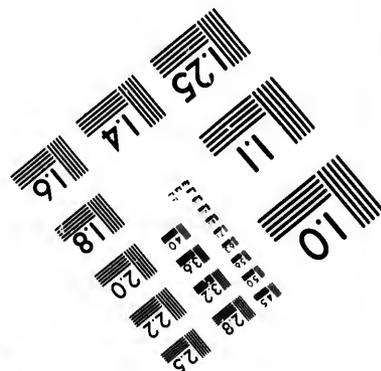
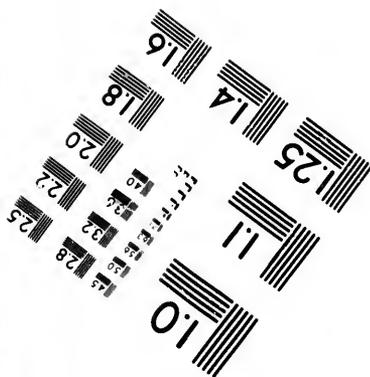
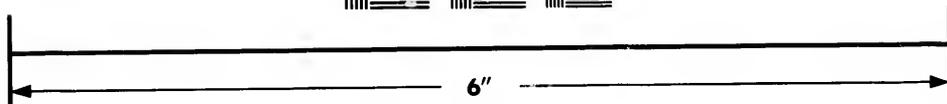
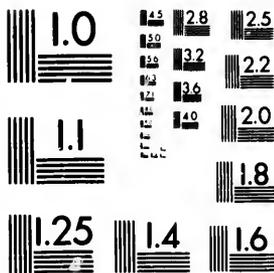


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

**© 1982**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
			✓								

The copy filmed here has been reproduced thanks to the generosity of:

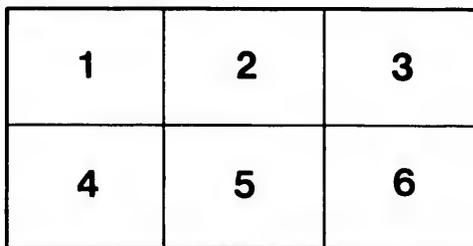
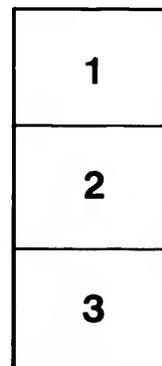
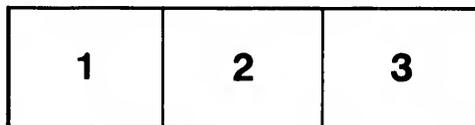
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

aire  
détails  
ues du  
modifier  
ger une  
filmage

ées

e

y errata  
d to

nt  
ne pelure,  
çon à



32X

O

T

# OUR HYMN WRITERS

BEING

BIOGRAPHICAL NOTICES

OF THE

AUTHORS OF THE HYMNS

SELECTED BY

THE HYMN BOOK COMMITTEE

OF THE

PRESBYTERIAN CHURCH IN CANADA.



Toronto:  
JAMES CAMPBELL & SON.  
1880

O

T

15  
1878

# OUR HYMN WRITERS

BEING

BIOGRAPHICAL NOTICES

OF THE

AUTHORS OF THE HYMNS

SELECTED BY

THE HYMN BOOK COMMITTEE

OF THE

PRESBYTERIAN CHURCH IN CANADA.



Toronto:  
JAMES CAMPBELL & SON.  
1880

BV-325

P7

---

Entered according to the Act of Parliament of Canada, in the year one thousand eight hundred and eighty, by JAMES CAMPBELL & SON, in the office of the Minister of Agriculture.

---

writ  
have  
forma  
hymn  
howe  
cuns  
of the  
Christ  
stance  
his ex  
withd  
ders to  
myself  
below,  
God ta  
my sou  
as he s  
I can  
among  
you an  
all, by  
on, the  
pulpit  
Saviou  
couch  
with m  
interes  
broug  
and en  
till her  
was co  
address  
take to

## PREFACE.

---

Many of these notices have been drawn from biographical sketches written for works on hymnology, and others from the writings of those who have enjoyed the pleasure of receiving at first-hand, autobiographical information from the living authors. The history of the greater number of hymns and of their writers, in the selection made by the Committee, has, however, long been familiar to the Christian Church. The immediate circumstances out of which the hymns grew are not so well known ; yet much of the value of a hymn lies in the assurance that the Christian poet sang of Christ, of his need of Him, and of his experience of Him, under circumstances leaving no doubt of their being heart utterances. Cowper expressed his experience, when the veil which clouded his reason was for a season withdrawn, too soon to return, "God moves in a mysterious way, His wonders to perform." Toplady wrote, "Rock of ages, cleft for me, let me hide myself in thee," when he felt that he was beginning to lose his hold on life below, and as his end drew near, he exclaimed, "It will not be long before God takes me, for no mortal can live after the glories God has manifested to my soul." Lyte also, in a voice which seemed to come from his inmost soul, as he stood with his worn frame before his beloved flock, said, "O brethren, I can speak feelingly, experimentally, on this point ; and I stand here among you to-day as alive from the dead ; if I may hope to impress it upon you and induce you to prepare for that solemn hour which must come to all, by a timely acquaintance with, and appreciation of, and dependence on, the death of Christ." That voice was heard for the last time from that pulpit. He lingered faintly to dispense to his flock the symbols of his Saviour's broken body and shed blood. Exhausted he was laid on his couch at home, and from that couch gave forth his last hymn, "Abide with me, fast falls the even tide." And who can read, without a deeper interest in her well known hymn, the story of Charlotte Elliott, born and brought up in a Christian family, surrounded with Christian influences, and enjoying Christian society, yet with all these advantages remaining till her thirty-third year in spiritual bondage ? Then when "the set time was come," the saintly Malan of Geneva, commissioned to speak to her, addressed her in his pithy words : "Cut the cable, dear Charlotte, it will take too long time to unloose it, cut it, it's a small loss ; the wind blows,

and the ocean is before you, the Spirit of God and eternity." She cut the cable, and in language indicating her full acceptance of the counsel given her, she praised God in a spiritual song for what He had done for her weary soul.

" Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come."

In the Committee's selection there are some hymns from living authors of whom little is known to the world. Sympathising readers will find in the intrinsic value of these hymns, ample compensation for the absence of dates and incidents. With such it is the sowing time, and the sheaves will be brought home by the generation following.

Notices of the French, German and Ancient Hymns introduced in the Selection, to be useful would require a fullness exceeding the limits of this little work ; and anything else would give but a feeble idea of the work done by hymns in the Vaudois valleys, and by the hymns of the cottage homes of Germany. Translations of these, and from the Greek and Latin, suitable for congregational singing, are given in the selection.

In this small compilation, the command of liberal sources of information, and those of the best kind, have been enjoyed and utilized.

J. C.

*Toronto, March, 1880.*

with a  
precious.

AD  
Oxford  
tribution  
ere usu  
imitabl  
st hym  
lection,  
s been

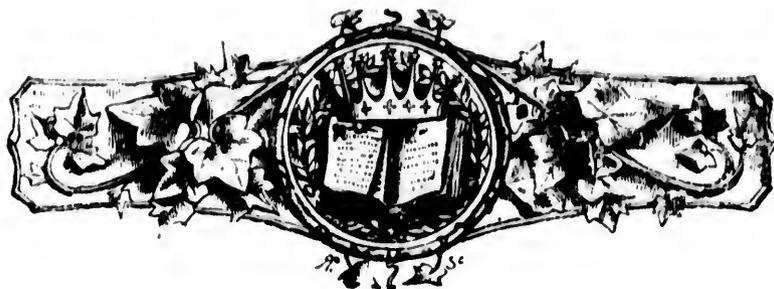
he cut the  
ansel given  
ne for her

ing authors  
will find in  
e absence of  
sheaves will

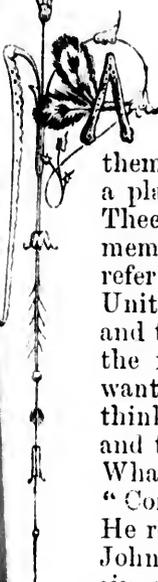
duced in the  
imits of this  
of the work  
k of the cottage  
k and Latin,

es of informa-  
zed.

