

modifies the ritual of the Prayer Book itself, according to its own use, or a bishop, as in the recent case of Litchfield, sets forth the liturgical colors to be used throughout his Diocese. The American Church, therefore, still keeps on her very title page an appeal to the Fathers, and every Churchman desirous of understanding the inner meaning of his Prayer Book has to ascend the stream of time far beyond the Conventions of the Protestant Episcopal Church in the United States of America, or the Reformation in England, beyond S. Osmond, S. Augustine of Canterbury, and even beyond the two great Fathers, S. Gregory and S. Leo, and through the Ante-Nicene Fathers and the Pauline Epistles, till he almost touches the threshold of the first Christian oratory, that upper room in which our High Priest was Himself the celebrant.

Priests are bound by their ordination vows to a study of the Fathers, that being the study which helps to a knowledge of the Holy Scriptures. How can they instruct others in the knowledge of the Catholic Faith, and not break Catholic traditions and ceremonies, unless they know what the Catholic Faith, traditions and ceremonies are?

(To be Continued.)

HYMNOLOGY.

(By the Editor of the American Church Sunday School Magazine).

[CONTINUED]

The real father of German hymn writing was Martin Luther who gave the people no less than one hundred and twenty-five compositions which were spread far and near by travelling singers through all the villages and towns. These hymns were credited with having more to do with the success of the reformation than any other literary work, save perhaps, Luther's translation of the Bible into the common language of the people. Luther's hymns belong to the Church militant order and have little of the older German mysticism in their lines. The culminating point of German hymn writing is to be found in the compositions of Paul Gerhardt. It is said that more than thirty of his one hundred and twenty-three hymns are regarded as classical. From him we have in English "*O Sacred Head now wounded*." From Zinzendorf, the founder of the Moravians, two hundred and five hymns have passed into English, partly through the translations and reproductions of Wesley. In the early part of the nineteenth century there was a great revival in the study and writing of hymns which had undergone much writing and remodelling at the hands of the rationalists of the eighteenth century.

Such men as Bunsen, Stier, Knapp, and Daniel are mentioned as writers, and collectors of German sacred songs. French hymns were brought to new life under the influence of Calvin's advocacy of congregational singing at Geneva, but the most noteworthy writer in this revival is Cesar Malan, who wrote more than a thousand hymns.

The first step in English devotional poetry was taken by Thomas Sternhold, a courtier under Henry VIII, who becoming scandalized by the loose and vulgar songs of his day, put out a translation of the Psalms of David, which was completed in 1562. A new version of the Psalms was printed under authority of the House of Commons by Francis Raus, about one hundred years later. The manuscript version of Sir Philip Sidney and his sister the Countess of Pembroke did not appear in print until a recent date. Since then a version by Tate and Brady has also appeared. It is said that probably the first hymns used in worship were those of John Mason, who published

thirty-three *Songs of Praise*. As in the fifth century, there was a tendency to confine sacred songs in worship to the very words of Scripture, when Watts came to offer his hymns to the English public he had to encounter some prejudice as an innovator, the use of the Psalms having taken deep and somewhat exclusive root as a model within the limits of inspiration.

The earliest movements of the Church of England writers to hymn composition began with such names as Herbert, Cosin and Kerr. Bishop Kerr wrote the doxologies which have ever since become the appendix to Church of England Hymnals. Bishop Cosin translated the *Veni Creator Spiritus*. As early as 1616 a writer who signs his initials F.B.P. wrote or translated "*Jerusalem my happy home*." It is to Dr. Isaac Watts, the famous dissenter, that the singing of hymns gained its vast popularity among the middle classes. The two Wesleys did hardly less, some may think they accomplished even more in stirring the masses to religious fervor by services of song. In the Wesleyan Hymn Book, of 770 hymns 623 are by Charles Wesley, the next number 66 are by Dr. Watts. Charles Wesley it is said wrote 7,000 hymns. Philip Doddridge is credited with 400 sacred songs. Among hymns which have attained great popularity may be mentioned "*Come, Holy Spirit, Heavenly Dove*," by Simon Browne; "*Blest be the tie that binds*," by John Fawcett; "*Jesus, Lover of my Soul*," by Charles Wesley; "*All hail the power of Jesus' Name*," by Edward Perronet; "*How sweet the name of Jesus sounds*," by John Newton; "*Nearer, my God, to Thee*," by Sarah Flower Adams; "*Just as I am, without one plea*," by Charlotte Elliot; "*Lead, Kindly Light*," by John Henry Newman; "*Jerusalem, the golden*," by John Mason Neale; (trans). Above and beyond all others we name as a writer of sacred poetry, if not of hymns, John Keble whose "*Christian Year*" has outsold any volume of religious poetry ever published. Among American hymn-writers we find Bishop George W. Doane, (*Softly now the light of day*); James Waddell Alexander (translator of Gerhardt's *O Sacred Head*) Bishop Henry Ustick Onderdonk (*The Spirit in our hearts*).

