

uated at Trinity College, Cambridge, England. Ten times he won the Seatonian prize poem, a feat without a parallel. He was remarkable, both as poet and linguist, and possessed an unequalled power in translating hymns from other languages, retaining not only the force and beauty of the original, but often the metre in which they were written. But no medieval research in which he was much engaged, and no wandering among the strange ordinances and rites of the Eastern Church, drew him away from simple faith in his Saviour, Jesus Christ.

Of many other well-known and deservedly popular hymns, we can here give no full particulars, but the following summary may, perhaps, be useful.

"Our blest Redeemer, ere He breathed  
His tender last farewell,"

was written by Harriet Auber, who was born in London, in 1773. The missionary hymn:

"Thou, whose Almighty word  
Chaos and darkness heard,"

was written in 1813 by Rev. John Marriott.

The well-known Litany hymn:

"Lord, in this Thy mercy's day,  
Ere it pass for aye away,"

is by Rev. Isaac Williams.

"The roscate hues of early dawn  
The brightness of the day,"

is by Mrs. Alexander, the composer of so many delightful hymns for children.

"I heard the voice of Jesus, say,  
Come unto me and rest,"

was written by Dr. Horatius Bonar, and so was:

"A few more years shall roll,"  
&c., &c., &c.

"Come, Lord, and tarry not,"  
&c., &c., &c.

"Go, labor on; spend and be spent."  
&c., &c., &c.

And the Sacramental hymn:

"Here, O my Lord, I see Thee face to face,"

and lastly:—

"Onward, Christian Soldiers."

is the work of Rev. S. Baring-Gould, and first appeared in 1855.

With much more that might be written on our subject, we cannot bring it to a close without special reference to two hymn-writers who have left an indelible mark on sacred poetry, John Henry Newman, and Frances Ridley Havergal. Newman, we are told, was a poet and musician from his schoolboy days. He graduated at Oxford, but did not take in his examinations the high place expected of him. In 1823, he was, however, elected a Fellow of Oriel College, and became one of that band of men who made so great a stir in the religious world. In 1832, a change came over him; doubts and gloom hung over him, he went abroad, when he wrote the "verses" which afterwards appeared in *Lyra Apostolica*. They were begun in Rome. The next year Newman caught a fever, while in Sicily, and though dangerously ill, he told his servant he should not die, as he had work to do in England. While on the Mediterranean on his homeward voyage, he wrote the beautiful hymn:

"Lead, kindly Light, amid the encircling gloom."

No one can fail to see that the writer was much affected by the circumstances in which he was placed. Another favorite hymn by Newman is:

"Praise to the Holiest in the height."

On his return from Italy, Newman became immersed in the great religious controversy of that eventful period. He wrestled long with conflicting emotions, but found that his leanings Romeward were at last too strong to resist. The cables broke and he went.

The hymns of few writers have so quickly became popular as those of Frances Ridley Havergal. Her father was the Rector of Astley, in Worcestershire, the author of *Havergal's Psalmody* and from whom she seems to have inherited her remarkable, practical and musical gifts. It is said that she could play through Handel, Beethoven, and Mendelssohn without notes; and so astonishing was her memory, that she knew by heart the New Testament, the Psalms, and much of the Old Testament. Of her hymns, which are in frequent use, we can only mention the Advent hymn:

"Thou art coming, O my Saviour,"

and:

"Lord, speak to me that I may speak,"

and:

"I could not do without Thee,  
O Saviour of the lost."

and:

"O Saviour, precious Saviour,"  
"Thy Life was given for me."

Frances Havergal died in 1879, at the age of forty-two. Only a few minutes before her death, while she was waiting as it were for the "golden gates" to be opened, she sang clearly through faintly:

"Jesus, I will trust Thee, trust Thee with my soul;

Guilty, lost, and helpless, Thou can'st make me whole.

There is none in heaven, or on earth, like Thee:

Thou hast died for sinners; therefore, Lord, for me."