J. C.



## OUR HYMN WRITERS.



**DAMS, Mrs. Sarah Flower.** Born in 1805. Her father was proprietor of the Cambridge *Intelligencer*, England, and trained her literary tastes, which early manifested themselves. She was the author of that hymn which has found a place in nearly every modern hymn book, "Nearer, my God, to Thee." A Christian minister was called to visit a dying lady member of a Unitarian congregation, and was requested not to refer to her denomination. She said, "I was brought up a Unitarian, and taught to take the Old Testament as my guide, and the Unitarian minister still visits me as one of his flock; but the future is dark to me. I seem to have hold of nothing. I want to be right with God. I want to get at God, but cannot. I think of him as a father; but he is absent. I try to pray to Him, and then I repeat a hymn I learnt, 'Nearer, my God, to Thee.' What shall I do?" "Let the cross raise you," he replied. "Come to your Heavenly Father through Jesus Christ, His Son." He read the Gospel of St. John, with prayer and expectation. St. John led her to see "The Lamb of God which taketh away the sin of the world." This hymn is very popular, and when sung with a believing reference to the work of Christ, is one of the most precious.

"Nearer, my God, to thee."

**ADDISON, Joseph.** Born at Milston, Wiltshire, 1672; educated at Oxford. An excellent Latin poet, but whose fame rests more on his contributions to the *Tatler*, *Spectator* and *Guardian*. His religious pieces were usually contributed on Saturday. To him we are indebted for our imitable paraphrase, "The spacious firmament on high;" also for the best hymn at the end of the Paraphrases, and the third hymn of the same collection, "When rising from the bed of death," the orthodoxy of which has been questioned.

"How are thy servants bless'd, O Lord."

**ALEXANDER, Mrs. Cecil Frances.** This accomplished author is the daughter of Major Humphreys, Strabane, Ireland, and wife of the Bishop of Derry. Her "Hymns for Little Children" has obtained a sale of over 250,000. Besides her other contributions, which are numerous, she has edited a volume of "The Golden Treasury Series," published by McMillan. Her poem on the death of Moses, "On Nebo's lonely mountain," though not strictly a hymn, always finds a place among the "Readings" of cultured Christian assemblies, and is frequently called into use in the pulpit. Her husband, the Bishop, in his University days, carried off the triennial sacred prize poem.

"Once in royal David's city."

**ALFORD, The Very Rev. Henry.** Was born in London, 1810; studied at Trinity College, Cambridge, and became Vicar of Wymeswold, Leicestershire. His scholarly four volumes of the "Annotated Greek Testament" secured his reputation as a profound Biblical scholar. In 1844 he published a small collection of Psalms and Hymns, many of which were written by himself. He is also known as the eloquent minister of Quebec Chapel, London, and the author of many publications in prose and verse. He closed his life as Dean of Canterbury.

"Not in anything we do."

**ALLEN, Rev. James.** Born at Gayle, Wensleydale, Yorkshire, 1734. Editor and principal contributor to several hymn books. One is called "A collection of hymns for those that seek and those that have found redemption in the blood of Christ." He accompanied the Wesleys to Georgia, and on his return joined the Moravian Brethren.

"Glory to God on High."

**ANSTICE, Rev. Joseph, M.A.** Born at Madely Wood, Shropshire, 1808; Professor of Classical Literature, King's College, London. His hymns were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he most felt the oppression of his illness, all his brighter morning hours being given up to pupils to the very day of his death.

"Lord of the harvest, once again."

**AUBER, Harriet.** Daughter of the Rev. H. Auber Harvey, Rector of Tring, Hertfordshire; was born in 1773. She wrote a great deal of poetry, much of which is marked by great beauty. Her life was a very quiet and secluded one, and the memory of her name is still cherished with affection and veneration in Herts, where the greater part of her life was spent.

"Our blest Redeemer, ere he breathed."

**BAKER, Rev. Sir H. W., Bart.** Was born at London in 1821. His father, Sir Henry Loraine Baker, was a Vice-Admiral of the Royal Navy. He was educated at Trinity College, Cambridge, and was appointed to the Vicarage of Monkland, Hertfordshire. His hymns are of great excellence, and have been readily adopted by many compilers.

"O God of Love, O King of Peace."

Derb  
the t  
Wesle  
of em  
is bes  
his to  
don, i  
years,

E  
shire,  
years  
recentl  
a duty  
met th  
opened  
He bec  
in the  
Charles  
which v  
more th  
and wen  
for eigh  
work,  
many of  
1602.  
well."

BA  
Somerse  
Coventr  
prises.  
compila

BI  
London  
ham, N  
Hampst  
has pub  
terday, t  
steth fa  
world.  
known  
"Doing  
glimpse  
blessing

**BAKEWELL, Rev. John.** Was born in 1721, at Brailsford, Derbyshire. In his 18th year he was awakened to a saving knowledge of the truth and began to preach in 1744. He united himself with the Wesleys. He was one of their first local preachers. His long life was one of eminent piety and usefulness. He was the author of several hymns, and is best known by his favourite one, "Hail, thou once despised Jesus." On his tombstone, in the burial-ground adjoining the City Road Chapel, London, it is recorded: "He adorned the doctrine of God our Saviour eighty years, and preached His glorious gospel about seventy years."

"Hail, thou once despised Jesus."

**BAXTER, Rev. Richard.** Was born at Rowton, in Shropshire, in 1615, where he lived with his maternal grandfather, till at ten years of age he was taken home to his parents. His father had but recently become a Christian, chiefly through the reading of the Scriptures, a duty which he enjoined on his son; and the manner in which his father met the persecutions he endured, because of his adherence to the faith, opened the eyes of young Baxter to the character of the Christian religion. He became one of the most eminent and godly divines, and a chief leader in the Presbyterian Church. At the Restoration Baxter was at first one of Charles II.'s chaplains, and declined to accept the Bishopric of Hereford, which was offered him. But on Black Bartholomew's Day, 1662, with more than 2,000 nonconformist ministers, he was ejected from his charge, and went forth to suffer persecution. On a false charge he was imprisoned for eighteen months. During these times of forced retirement from his work, he wrote "The Saint's Rest," "Call to the Unconverted," and many other godly books. His paraphrase of the Psalms was printed in 1602. When asked in his last illness how he did, he replied "Almost well."

"Lord, it belongs not to my care."

**BAYNES, Rev. Robert Hall.** Was born at Wellington, Somerset, in 1831, studied at Oxford, and became Vicar of St. Michael's, Coventry. He has been engaged in many useful and philanthropic enterprises. Of his several publications, "Lyra Anglicana," an excellent compilation of hymns and sacred songs, is most generally known.

"Jesus, to thy table led."

**BICKERSTETH, Rev. Edward Henry.** Was born in London in 1825, was educated at Cambridge, became curate of Barmingham, Norfolk, and in 1855 obtained the incumbency of Christ Church, Hampstead. Besides his practical commentary on the New Testament, he has published several prose and poetical works. His poetical work, "Yesterday, to-day and forever," obtained a very large circulation. The Bickersteth family have been eminently useful in the Evangelical Christian world. The father of our author was the Rev. Edward Bickersteth, well known for his theological and devotional writings; and all who read "Doing and Suffering," the biography of his two sisters, will obtain a glimpse of the inner life of the Bickersteth family in a book that has been blessing the world ever since it appeared.

"Till He comes."

**BILBY, Thomas.** Born at Southampton. In 1809 he joined the army, in which he served eight years. He afterwards devoted himself to the cause of juvenile education under Mr. Buchanan, whose Seminary on Brewer's Green, Westminster, is said to have been the first infant school in England. He obtained charge of a training school at Chelsea, where upwards of five hundred male and female teachers were instructed in the infant system under his superintendence. He afterwards proceeded to the West Indies, where he introduced the new system into several islands. Mr. Bilby is the author of "Joyful."

