

of the Church. While at Oxford, where the chestnut-tree which spreads its branches to the rooms he occupied in Brazenose College, is called "Heber's Tree," he gained several prizes for his poems. His most cherished desire was to put forth a Church hymn book, but from this, he was dissuaded by the Bishop of London. One of his hymns sung more often than any other is:—

"From Greenland's icy mountains,
From India's coral strand."

The account of its origin is interesting and worth knowing. He was staying at Wrexham, North Wales, with his father-in-law, the Dean of St. Asaph. On Whitsun-day, 1819, the Dean was going to preach on behalf of the Society for the Propagation of the Gospel in Foreign Parts. On the Saturday previous, he asked Heber to write something to sing in the morning. Heber went to a side-table, and shortly, the Dean asked him what he had done. He read over three verses. "That will do," said the Dean: "No" was the reply, the sense is not complete. And Heber added the beautiful fourth verse:—

"Waft, waft ye winds His story,
And you ye waters roll
Till like a sea of glory,
It spreads from pole to pole.
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Heber afterwards became one of the Church's greatest missionary bishops. He accepted the Bishopric of Calcutta in 1823. At the present time, Calcutta is a vast diocese; what must it have been then, when it included the whole of India Ceylon, the Mauritius, and Australia? The other popular, and best known of Heber's hymns, are the noble Trinity hymn:—

"Holy, Holy, Holy, Lord God Almighty."

The Epiphany hymn:—

"Brightest, and best are the sons of the morning."

The Advent hymn:—

"Hosanna, to the living Lord,"

and the triumphant song for All Saints Day:—

"The Son of God goes forth to war."

To Dean Milman, we are indebted for the great hymn for Palm Sunday:—

"Ride on! ride on in majesty,"

and:—

"O help us Lord, each hour of need,"

and:—

"When our heads are bowed with woe."

And now we come to John Keble, *clarum et venerabile nomen*, who was remarkable in other spheres of life than the world of hymns. He was born in 1792, and when eighteen took the highest degree in Oxford "double first." His great work is, as every one knows, the Christian Year—a book of world wide fame, and used and accepted by thousands who differ from him in his religious views. It was published nearly seventy years ago at the earnest request of his friends. Keble's idea was to go on improving the series, and have it come out when he was out of the way; but his friends, Coleridge and Arnold would not allow this. Arnold said, "nothing equal to it, exists in the language." It was published anonymously, and has always been so. In twenty-five years, it went through forty-three editions, and in 1866, it had reached its ninety-sixth edition. In the nine months after Keble's death, seven editions were issued numbering eleven thousand copies: such success is without a parallel in religious poetry. Keble himself made several changes in different editions, but whether he authorized the change made in the hymn for "Gunpowder Treason" in the verse respecting the Holy Communion, and about which so much controversy was stirred up after his death, will, I presume, never be

known. The hymns which have found their way into almost every hymn book, are his beautiful morning and evening hymns, and the one for the solemnization of holy matrimony:—

"The voice that breathed o'er Eden,
That earliest wedding day."

(To be Continued.)

EDITORIAL NOTES.

AN IMPORTANT OMISSION.—An esteemed correspondent called our attention to an unfortunate omission which occurred in an Ecclesiastical Note of the first page of the "GUARDIAN" of May 17th, referring to the presence of the Archbishop of Canterbury at the meeting of the Y. M. C. A. London. The Note represented the Archbishop as saying that "he did not think it a matter of importance what church a person belonged to." Our type-setter omitted the word "no" although inserted in correcting proofs; and what the Archbishop said was that "he did not think it a matter of NO importance what church a person belonged to." The mere fact that the Archbishop appeared upon a so-called non-denominational platform would be, he evidently thought, taken advantage of and the Archbishop anticipated any such argument by candidly and openly stating that *he did think it a matter of importance*. Such a position is only in accordance with the well-known views of His Grace. We are obliged, however, to our correspondent for calling attention to the unfortunate blunder, and do not wonder that he was "surprised" at the statement.