Among the most graceful and earnest hymn writers is Bishop A. C. Coxe, author of "*My faith looks up to Thee*." A very noble development of hymnody is in the carols now written for the festivals of Christmas and Easter. It may be said that there is a mighty revival of sacred song now in progress, which, while it is possessed of considerable egotism, shows an activity in Christian feeling never before surpassed, in enthusiasm, capable of submitting to disciplined methods, and sufficiently large minded in its sympathies to enrich itself from the devotional treasures of the past, as well as to quicken poetical minds in the present. Of poets whose writings may be taken as a type likely to endure itself to all centuries we may name the hymns of Faber. The hymnody of the nineteenth century is eclectic in its tendencies having acquired a cultured taste to appreciate the productions of other ages and other countries.

This article is a condensation of information from Smith's Dictionary of Christian Antiquities, Schaff-Herzog Encyclopedia, Singers and Songs of the Church (Miller), Singers of Germany (Winkworth), Blunt's Dictionary of Doctrines, etc.

It is a very strange thing indeed that Church people can go out in the evening anywhere but to Church. It is impossible to go out to worship God, but to render service to Mammon they can go a long distance and stay out late. For very many half day worshippers there is no excuse whatever.

"Never think that God's delays are God's denials." True prayer always receives what it asks, or something better.—T. Edwards.

THE CHRISTIAN YEAR.

THE Christian year begins and ends with Jesus Christ. With the remembrance of His coming, and the hope of His return, we start on our round of holy services in Advent. Then, when we have traced His blessed footsteps from the manger to the grave; heard Him as the Prophet; knelt around Him as our Priest; marked his triumphant course through the gate of death and the prison of hell, up to the everlasting doors of heaven; rejoiced in His gift of another Comforter who abides with the Church for ever; worshipping Him upon His Kingly Throne in the mystery of the glorious Trinity; and learnt from His lips, and from the teaching of His Apostles, how to walk in the way of His commandments,—we are reminded, just ere the season close again, that, when we have done all in the work of repentance, obedience, and faith, we must still cast ourselves upon Jesus Christ for acceptance, and regard Him as the One only Propitiation for our sins, the giver of all grace, and "the Author and Finisher of our faith."

And so to-day, (on the Sunday next before Advent), in those large letters which ought to make a strong impression on our hearts, already stirred, as by a trumpet-call, by the familiar prayer of our English Collect, the prophetic words concentrate our attention and our belief on JESUS CHRIST, THE LORD OUR RIGHTEOUSNESS.—*Self-Consolations of the Christian Seasons.*

THE SECOND COMING.

In dwelling upon the First Coming of our blessed Lord, we must not neglect His Second Coming. He wants us to expect Him, to be on the lookout for Him. "Be ye like unto men that wait for their Lord," is His own command, followed by the words, "Blessed are those servants!" He evidently means that one of the chief characteristics of His people, His "little flock," should be a longing expectancy for His appearing. He Himself is described as being now "on the right hand of God . . . expecting till His enemies be made His footstool," and His "Bride hath made herself ready" for Him. Surely, an expectant Bridegroom should have an expectant Bride.

So, if in looking into our hearts, we fail to see there a desire for the return of our absent Lord, let us, this Advent season, claim the power and aid of the Holy Spirit, whose special office it is to help our infirmities. He is the "Friend of the Bridegroom," the One appointed to prepare the Bride for the marriage-union. Instead of seeking to adopt some one of the many theories now held with regard to the Coming of Christ, let each one of us, in the spirit of a little child, ask Him to lead us into all truth, to take of the words of Christ on this subject and show them unto us, and cause us to think and feel with regard to it as He would have us think and feel. "The preparation of the heart in man are from the Lord"; and is a heart-preparation that we need ere we can so "love His appearing" that He our Heavenly Bridegroom, shall not be disappointed in His Bride.—*Parish Visitor.*

A Lady writes, (renewing subscription): "I consider the GUARDIAN the best and most welcome paper I receive, I THINK NO CHURCHMAN SHOULD BE WITHOUT IT; and if they love the Church or take any interest in its welfare and know of such a paper, they will not be without it. Send 50 copies to me and I will try to get some subscribers."