"Here we suffer grief and pain."

**BINNEY, Rev. Thomas.** Was born in the year 1798, at Newcastle-on-Tyne, and was educated at Wymondley College, Hertfordshire. He became pastor of an Independent Chapel, at Newport, Isle of Wight. Afterward, for many years, he was the powerful and eloquent preacher and pastor of the "King's Weigh House Chapel," Fish Street Hill, London. Of upwards of fifty publications he has given to the world, the most esteemed are "Gold," "Is it possible to make the best of both worlds," and "Sir Thomas Fowell Buxton, a Study for Young Men."

"Eternal light, eternal light."

**BONAR, Rev. Horatius, D. D.** One of the most esteemed poetical and prose writers of the day; was born at Edinburgh in 1808, and educated at the University there. He was ordained to the ministry at Kelso, from whence issued the well known Kelso Tracts, one of which, "Believe and live," is said to have attained a circulation of 750,000. Dr. Bonar's excellent volumes of "God's Way of Peace," "God's Way of Holiness," "The Night of Weeping," "The Morning of Joy," &c., are deservedly well known to the Christian world. He has been for many years the editor of the *Christian Treasury*, in which a large number of the hymns comprised in his three exquisite volumes, "Hymns of Faith and Hope," have appeared. A voluminous writer, his works are still greatly in demand. Dr. Bonar is, and has been for several years, the Free Church minister at the Grange, Edinburgh.

"I heard the voice of Jesus say."

**BRIDGES, Matthew.** The hymn selected "Crown Him with many crowns" was written after he became a Roman Catholic. His hymns are very beautiful, and often give expression to sentiments dear to the hearts of Christians of all denominations.

"Crown Him with many crowns."

**BROWNE, Rev. Simon.** Born at Shepton Mallet, about 1680. A contemporary with Dr. Watts. He was life long afflicted with a mental halucination, yet was enabled to produce and publish an edition of hymns as supplementary to that of Dr. Watts. He was the talented author of many of the hymns in his collection.

"Come Holy Spirit, Heavenly Dove."

He i  
tian  
moth  
psalm  
was a  
home  
the S  
place,  
that  
with  
the ex  
the L  
streng  
minist  
the fo  
of futu  
tive w  
This w  
cumsta  
him, an  
gave e  
Spring

After h  
of Bruc  
the fam  
the pen  
torily p  
lowing  
and ope  
speaks  
brought  
the hea  
"Behol  
Several  
cult to c

BU  
studied  
Church  
Church.  
resigned  
Returnin  
stead, no  
Burns pu

**BRUCE, Michael.** Born in 1746, in Kinnesswood, Kinrosshire. He inherited a godly parentage. His father was a man of sterling Christian character of the old Scottish type, and his mother was a genuine mother in Israel. Beneath their roof was daily heard "the voice of psalms, the simple song of praise," and if it happened that the father was absent at the usual time for family worship (for in the godly weaver's home, "Prayer was the key o' the morning and the lock o' the night," as the Scottish proverb runs), Michael, by common consent, took his father's place. Though delicate in health, his father took such pains with him that when he toddled to school in his fourth year, he carried the Bible with him as his first reading book. As soon as he was able, according to the custom of persons in his circumstances, he acted as *herd* among the Lomond hills, and perhaps these summers spent in the open air gave strength for his brief lease of years. In early life he was devoted to the ministry by his parents and his own choice. The progress he made during the four years he spent at the University of Edinburgh, gave great promise of future usefulness; but the limited means of his father, who was an operative weaver, compelled him to keep a country school during the summer. This was too much for his frail constitution, mental effort, and narrow circumstances. Though bravely battled with, disease got the upper hand of him, and he returned to Kinnesswood to die. As his end approached he gave expression to his feelings in his inimitable pathetic "Elegy on Spring"—

Now Spring returns, but not to me returns  
The vernal joys my better years have known;  
Dim in my heart life's dying taper burns,  
And all the joys of life with health are flown.

After his death an unworthy false friend, Mr. John Logan, got possession of Bruce's manuscripts, under pretext of publishing them for the benefit of the family; but he published only a few, and in later years palmed off the remainder as his own composition. The Rev. A. Grosart has satisfactorily proved Logan's dishonesty. To Bruce we are indebted for the following paraphrases: "Few are thy days, and full of woe," "In streets and openings of the gates," "O happy is the man that hears," "Thus speaks the heathen, how shall man," "When Jesus to the temple brought," "Take comfort, Christians, when your friends," "Where high the heavenly temple stands," "The hour of my departure's come," "Behold my servant, see him rise," "Behold the mountain of the Lord." Several of these paraphrases appear with Logan's alterations, in cases difficult to distinguish the original.

"The hour of my departure's come."

**BURNS, Rev. J. D.** Was born at Edinburgh in 1823, and studied at the University there, attended the Divinity Hall of the Free Church College, and was admitted to the pastoral charge of the Free Church, Dumblane. In consequence of a severe pulmonary attack, he resigned his charge and proceeded to Madeira, where he spent five years. Returning to Britain, he became pastor of a Presbyterian church at Hampstead, near London. He died at Mentone, in the south of France. Mr. Burns published "The Vision of Prophecy," and other poems.

"At Thy feet, our God and Father."

**CAMERON, Rev. Charles Innes.** Born at Kilmallie, near Fort William, Scotland, in 1837. He came to Canada in 1858, and immediately entered Queen's College, Kingston, where he graduated, and afterwards passed two years in the Theological Hall, taking his third year at Glasgow. He was ordained in 1865, and proceeded to India as a missionary of the Church of Scotland. On account of impaired health he left India and went to Anstralia, returning to Canada in 1875. He had not been long settled in his charge at New Edinburgh, when his health again gave way, and with great reluctance the Presbytery of Ottawa accepted his resignation. He died in the full assurance of the precious faith he had preached to others. A small volume of poetry by Mr. Cameron has been published since his death. Amid the pressing cares of pastoral work, he had but little time to bestow on such literary labour as did not bear directly upon the duties of his office. "The glory that excelleth," is the hymn selected from this volume. He desired to write something expressive of Christian experience, and as a Canadian minister, the Church will welcome his heavenward contribution.

"O fair the gleams of glory,  
And bright the scenes of mirth,  
That lighten human story,  
And cheer this weary earth.  
But richer far our treasure,  
With whom the Spirit dwells,  
Ours, ours, in heavenly measure,  
The glory that excells."

**CAMPBELL, Miss Eta,** of Newark, New Jersey, United States, composed that hymn which has thrilled the hearts of every rank and condition of people, "Jesus of Nazareth passeth by." "I have heard some of the most celebrated professional singers, but they are to me powerless in their expressions of saving truth, as compared with a few native unpretending songsters whom I have heard in the course of my life. One of these was a blind girl whom I listened to. She sang to her own accompaniment on the harmonium, some of the hymns which Sankey has sung with such saving power, among the rest the one beginning:"

What means this eager, anxious throng,  
Which moves with busy haste along;  
These wondrous gatherings day by day,  
What means this strange commotion, pray?  
In accents hushed the throng reply,  
"Jesus of Nazareth passeth by."

Miss Campbell composed this hymn in 1866, and multitudes will praise God for the song by which she so graciously helps them to realize their nearness to the passing Saviour.

**CAWOOD, Rev. John.** Was born at Matlock, in Derbyshire, in 1775; studied at Oxford, and spent the greater part of his life in Bewdley, Worcestershire, as perpetual curate of St. Anne's Chapel of Ease. Mr. Cawood was early brought to a saving knowledge of the truth, and was a vigorous upholder of evangelical doctrine. He composed hymns for the use of his family, and Sunday School, of which his son, Rev. John Cawood, perpetual curate of Pensax, says: "My father composed about thirteen hymns, which have, one by one, got into print, though never published by himself or any one representing him."

