

origin of the hymn is that the poet, in his early evangelistic tours, was overtaken by a dreadful storm, when the courage of the seamen was tested to the last degree of endurance, and in the violence of the tempest a bird seeking shelter made its way to the vessel labouring in the gale and alighted on the breast of the poet, utterly unable to hold out any longer. To a nature so sympathetic, so full of pity and poetry, such an incident must have been at once both impressive and suggestive. The sight of such helplessness on the one hand, and such a storm on the other, could hardly help but bring before him the helplessness of the sinner amid the storms of broken laws and crushing penalties, and at the same time the tenderness of Him who rides upon the storms and whose love many waters cannot quench nor floods drown.

This hymn is the longing look of a contrite soul to a crucified Christ. Beecher said of it, "I would rather have written that hymn of Charles Wesley than have the fame of all the kings that ever reigned on the earth. It is more glorious; it has more power in it. That hymn will go on singing until the last trump brings forth the angel band, and then I think it will mount up on some lip to the very presence of God."

"Lead, kindly Light" must always hold a prominent place in our hymnology. Whatever our opinion of the wisdom of Newman in accepting the teaching of the Roman Catholic Church, we must concede his sincerity and honesty. What a beautiful prayer he breathes in this exquisite lyric! John Henry Newman, born in 1801, became in early life an infidel. He tells us that a feeling of unrest in regard to religion possessed him, and that he had a conviction that his mind had not found ultimate rest, when on a visit to Italy in 1832 his ship became be-

calmed in a Mediterranean fog. These circumstances led to the composition of the hymn. What a prayer for the anxious seeker for truth and guidance! This is only another evidence to us of the great fact that those hymns which are richest in the Spirit and beauty are those that have been the result of severest struggle and darkest experience. But as the author came to feel that amid all the trials and perplexities of life the power of God Himself would lead him on, so may we feel in our daily life that the kindly light of Heaven will lead us until at last we are brought

"To rest for ever after earthly strife,
In the calm light of everlasting life."

Perronet's hymn, "All hail the power of Jesus' name," is not only one of the most popular and soul-stirring hymns of the Church, but one of the most inclusive as well. The entire hymn includes all of the following classes, each verse referring to a special class: (1) angels, (2) martyrs, (3) converted Jews, (4) believing Gentiles, (5) sinners of every age, (6) sinners of every nation, (7) ourselves. How can such an appeal for worship go unanswered? Wm. Reynolds tells an incident in connection with this hymn: "The Rev. E. P. Scott, a missionary in India, observing one day in the village a particularly uncouth member of a mountain tribe, resolved to visit that tribe. All remonstrances from his friends were in vain. Shouldering his violin he started out to visit these fierce and murderous people. It was not long until he found himself in the centre of a group of savages, each with a spear pointed at him. On the impulse of the moment, in his helplessness, he took from his shoulders his violin, and sang three verses of this beautiful hymn, with his eyes closed. The spears were dropped and the hearts of the savages were tamed. The missionary was welcomed by