

Base is first, Total Abstinence; 2nd, Union of all existing societies, divisions, and organizations in one Body, henceforth to be called, The Nova Scotia Temperance Alliance.

The campaign is for Prohibition and the chief means of action, the diffusion of information and the faithful exercise of the election franchise on the part of the friends of temperance in the choice of Representatives.

The subsidiary means, the encouragement of eating-houses, and hotels, and groceries, conducted on temperance principles, throughout the land, including city and country. Sailors Homes, Savings Banks, and better houses for the lower classes, were also recommended, but there is nothing to indicate how they are to be provided.

Respecting some portions of this programme, there may be among good men, some diversity of opinion, but all must agree that the aims of the Alliance are praiseworthy, and that the removal of the horrible drunkenness which disgraces Halifax, and of the myriads of tippling academies which prevail in every street in the city, and in most villages throughout the country, demand the earnest thought, the fervent prayers, and the most determined action of our christian men from Cape Sable to Cape North. We have had a good deal of writing, a great deal of talking, and surely the time for acting must be at hand. Our young men are being entrapped, and drawn to the death, our public charities thrown into a yawning gulf which is never filled, and the public conscience debauched by laws framed to legalize and protect the destroyer. If his course can be arrested, let it be done. Let wise and good men, meet and deliberate calmly and wisely: and may the Great Ruler of Heaven and earth bless their measures so far as they are sanctioned by the Word of God, and directed to the good of Humanity, and consequently to His glory.

CHRISTIAN HYMNOLOGY.

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No. IV.

ANCIENT AND MEDIAEVAL HYMNS.

A lengthened dissertation on Ancient and Mediaeval Hymns would be out of

place in the pages of the *Record*. Still, even the most meagre review of Christian Hymnology would be glaringly defective; without some notice of that great stream of holy song which arose in post apostolic times, and extended onward, through the middle ages, till the time of the reformation. I purpose, therefore, to devote this paper to a slight survey of Ancient and Mediaeval Hymns.

These Hymns may be arranged in three classes—Greek, Syriac, and Latin. Regarding Greek hymns little need be said. It is only recently that adventurous scholars have entered on the exploration of this immense field; and the harvest cannot be gathered in for many years to come. That there are treasures worthy of the toil and patience requisite to bring them to light, is evident from the successful results of the slight research already initiated. The most illustrious of Greek Hymnographers was Clement of Alexandria, who lived towards the end of the second century. At that time Alexandria was not only a busy mart of commerce, but also a centre of thought and intellectual activity, where the schools of heathen philosophy had their most renowned teachers, and where the religion of Christ met with the fiercest opposition from the adherents of paganism. It was the age of fierce persecutions and martyrdoms. Bravely and courageously did Clement stand at his post for years; but at length he had to fly for life, and of his end we know nothing. He was a man of no small ability and of unblemished character. Born and educated a heathen, he bravely fought his way to the light; and found in Christ, redemption and spiritual strength—found the truth by which he could live and for which he was prepared to die. At a time when those false views were creeping in, regarding the superior holiness and purity of the unmarried state, which finally developed into the monastic system with its countless evils, this brave, old father stoutly protested against such notions and insisted on the christian import of marriage and the domestic life. The monastic view of life received no countenance from him; and his recorded opinions prove that it was