"Hark, what means those holy voices."

**CENNICK, Rev. John.** Was born at Reading, Berkshire 1717. In early life he experienced peace in the Saviour. For a time he preached in the Wesleyan Connection, and afterwards attached himself to the Moravian Brethren, ministering in Dublin, and the North of Ireland. He published "Sacred Hymns for the Children of God," &c., and died while on a visit to London, 1755.

"Children of the Heavenly King."

**CODNER, Mrs. Elizabeth.** An American lady, distinguished for her earnest but modest, retiring Christian zeal. Her successful use of the pen in the cause of Christ, has secured for her a place in Church Psalmody, while the happy proof of the Holy Spirit's use of her hymn in the salvation of souls, is enough to recommend it anywhere.

"Lord, I hear of showers of blessings."

**CONDER, Josiah.** One of the best of modern hymn writers. Was born in London, 1789; became a publisher in the city, and was publisher of the *Eclectic Review*. Like his friend, James Montgomery, he treated hymnology as an art, aiding its promotion, and adding largely to its riches. He was a voluminous writer, many of his works having a special religious aim. Most of his hymns were written after he had passed through many of the trials and vicissitudes of life, and are rich in Christian experience.

"The Lord is King, lift up Thy voice."

**COOKE, Rev. Henry, D.D., LL.D.** Was born in Londonderry, about the year 1785, and was descended from an English Puritan family, who left their native Devonshire and settled in the County Down, Ireland; educated at the University of Glasgow, and ordained minister of Dunane Church, County Antrim, in 1808. Removed in 1829 to May Street Church, Belfast. The Degree of D.D. was conferred upon him by Jefferson College, United States, and that of LL.D. by the University of Dublin. The life of Dr. Cooke, says Lord Cairns, was a large portion of the religious and public history of Ireland for the last half century. When Dr. Cooke entered the ministry, he found the Presbyterian Church infected and almost paralysed with a deadly heresy. Irish Protestants were indifferent to the claims of vital religion, the public mind deeply imbued with infidel opinions, and the education of the people neglected. For full thirty years he battled for the truth. In every battle he was victorious. He freed the Church of his fathers from Arrianism, and gave a new impulse to religious life and work in Ireland.

"Jesus, shepherd of the sheep."

**COOPER, I.** "Father of Heaven, whose love profound." This is the first hymn in Cotterill's Collection of Psalms and Hymns, to which the name of I. Cooper has been given, but it is not known on what authority.

"Father of Heaven, whose love profound."

**COUSIN, Mrs. Anna Ross.** Wife of the Rev. Mr. Cousin, Free Church minister in Melrose, Scotland. The hymn so well known, of

which the refrain is "Glory, glory dwelleth in Immanuel's Land," is but a fragment of a poem composed by Mrs. Cousin on the last words of the sainted Rev. Samuel Rutherford, of Anwoth, author of the "Letters," so dear to the Christian. For his fidelity to the doctrines of the reformed faith, he was immured in the dungeons of St. Andrews, and from whence issued much of that wealth of Christian experience which has so enriched the Church. He entered heaven singing "Glory, glory dwelleth in Immanuel's Land."

Of in yon sea beat prison,  
My Lord and I held tryst ;  
For Anwoth was not heaven,  
And preaching was not Christ.

Lord, take me o'er the water,  
Had been my loud demand ;  
Take me to love's own country,  
Unto Immanuel's Land.

**COWPER, William.** Son of Dr. Cowper, Chaplain to George II., and nephew to Lord Chancellor Cowper ; was born in the pleasant old town of Berkhamstead, Herts, in 1731, the ancient tower belonging to the church of which his father was the rector. Naturally timid and physically frail, he experienced the tyranny of older fellow scholars at Westminster, which rendered him unfit for public life. After much mental trial and suffering he was invited to remove to Olney by the Rev. John Newton, who was curate there at that time. Mr. Newton who had passed through many remarkable experiences, knew how to sympathise with his suffering friend. Here the Olney hymns were produced, but an attack of illness prevented Cowper from contributing more than sixty-two hymns to Newton's two-hundred and eighty-six. The Olney hymns were published in 1779, before Cowper was known as a poet. Cowper's hymns are among the most prized treasures of the Christian Church. The last hymn he composed for the Olney collection was "God moves in a mysterious way," and that "Light shining out of Darkness," which was the name he gave it, has been shining ever since, sending light into many a desponding darkened heart. It is said that at this time Cowper thought it was the Divine will that he should go to a particular part of the river Ouse and drown himself. But the driver of the post-chaise missed his way, and on his return home he wrote this hymn. It was written on the eve of departing reason, for the malady soon returned. He died on the 25th April, 1800.

"Hark my soul, it is the Lord."

**DARBY, John Nelson.** Son of John Darby, Esq., of Leap, King's County, Ireland. Was born in Westminster, in 1800, graduated at Trinity College, Dublin, in high classical honours, and was called to the bar. He subsequently took orders in the Church of England, but abandoned his position that he might more freely exercise his ministry in Great Britain, Ireland, and Europe generally ; also in North and South America and the West Indies. He has translated the Bible into German and the New Testament into French and English, preaching in these and other languages chiefly among those known as Brethren, or Plymouth Brethren. He has written very largely on Scriptural subjects.

"Rise my soul, thy Lord directs thee."

on  
retu  
resid

land  
on S

cated  
nursu  
poetr  
and M

I  
New  
Lettre  
Protes  
by the

D  
from a  
He had  
import  
mation  
book.  
said to  
and Hi  
bell liv  
Port G  
lection

DO  
His mo  
stored t  
was the  
his mot  
often as  
little st  
all his b  
his child  
orphan  
minister  
pastor of

**DECK, James George.** Held a commission in the army, and was on field service at Bangalore in 1829. Owing to failure of health, he returned to England, and afterwards went to New Zealand, where he now resides. He wrote a number of good Christian hymns.

“O Lamb of God still keep me.”

**DENNY, Sir Edward, Bart.,** of Tralee Castle, County Kerry, Ireland, was born in 1796. Sir Edward is the author of several publications on Scripture prophecies, and has published a volume of Hymns and Psalms.

“Light of the lonely pilgrim’s heart.”

**DIX, William Chatterton** Was born in Bristol in 1837; educated at Bristol Grammar School; and afterwards engaged in mercantile pursuits. He resides in Glasgow, and has published a small volume of poetry. The hymn selected was contributed by him to “Hymns, Ancient and Modern.”

“As with gladness men of old.”

**DOANE, Dr. George Washington.** Was born in Trenton, New Jersey, in 1799. Distinguished in Theology, Professor of *Belle Lettres* and Oratory in Trinity College, Hartford, Connecticut. He died Protestant Bishop of his native state, at Burlington. From his “Songs by the Way,” the well known hymn has been selected—

“Thou art the Way.”

**DOBELL, John.** The hymn by this author in our hymn book is from a collection made by him, and published in 1806, at Poole, Dorset. He had laboured at his book for years, and was a valuable pioneer in this important branch of study, preserving many elements of interesting information on hymnology, and contributing about twenty original hymns to his book. A pious lady whom Mr. Dobell visited in her sickness in Cornwall, said to him: “I wish I could see, before I die, a hymn book full of Christ and His gospel and without any mixture of free will or merit.” Mr. Dobell lived to accomplish her wish. Mr. Dobell’s occupation was that of a Port Guager, which left him a good deal of time that he improved in the collection of hymns and in writing religious books.

“Now is the accepted time.”

**DODDRIDGE, Rev. Philip, D.D.** Was born in London in 1702. His mother, to whom he owed much and from whom he learned the well stored teachings of the Dutch tiles which formed the sides of the fire place, was the daughter of John Baumann; and no doubt young Doddridge, when his mother had finished the Bible lesson from the pictorial tiles, would often ask her for the story of his grandfather’s flight from Bohemia, with his little store of money bound up in his girdle, and Luther’s German Bible for all his heritage. Doddridge had the misfortune to lose both his parents in his childhood. At the age of fifteen, he went to St. Albans, and there the orphan found a friend in the Rev. Samuel Clarke, an excellent Presbyterian minister, the author of Clarke’s Scripture Promises. Doddridge became the pastor of a large Christian church, and the author of many valuable works.