Such is a brief sketch of a great subject. From it, we shall have seen, how we have hymns in our hymn-books from all parts of the world, from ancient and modern times, and how the great heart of the Church had throbbed alike in all generations, and how light and comfort have ever been streaming down from the one service, to ease burdens and remove care. We have passed under review hymns by writers of the Eastern and Greek churches, hymns by Roman Catholics, Independents, Methodists, and other religious bodies, and sing them, as if they were all written within the bosom of our own Church. How plainly does this fact tell us that, amid all diversities that exist in the Christian world, there is withal a wonderful unity! Hymns now form a chain which binds together the Church of the past and the present, as well as different nations, languages and creeds. Who shall say that hymns shall not prove to be a powerful factor in bringing about Christian unity, and forming that "one flock" which shall meet around the Throne of God?

#### "FORMS AND CEREMONIES."

We desire to say a few plain, simple, direct and definite words under the above heading. Our own conviction is that we shall do better by strengthening the things that remain to us, and rebuilding our breaches, than by sallying out to attack others while our own fortress is partially dismantled and our forces disorganised. We are, naturally enough, reaping what others have sown in the past, the fruits of carelessness, irreverence, and ignorance. One specimen of the melancholy teaching of former days was that which prevailed about forms and ceremonies, in the name of spiritual religion. People were taught to despise and distrust all forms and ceremonies as "weak and beggarly elements;" a man could pray anywhere and everywhere; a church was well enough in its way; a man wanted no priest, no intermediary of any kind; a clergyman might be useful to lead or conduct services, but there was nothing

in his office to give any of them special value or efficacy.

It was not to be wondered at that when attendance at public worship was not more definitely dwelt upon, and that, when dwelt upon, it was put forward more because of what we got than what we gave in it; when the idea of worship as something offered to God was so little recognized, that many practically came to think of it as but little of a permanent and practical obligation. We are dealing generally with this; and other results of it were that the Sacraments "ordained by Christ Himself" were placed in the same category of forms and ceremonies, and were treated with equal carelessness, suspicion, or contempt by many. What lay at the root of all this was the failure of recognising and seeing and believing that the *visible Church of Christ is a Divine institution*, endowed by her great Head with manifold gifts and graces, and as such the agency in His hands for all time for training souls both for the Here and Hereafter. Once we grasp this great fundamental truth we shall not lightly despise or ignore the services, offices, and sacraments of the Church, knowing as we then shall do their Author, their origin, their aim, and their end. But as it is, how few, comparatively, of our people have any definite idea of these Church principles; and they can hardly be blamed, for they have not been taught them.

When a clergyman is personally respected and popular, or if he be a good preacher, his church may be fairly filled; but a change comes, his successor is less attractive and likeable, many consequently stay away, and do so without any compunction or qualms of conscience. Of course a good Churchman will value good preaching and bright and hearty services; but he will not be absent himself from God's house and the Lord's Table because the services and sermons are not all conducted with the decorum and ability he would wish. We know this as a fact; people have said to ourselves—meaning, we suppose, to be complimentary—"We shall not go to church while you are having your holiday." One is stunned to hear these things said, even kindly.

Then, again, look at what is found almost invariably in every parish, a number of young men engaged in banks or business houses who never cross the threshold of a church; this is our own experience. We spoke some time ago to a lady about a young friend of hers, who belonged to this unhappy class, and her reply was practically this: "Oh, make your mind easy; I know very well Mr. So-and-So never goes to church, but he is a very good Protestant for all that; he is lodging in a Roman Catholic house in the town. There was a religious picture in his room—a picture of the Blessed Virgin. 'Take it away,' he said to the landlady, 'Take it away out of that, or I'll break it with my stick.' Oh, dear, no, there's no fear of Mr. So-and-So; he's a very good Protestant, indeed." Still we are inclined to ask, what is the moral effect produced in the minds of Roman Catholics with whom such "good Protestants" lodge, when they see they never attend divine service, and only exhibit their religious zeal in a destructive direction towards the religious symbols of those who differ from them on these points. Such people are certainly a great source of weakness to us, and we hold very distinctly that their aloofness from all public worship is far too lightly thought of; indeed many people do not seem to consider it sinful, a view the contrary of which we hold very decidedly, considering the nature of the day, of the house, and the service which they treat with open contempt. But, as already said, one great source of this unhappy state of things is, that we had not realised in past times, or perhaps had forgotten, the *divine origin* and sanctions of the Church and her services. Indeed, so much time and trouble were devoted to depreciating all this, even to denying it, that we can