

Hic jacet in fossa
Bede OSSA,

being miraculously filled up by the word "Venerabis," so that Bede henceforth bore the style and title of a modern Archdeacon! But the veneration of those who value Christian lyric poetry for the author of the hymn to the Innocents needs no *deus ex machina*.

Europe was now entirely revolutionized—the Lombards in Italy, the Franks in Gaul and Germany, the Saxons in Britain, had overthrown the old Roman law and language. Latin, which, in the time of Venantius Fortunatus, was still the spoken and written language among the higher rank at least of the laity, had become a monastic and sacerdotal speech. Still in the eighth and ninth centuries the leading writers cling to the metres of the Augustan age of the Latin poetry. PAULUS DIACONUS (eighth century) has left two long poems in tolerable Sapphic verse on St. John the Baptist. This writer has left a history of the Lombards which is praised by Gibbon. (Decline and Fall, chapter xlv.) Rabanus Mamus (ninth century) was like many of the Church's best hymn writers—of good family, and received the best education the time could afford at the great monastery of Fulde. The word "monastery" gives but a feeble picture of one of those centres of literary ardor. The literary and religious life, since so widely separated, were then identical. The nonexistence of printing and the necessity of copying deepened the intensity with which men studied what authors they possessed. The streets of the town and the open spaces within the monastery were crowded with the tents and temporary dwellings of students—all the life of society was drawn in the direction of study. Robanus studied at Tours under Alcuin, the friend of Charlemagne, and died Abbot of Fulde. It is to the credit of the Christian spirit surviving even in the Church of that dark age, that if Saint Rabanus appears in her calendar it is not that he has left six ponderous tomes of theology, but because in a time of grievous famine, such as often occurred the middle ages, he devoted all his substance to feeding the poor, and so is said to have saved hundreds in the village of Winzel, where he died Feb. 4, 856. His poem "On the Holy Angels" is well rendered in the "People's Hymnal." It is in classical Sapphic verses, but its angelology, which is that of Dionysius the Areopagite, makes it unfit for use in a Church which recognizes the authority as to angel worship, of the text, "See thou do it not."

The hymns of Odo of Cluguy (ninth century) are in rhyme with some remains of the classical metre. They have scant poetical merit. One other writer of this age, Theodulph, (ninth century) has left a hymn in classical measure—hexameter and pentameter—of which a pleasing translation (in a different metre) by Dr. Neale is given in Hymns A and M:

"All glory, laud and honor
To Thee, Redeemer, King,
To Whom the lips of children
Their sweet hosannas sing.

This singularly beautiful poem was written by Theodulph in prison, where he lay, having come under the displeasure of the Frankish Court. On Palm Sunday as the Emperor Louis was passing by the prison on his way to church, the singing of this hymn by Theodulph and his choir of boys attracted the attention of the Emperor and procured the author's release. As in that barbarous age unusual literary culture was still regarded as