His "Rise and Progress of Religion in the Soul" was of the greatest spiritual service to William Wilberforce, prompting him to write his eminently useful book, "The Practical View of Christianity." His Memoirs of Colonel Gardiner has long held a place in Christian esteem; and Lady Frances Gardiner, wife of Colonel Gardiner, urged Doddridge to publish his hymns; which, however, was not done till after his death. If for nothing else, the Presbyterian Church owes Doddridge a perpetual remembrance for the second Paraphrase, "O, God of Bethel."

"O happy day, that fixed my choice."

**DRYDEN, John.** Was born at Aldwinkle, Northamptonshire, in 1631; one of the greatest of British poets. Educated at Cambridge, he became a poet and man of letters, yet the author of a hymn perhaps unrivalled in its recognition of the Holy Spirit's work. It is said that a Scottish minister, catechising a household in the good old custom of our fathers, put the question to an old member of the family: "How many persons are there in the Trinity, Janet?" "Twa" replied Janet. "Two, Janet! d'ye not know better; weren't you taught that there are three persons in the Trinity?" "Yes," said Janet, "there were three afore ye cam, but since ye hae ministered here there has been but twa." The pulpit was Spiritless. But though pulpits, and pews too, may lose their spirituality, the Psalms and Hymns of the Christian Church will still testify of Him who said, "I will send another comforter, and He shall testify of Me."

"Creator Spirit, by whose aid."

**DUFFIELD, Rev. George.** Son of the Rev. Dr. Duffield, a Presbyterian clergyman of Detroit; born at Carlisle in 1818; graduated at Yale College; now in Philadelphia, a useful minister, and the author of many hymns. The heart-stirring hymn, "Stand up, stand up for Jesus," is that by which Mr. Duffield is best known. It was composed to be sung after a sermon delivered by the author, the Sabbath following the mournfully sudden death of the Rev. Dudley A. Tyng, who was called from earth in 1858, and whose dying testimony to his brethren was—

"Stand up for Jesus."

**DUNCAN, Mary Lundie.** It was in the spring of 1814, in the Manse of Kelso, that this gifted lady first saw the light, when the surrounding orchards, as her revered father, the parish minister, used to say, were a blaze of blossom. In very early life she showed a great relish for the beauties of nature, viewing them as an exhibition of the power and munificence of the God of Nature, and her refined poetic spirit, even in her eleventh or twelfth year, poured itself out in verses on the fading charms of this life, as compared with those of the life above, "Whose pleasure never fade away." Her classical musical ear and sweet voice were soon engaged in singing with the spirit and the understanding, and her liveliest joys of childhood would have been forsaken at any time for a lonely walk on the ever lovely banks of her admired Tweed, or for a few minutes' converse or singing with an older friend. She married the Rev. Wallace W. Duncan, and died at an early age. To her we are indebted for the Child's Evening Prayer, which speedily became the last lisplings of the kneeling little one at the mother's knee, or by the side of the little cot.

"Jesus tender Shepherd, hear me."

**DWIGHT, Rev. Timothy, S.T.D., LL.D.** Was born at Northampton, Mass., in 1752, and graduated at Yale College at the age of 13. He was elected President of Yale College, and Professor of Theology. His writings were numerous; and great attainments, the power of genius, the fervour of piety, usefulness as a minister, and unwavering zeal for the cause of God, marked his life. He revised "Watts' Psalms and Hymns," supplying many of his own. His laborious study originated a disease in his eyes, from which he suffered till the close of life.

"I love Thy Kingdom, Lord."

**EDMESTON, James.** Born in London, 1791; was by profession an architect. At the age of eighteen he began to write for the press, and was the successful author of many hymns, of which the Tract Society have published several volumes. His hymns for children are considered scarcely inferior to those of Jane Taylor. In all his productions, this pious poet has made it his aim to glorify God and benefit men. "Saviour, breathe an evening blessing," was written after reading in "Salt's Travels in Abyssinia," the following words: "At night their short evening hymn, 'Jesus, forgive us,' stole through the camp." It has been sung for years at the close of the service in St. Barnabas Church, Homerton, of which Mr. Edmeston was a church-warden.

"Saviour, breathe an evening blessing."

**ELLERTON, Rev. John,** of Hinstock Rectory, Market Drayton, Salop, was born in London in 1826, and became known as the contributor of a hymn to the Nantwich Choral Festival Book, in 1866. In 1871 his "Week Day Service" hymn first appeared in Brown Borthwick's "Select Hymns for Church and House."

"This is the day of light."

**ELLIOTT, Charlotte.** Was born in 1789. On her mother's side, she was the granddaughter of the apostolic Henry Venn, of Huddersfield, Wesley's friend and companion. Of a delicate constitution, a strong will, but tender sympathies, fine musical ear and poetical taste, her religious views and feelings held her in spiritual bondage till 1822, when she was introduced, at her father's house, at Clapham, to the venerable pastor, Caesar Malan, of Geneva. From that date a new life was open to her. The blessed Spirit had spoken through the saintly teacher; her weary soul was free, and in the thirty-third year of her life she rejoiced in the smiles of her Saviour. Dr. Malan did not attempt to unravel all entanglements. "Dear Charlotte," he said, "cut the cable; it will take too long to unloose it, cut it; the wind blows and the ocean is before you, the Spirit of God and eternity." She cut the cable, "waiting not,"—and how many since then have been enabled to follow her example—while singing as she gave utterance to her freed spirit:

Just as I am, though tossed about,  
With many a conflict, many a doubt;  
Fightings and fears, within, without;  
O Lamb of God, I come.

She died in 1871.

**ELLIOTT, Julia Annie.** Wife of the Rev. H. V. Elliott. The hymn selected, "Hail, thou bright and sacred morn," was first printed privately and afterwards in her husband's collection of hymns. "Nature feels her Sabbaths," said an aged Christian to himself, as he journeyed one Sabbath morning towards a lone cottage which looked out on the shore of the Atlantic. No breeze disturbed the sea. "Nature feels its Sabbaths and it is still;" and then, as he went, his steps kept time with his low chant, as he sung a charming hymn, "Hail, thou bright and sacred morn," which in that day was beginning to float about in a few private circles of religious life. The last words were lingering on his lips as he entered the cottage. "Ah, you were singing," said a young woman, who was lying on a couch, so placed that she could look out upon the ocean. "Well, I do not wonder at that, for who could help singing on a morning like this. Does not all Nature seem to feel its Sabbath hush and joy? I was just humming a sweet Sabbath hymn myself," said the young sufferer, whose smile told the story of her long discipline and patience.

"Hail, thou bright and sacred morn."

**EVANS, Rev. Jonathan.** Was born at Coventry in 1748 or 1749. He was employed in a ribbon manufactory, and as a youth went beyond his companions in excesses. About the year 1778 he became a Christian convert and a member of the Rev. G. Burder's church at Coventry. He gladly sought every opportunity of preaching the Gospel under the violent opposition which Gospel Preachers of these times were exposed to. He was a man of piety, activity, and fortitude, and a kind benefactor to the poor. The author of the hymn selected has not been fully determined, but the preponderance of evidence is in favour of Mr. Evans.

"Hark, the voice of love and mercy."

**FABER, Rev. Frederick William.** Was born in 1815, and became a clergyman of the Church of England in Elton, Huntingdonshire. In 1846 he became a Roman Catholic. In 1862 he published a volume of hymns, many of which are of great beauty, and some of which have been gladly taken to enrich the new collections made by Christians of different denominations.

"My God, how wonderful thou art."