CENTENARY.—In connection with the Centenary Celebration of the Diocese of Quebec an admirable pamphlet entitled "Story of the First Hundred Years of the Diocese of Quebec" and written by the Venerable Archdeacon Roe, D. D. has been issued. It contains in succinct form the history of the Episcopate of the first five occupants of the See and is well worthy of being read by every Churchman. The Archdeacon well says, in concluding his work, that the story of the Diocese, its growth and expansion under the oversight of its first four Bishops is one "to stir the heart and nerve the arm, so full is it of noble deeds and good examples. For the Churchmen of Quebec to have such a spiritual ancestry to look back upon is a priceless heritage." We believe the book can be purchased at the Church Depository in Quebec.

"WHAT GOOD CAN I GET BY THEM?"

By the REV. J. THOMAS,
Vicar of Eastleigh.

This is a question often asked by many so-called Church people when spoken to about their neglect of God's appointed "Means of Grace." They attend, when they can, morning and evening service, but they do not see the utility of either Baptism, Confirmation, or Holy Communion, and they openly avow that they see no difference between people who are strict in their observance of these ordinances and those who disregard them altogether. "They are such simple things," they say. "It does not seem reasonable that dipping a child in water, or pouring water on its forehead, or hav-

ing a Bishop's hands placed on one's head in Confirmation, or that the partaking of bread and wine in the Holy Communion should be the means of conveying spiritual blessings." So did Naaman the Assyrian argue when commanded by God's prophet to go and wash seven times in Jordan for the curing of his leprosy (2 Kings v. 10-15). So might the blind man have argued who came to Christ and whom our Lord proceeded to cure with clay made from His own spittle and the dust of the ground. It was not only a simple but an unnatural remedy. If a doctor in these days attempted to cure blindness in the same way we should laugh at his folly, and say that such a remedy (?) would be more likely to perpetuate than cure blindness. And so the blind man, when he felt the gritty clay being rubbed on the tender eyeball, might have turned his head away. But he had faith in our Lord's power, and he knew that simple means in His Hands would be as efficacious as some more elaborate process. And his faith was rewarded. In all the miracles of healing performed by Our Blessed Lord faith in His Person on the part of the persons seeking His aid was a necessary qualification. And is it not the lack of this Christian grace in these days that deprives the Sacraments of their power to heal? Is it not enough for us that the "means," simple though they be, were ordained by Christ? And simple means in His Hands are all-powerful if there be in us the necessary faith in their efficacy. And is it not probable that He chose simple means in order, firstly, that our faith in Him might be thereby tested, and, secondly, that a man's neglect of them might be rendered inexcusable? Should we not rather heartily thank God for their simplicity?

Many of these Church people who neglect the Sacraments profess a strict adherence and even devotion to the Church. But they entirely forget that in neglecting the Sacraments they ignore the chief distinguishing mark between the One, Holy, Catholic and Apostolic Church in this land and the many "isms" with which she is surrounded. It is certain that these people do not obtain from their religion all the spiritual blessings which a strict observance of the Church's rules and round of devotion is capable of conferring upon them. Let these be observed, and we shall find ourselves being built up upon the foundation of the Apostles and Prophets unto a holy temple in the Lord; daily growing in holiness until we attain to the fulness of the stature of Christ.

WHAT IS IT FOR ME TO BE A CHRISTIAN? It is to know that my spiritual life is not an isolated thing, drawing simply upon its own resources. God the Holy Spirit has entered at definite moments of baptism and confirmation by definite acts of God into my innermost being. He dwells within the temple of my body, and by dwelling there He links my life on to the great system of the redeemed humanity. I am a "member incorporate in the mystical body of Christ, which is the blessed company of all faithful people." And every temptation, every need, every suffering, every disappointment, is meant to drive me more inward and upward to realize and to draw upon the hidden resources of my new life, which is "Christ in me the hope of glory."—CANON GORE.

Not alone when life flows still, do truth
And power emerge, but also when strange
chance
Affect its current; in unused conjuncture,
When sickness breaks the body—hunger
watching,
Excess, or languor—oftenest death's approach,
Peril, deep joy, or woe.—Robert Browning.

The very substance of the ambitious is merely the shadow of a dream.—Shakespeare.