**FAWCETT, Rev. John.** Was born near Bradford, in Yorkshire, in 1739. In his sixteenth year he was awakened to serious conviction by listening to Whitefield. In 1763, he entered the ministry of the Baptist Church, and removed to Hebden Bridge in 1777. His volume of hymns adapted to the circumstances of Public Worship was published at Leeds. "Blest be the tie that binds" was written by him to commemorate his determination to remain with his attached people, after strong inducements had been held out for him to proceed to London as successor to Dr. Gill.

"Blest be the tie that binds."

**FLOWERDEW, Mrs. Anne.** This harvest hymn bears date 1811. Mrs. Flowerdew kept a ladies' boarding school in High Street, Islington, London; and is said to have been a member of the Baptist Church, under Dr. Evans, the author of "A sketch of the several Religious

Den  
she  
very  
my  
othe

New  
pop  
lect  
the  
dow  
able  
kn  
I as  
date  
and

educ  
Cole  
Orig

C  
Scott  
phila  
1838.  
prefa  
period  
autho  
into h

C  
is kno  
reman  
shall  
favou  
age o  
title  
years,  
author  
Presby  
the R  
afterw  
write  
Churc

Denominations." In the preface to a volume of poems published in 1803, she says: "They were written at different periods of life, some indeed at a very early age, and others under the severe pressure of misfortune, when my pen has frequently given that relief which could not be derived from other employments."

"Fountain of Mercy, God of Love!"

**GILMORE, Rev. J. H.** A professor in Rochester University, New York. He gives the following as the origin of the hymn now so popular, "He leadeth me." "I had addressed the meeting at the evening lecture on the twenty-third psalm, and while a few of us were developing the subject a little farther in Deacon Watson's parlour, I jotted the hymn down in pencil precisely as it now stands—save that a refrain has since been added by another hand—and handed it to my wife, who sent it without my knowledge to the *Watchman* and *Reflector*. 'What hymns do they sing?' I asked, as I entered the Second Baptist Church, Rochester, as a candidate. 'The Devotional Hymn and Tune Book' opened of its own accord, and my own hymn presented itself to me for the first time in print."

"He leadeth me."

**GOULD, Rev. Sabine Baring.** Was born at Exeter in 1834; educated at Clare College, Cambridge; appointed Rector of East Mersea, Colchester, in 1871. He is the author of "The path of the Just," "The Origin and Development of Religious Belief," and many other works.

"Onward, Christian Soldiers."

**GRANT, Sir Robert.** Was born in 1785. He belonged to an ancient Scottish family, and was the second son of Charles Grant, an eminent philanthropist. Appointed Governor of Bombay in 1834, he died in India, 1838. His eldest brother published a volume of twelve poems, and in the preface explains that they had been written by his brother at different periods of his life. These hymns show that there was in the heart of the author a rich vein of spiritual life, and if prayers may properly be turned into hymns, some of these will be accepted as the best of that class.

"When gathering clouds around I view."

**GRIGG, Rev. Joseph.** Of this author's youthful history but little is known. He was bred to mechanical pursuits. Discovering in early life remarkable maturity of thought, he wrote his best hymn, "Jesus and shall it ever be," when he was ten years of age, which compares not unfavourably with Milton's "Let us with a gladsome mind," written at the age of fifteen. It was sent to the *Gospel Magazine* in 1774, under the title of "Shame of Jesus conquered by love; By a youth of ten years," by the Rev. Benjamin Frances, who interested himself in the boy author. His early piety had a steady and ripe development; he became a Presbyterian minister, and from 1743 to 1747 he was assistant minister to the Rev. Thomas Bures, Presbyterian minister, Silver Street, London. He afterwards removed to St. Albans, where he continued to preach and write; and ministered, shortly before his death, in the old Presbyterian Church, Walthamstow. He was the author of many poems, and on the

threatened invasion of Britain by Napoleon, he wrote a fine forcible hymn, ending :

Britons shall feel, and feeling, own  
God is her shield, and God alone,  
And heart, and voice, and life shall sing  
To God, the universal King.

“Jesus, and shall it ever be.”

**GURNEY, Rev. John Hampden, M.A.** Was born in London, 1802. He studied for the law, but gave a preference to the Church, and was made curate at Lutterworth. He refused several incumbencies offered him out of regard to the interests of the place. Mr. Gurney held the District Rectory of St. Mary's, Marylebone, London, till his death in 1862. He was also a Canon of St. Paul's. He took a deep interest in the Religious Tract Society, and the Society for Promoting Christian Knowledge. Dr. Meyrick Goulburn, in his funeral sermon, pays a very high tribute to his memory.

“Lord, as to thy dear cross we flee.”

**GUYON, Madame Jeanne de la Motte.** Was born at Montargis, France, in 1648, and was educated, according to the custom of the time, in the convents of her native city. A devout father of the religious order of St. Francis, who appears to have been truly a converted man, directed her to seek God in prayer. His ministrations seemed to be the means of changing the current of her life. Her religious views excited the opposition of the Romish Church. She was what is termed a Quietist, and one of her books, in which she gave an account of the Prayer of Silence, enraged the priests, who collected her book by hundreds and burned it. She was the author of many other works setting forth her religious views, for which she was imprisoned in the Bastille and other prisons. Her beautiful hymn was translated by Cowper, who has carefully withheld any expression of doubtful propriety.

“O thou by long experience tried.”

**HAMMOND, Rev. William, B.A.,** of St. John's College, Cambridge; subsequently joined the Moravians. His “Psalms, Hymns and Spiritual Songs and Discourses,” were published in 1745. He says in the preface: “In the following pages are a number of hymns suited to the various states and capacities of the children of God.” They are full of Scriptural truths and the experiences of the Christian.

“Awake and sing the song.”

**HART, Rev. Joseph.** Was born of pious parents in London, 1712; was well educated and filled the position of a classical teacher until he was nearly fifty years old; then for eight years he was the pastor of the Independent Church in Jewin St., London. Previous to his conversion, he says in his preface to his hymn book, “I was a loose backslider, an audacious apostate, a bold faced rebel.” In this state he entered the Moravian Chapel, Fetter Lane, London, where he was much impressed with the preaching. “The alteration,” he says, “I then felt in my soul, was as palpable as

that which is experienced by a person staggering and almost sinking under a burden, when it is immediately taken from his shoulders." He was a laborious worker. His brother-in-law Hughes, in his funeral sermon said, "He was like the laborious ox that died with the yoke on his neck, neither would he suffer it to be taken off; for ye are witnesses that he preached Christ unto you with the arrows of death sticking in him." He has supplied the Church with many excellent hymns. Twenty thousand people attended his funeral in Bunhill Fields, in 1768.

"Come, ye sinners, poor and wretched."

**HASTINGS, Thomas.** The son of a physician in Washington, Connecticut; was born in 1784. He distinguished himself as a journalist by making his paper the expositor of his plans for reforming church psalmody. His success in hymn writing has been acknowledged, and all the more because of his devotional use of Scriptural knowledge, and his spiritual tone of Christian feeling. One of his best known hymns is that in the present selection.

"Return, O wanderer, to thy home."

**HAVERGALL, Rev. William Henry.** Was born in 1792; educated at St. Edmund's Hall, Oxford; made Honorary Canon of Worcester Cathedral, and, in 1860, became Rector of Shareskill, near Wolverhampton. Mr. Havergall is the author of several works; and, as a composer of sacred music, he occupies a distinguished place. His musical works consist of "A History of the 100th Psalm Tune," "Old Church Psalmody," and "One hundred Psalm and Hymn Tunes. The proceeds of his musical works he has generously given to public institutions. He has also given some fine hymns to the Church.

"Hosanna, raise the joyful hymn."

**HAWEIS, Rev. Thomas, M.D., LL.D.** Was born at Truro, Cornwall. He became chaplain to the Countess of Huntingdon, and entered upon the rectorship of All Saints, Aldwinkle, Northamptonshire. By reading "Capt. Cook's Voyages to the South Seas," his mind was much affected, and he desired that a missionary should be sent to Tahiti. Having brought the matter under the attention of the Countess of Huntingdon, two students from Treveca, Messrs. Waugh and Price, went to Dr. Haweis at Bath, to prepare for the work. His hymns published in 1792 were "Designed for the use and comfort of those who worship the Lamb that was slain." In the preface, the author complains that "Even in our public worship the voice of joy and gladness is too commonly silent, unless in that shameful mode of Psalmody now almost confined to the wretched solo of a parish clerk, or to a few persons huddled together in one corner of the church, who sing to the praise and glory of themselves." In conclusion he says as regards his hymn, "I have cast my mite into the Treasury; they are such as my heart indited; they all point to one object and lead to one end,—to a Crucified Jesus."

"O thou from whom all goodness flows."

**HEBER, Rev. Reginald, D.D.** Belonging to an ancient Yorkshire family, was born at Malpas, Cheshire, in 1783. He displayed

unusual talent in childhood, went through a brilliant university course in Oxford, and entered upon the living of Hodnet, in Shropshire. Heber's ruling passion through life was his zeal for Christian Missions. On Whitsunday, 1819, the late Dr. Shipley, Dean of St. Asaph, and Vicar of Wrexham, preached a sermon in Wrexham Church in aid of "The Society for the Promotion of the Gospel in Foreign Parts." That day had been fixed upon for the commencement of the Sunday evening lectures, and the late Bishop of Calcutta, then rector of Hodnet, the Dean's son-in-law, undertook to give the first lecture. The Dean, knowing how quickly his son-in-law could compose, asked him to write something to sing in the morning. This was Saturday. Heber withdrew to a corner of the room, and soon returned with his unparalleled Missionary hymn, "From Greenland's Icy Mountains." It was printed that night, and sung the next morning by the people of Wrexham. In 1823 he accepted the Bishopric of Calcutta, and applied himself to the duties of his high office with Apostolic ardour. By incessant travel and constant labour, his valuable life was cut short, and he sank into his grave in three years.

"From Greenland's Icy Mountains."

**HOW, Rev. William Walsham.** Was born in 1823, at Shrewsbury. He is of Wadham College, Oxford, and became Rector of Whittington. He has published several religious books, and is joint editor of a compilation of Psalms and Hymns; he is now Suffragan Bishop for East London.

"Jesus, name of wondrous love."

**KEBLE, Rev. John.** Was born in Gloucestershire. He entered Corpus Christi College, Oxford, where he graduated B. A. in first class honours in 1810. He held the Professorship of Poetry, and, on his father's death, became Vicar of Hursley, which living he held till his death. Keble is well known by his various ecclesiastical writings, but is best remembered by his masterpiece, "The Christian Year." Keble's hymns are distinguished by their refinement of taste, and a precious vein of practical piety runs through them, bringing the application of the highest doctrines to the duties of daily life. Members of other Christian communities find sentiments pertaining to the Church to which Keble belonged, and its festivals, to which they cannot subscribe; these are the exceptions. His beautiful lyrics stole their way into the hearts of the people instantly, and charmed them by a voice at once new and familiar, and his fame as a hymn writer is as fresh as it was when his first edition was issued, now reaching nearly to one hundred thousand.

"Sun of my soul, Thou Saviour dear."

**KELLY, Rev. Thomas.** Was the only son of Judge Kelly, of Kellyville, Queen's County, Ireland. He passed with honours through Trinity College, Dublin, intended for the bar. He became deeply impressed with the instability of worldly things, and the magnitude of spiritual riches, so that he decided to enter the ministry. He laboured with great zeal for the conversion of souls, preaching the doctrine of justification by faith. His evangelistic course was deemed by his friends a departure from the dignity of his office; they were deeply incensed, and for a time treated

him with disregard. "To go to the stake," he said, "would be a less trial to me than to set myself against those whom I so dearly love." He remained firm, and multitudes flocked to his preaching. Pulpits were closed against him; but he was a man of large wealth, and built churches in many parts of Ireland. Like his Divine Master, he went everywhere as far as he could, preaching the gospel, till, in his 85th year, the Master summoned him from his earthly home. He went at the call saying, "Not my will, but thine be done." He was the author of more than 700 hymns, many of great excellence. He has been called a "True Irish Saint."

"The head that once was crowned with thorns."

**KENT, John.** Was born at Bideford, Devonshire, in 1768. He was apprenticed to his father as a shipwright in Plymouth Dock, now Devonport. His leisure hours were devoted to self-improvement. In 1803 he published a small volume entitled, "Original Gospel Hymns." He continued to reside at Plymouth, pursuing a career of unobtrusive piety. "I am accepted," were his last words, as he gently fell asleep, in 1843.

"Sovereign grace o'er sin abounding."

**KEN, Rev. Thomas.** Was born at Berkhamstead, in Hertfordshire, in 1637. The poet Cowper began his life under the shadow of the same old church tower. He studied at Oxford, and in 1682 was appointed chaplain to Charles II. When that monarch's loose court came to Winchester, where Ken resided, he stoutly refused to give up his house, which had been desired as a residence for some worthless followers, and resolutely shut his door against the proposal. Instead of being cursed, as was expected, he was made Bishop of Bath and Wells. His Morning, Midnight, and Evening Hymns did much to give Whitefield his pious bent in his college days. "Awake my Soul and with the Sun," has given a devout bias to thousands of every succeeding generation with the returning day; and the family circle, gathered at the close of the day, have found peace and safety while singing, "All praise to thee, my God, this night." We are also indebted to Bishop Ken for that glorious doxology, "Praise God from whom all blessings flow," which, says James Montgomery, gives praise to God in each of the characters wherein He has revealed Himself in His word, "Father, Son, and Holy Ghost."

"Awake my Soul and with the Sun."

**LORNE, John George Edward Henry Douglas Sutherland Campbell, Marquis of Lorne.** Eldest son of the Duke of Argyll. Was born at Stafford House, London, in 1845; was Member of Parliament for Argyllshire in 1868, and Private Secretary to his father at the India Office. He was married to the Princess Louise, daughter of Queen Victoria, in 1871, and is now Her Majesty's representative in Canada. Author of a small brochure entitled, "A trip to the Tropics and Home through America," "Guido and Lita, a tale of the Riviera," illustrated by Her Royal Highness the Princess Louise. His latest contribution to literature is "The Book of Psalms," a goodly volume, being a metrical version of the Psalms of David. It is beyond the scope of these brief notices to enumerate the many metrical versions of the psalms which have been prepared for public worship. David's psalms in verse were the first hymns of the

Reformed Church, and the Scottish Reformers, renouncing the doctrines and the practices of the Church of Rome, renounced at the same time their mediæval hymns. Taking nothing at second hand, they had recourse to the Bible for their doctrines and form of worship, and finding in Rous's Metrical Version of the Psalms a faithful rendering of the old Hebrew Psalms, they chose them to be their "songs in the house of their pilgrimage." Two centuries and more have passed since these time-honoured psalms were chosen. By them men were fortified for the fiery trial which the Scottish Church was to pass through. Never before nor since has it fallen to the lot of any "Songs of Praise" to be tested as to their value as these were. These true Hebrew melodies have ascended "from the utmost corner of the land," and their cry has been sent from the Covenanters' hiding-place among the caves of the moss hag, from the prison, the scaffold, and the stake, from "the moorland of mist, where the martyrs lay," as well as in the chamber of death, in the bosom of his family, where "the end of the good man is peace," these psalms have never been found wanting. Will the old Scottish version of the psalms ever cease to be music to those who owe so much to their covenanting forefathers, who first sang them? Whatever may be thought by some of their setting, the gems by which these psalms are enriched illuminate the text. An old divine well known on the Ottawa, when conducting family worship at a friend's house, was wont to say, "Let us read the Metrical Version of this psalm, it is nearest the original." The author of "The Book of Psalms" has dedicated it "to the Scottish Churches," and has succeeded in producing a psalter which in its entirety is more in accordance with the Presbyterian ideal of a "Book of Praise" than any other version that has appeared since Francis Rous, the venerable Provost of Eton, became the bard of the Church. The pious Sternhold still lives in some grand old stanzas, and so do Tate and Brady, Watts, Wesley, Montgomery, and others. Gems of rare beauty are found among all these, but no entire version has retained its hold on any church as its medium of praise, save the Scottish version. Tate and Brady, the last representatives, have all but disappeared. The Scottish version alone remains in vigorous service in all the Presbyterian churches throughout the British Dominions. Its nearness to the Word of God, the Spirit speaking in it, and through it, has held it up; and here the author of the "Book of Psalms," in his preface, says, "The use of the actual words of the Bible is alone satisfactory to ears accustomed to Rous's Psalms, and I have sought in the case of the psalms translated into common metre to adhere as closely as possible to the language of the original."—"To the new version offered in this volume the psalms of the authorized versions are added, wherever their excellence has made them favourites with the Scottish people." As may be expected the Words of "The Book of Psalms" are David's words, and much conscientious talent has been exercised to render David's mind in such simplicity of language. Thus the last verse of the xxxiv. Psalm :

The Lord redeems His servants' souls,  
And, through His saving grace,  
Shall none of them be desolate,  
Their trust in Him who place.

Last verse of Psalm lxxxii. :

Arise, O Lord, and judge the earth,  
All nations unto Thee,  
Yea, all the heathen, Thou shall take  
Thine heritage to be.

"7  
Par  
sel  
18,  
hym  
mig  
fine  
kee  
the

ton,  
earl  
"Ju  
and  
Th  
catic  
villa  
writ  
impr  
ones  
coac

burg  
enrad  
Corn  
to vi  
hood  
They  
Chris  
to st  
done  
Devo  
seafa  
sons  
it wa  
so un  
true

paren  
while  
the s

“The Book of Psalms” is throughout adapted for public worship. The Paraphrases are added, and a wholesome pruning has been applied. The selection opens with “O God of Bethel” followed by Nos. 8, 11, 13, 16 and 18, the intervening ones being omitted, and so on to the end. The third hymn at the end of the Paraphrases has been retained, which some think might have been omitted or amended. It is very refreshing to look over these fine Scriptural Paraphrases when freed from the doubtful company they keep in our authorized version. The hymn selected by the Committee is the cxxi.

Unto the hills around, do I lift up  
My longing eyes.  
O whence for me shall my salvation come,  
From whence arise,  
From God the Lord doth come my certain aid,  
From God the Lord, who heaven and earth hath made.

**LUKE, Mrs. Jemima.** Was born at Colebrook Terrace, Islington, London, in 1813. She exhibited a fine literary and poetical taste early in life, and at the age of thirteen was able to write acceptably for the “Juvenile Magazine.” She took a great interest in Missionary enterprises, and for several years edited the “Missionary Repository.” Her father, Thomas Thompson, was a philanthropist, and took an interest in the education of poor children. Mrs. Luke became much attached to a little village school near her father’s residence at Poundsford Park, and wished to write a little song for it that would awaken an interest in religion, and be impressed on the children’s minds. Christ’s present sympathy for the little ones, was the leading thought in her mind, and, while riding in a stage coach, she composed—

“I think when I read that sweet story of old.”

**LYTE, Rev. Henry Francis, M.A.** Was born at Kelso, Roxburghshire, in 1783; studied at Trinity College, Dublin, and held a curacy in Wexford for some time. In 1817 he removed to Marazion, Cornwall, and though a Christian minister, was, up to this time, a stranger to vital religion. In 1818 he was sent for by a clergyman in the neighbourhood who was dying, and knew that he was unpardoned and unprepared. They pored over the Scriptures till they both came to the knowledge of Christian doctrine, and the possession of Christian peace. “I then began to study my Bible, and to preach in another manner than I had previously done.” In 1823, he entered upon the perpetual curacy of Lower Brixham, Devon, and for nearly a quarter of a century laboured among its rough seafaring population, where many of the hardy sons of the deep became his sons in the faith. Weakness of constitution compelled him to travel, and it was while travelling that he was overtaken by death at Nice. His hymn, so universal a favourite, was written as he was approaching his end, the true utterance of a heart feeling the need of Christ’s presence.

“Abide with me, fast falls the eventide.”

**LUTHER, Martin.** Was born in Eisleben in 1483. From his parents he received a careful religious education, and at the age of fourteen, while attending the Franciscan School at Magdeburg, he used to sing in the streets for his bread, his parents not being able to support him. He

afterwards removed to a school at Eisenach, where Ursula, the wife of Conrad Cotta, took compassion on the singing boy, and received him into her house. Here he learned to play the flute and lute to please his kind benefactors, and thus became confirmed in that love to music and song, which made him the great leader of Protestant Psalmody. The masses of the people sang Luther's hymns, and Luther's tunes, and his enemies said Luther has done us more harm by his songs than by his sermons." "I have myself" he says, "with some others, put together a few hymns in order to bring into full play the blessed gospel, which by God's grace hath again risen."

"A safe stronghold."

**MacDUFF, Rev. John Ross, D.D.** Ordained minister of Kettins, Forfarshire, in 1842 translated to the parish of St. Madoes, and, in 1856, invited to undertake the pastoral duties of the church at Sandyford, Glasgow. Mr. Macduff is the author of numerous religious works. "The Faithful Promiser" was much valued, and blessed to many when it appeared, and it still continues in demand. His esteemed publications, "Memories of Genesaret," "Memories of Bethany," "Sunsets on the Hebrew Mountains," &c., are well known in the Christian world. He has also published a small volume of poems entitled, "Altar Stones."

"Christ is coming, let creation."

**MacKAY, Mrs. Margaret.** Daughter of Captain Robert MacKay, who, after returning from active service, settled near Inverness. In 1820 she was married to Major William MacKay, 68th Light Infantry, afterwards Lieutenant-Colonel. Mrs. MacKay is the author of a well-known favourite story, "The family at Heatherdale," and several other books in prose and verse. Her well-known hymn, "Asleep in Jesus," was first published in Edinburgh in 1832.

"Asleep in Jesus."

**McCHEYNE, Robert Murray.** Born at Edinburgh in 1813. Many were to rejoice at his birth, for he was one of the blessings which were beginning to fall down upon Scotland, though none then knew that he was born whom hundreds would look up to as their spiritual father. He made rapid progress in his studies, and at the age of four was able to name all the letters of the Greek Alphabet and write them in a rude way upon a slate. In his school boy days some would have regarded him as exhibiting many traits of Christian character, but he had not at that time a relish for any higher joy than such as the song and dance could give. This experience taught him to look with jealousy on the mere outward signs of conversion while dealing with souls. He had a great delight in rural scenery, and made excursions to the lakes and hills of the Highlands. With a friend he set out to explore Dunkeld and the highlands surrounding. Crossing the hills of Strathardle, a dense mist spread over them soon after they began to ascend; they lost their way to the glen; night came on, and they had no resource but to crouch among the heather, with no covering but the clothes they wore. They felt hungry and cold, and awaking at midnight, the awful stillness of the lonely mountains spread a strange fear over them. Drawing closer together they slept soundly till the

cry of the wild birds and the dawn awoke them. McCheyne's University career was most successful, and there he gained a prize for the poem on the Covenanters. He studied under Dr. Chalmers, and in 1836 became pastor of St. Peter's, Dundee. A popular preacher, a much beloved pastor, amidst his labours he found time to write tracts and hymns. Hearing of a friend of the family, that she had said "That she was determined to keep by the world," he penned the well known lines, of which we give two stanzas :

She has chosen the World and its paltry crowd,  
 She has chosen the World and an endless shroud ;  
 She has chosen the World with its misnamed pleasures,  
 She has chosen the World before heaven's own treasures.

She hath launched her boat on life's giddy sea,  
 And her all is afloat for eternity ;  
 But Bethlehem's Star is not in her view,  
 And her aim is far from the harbour true.

McCheyne was subject to attacks of fever. Three days before an attack he had written Jehovah Tsidkenu, and, on his recovery, records : "Learnt more and more of the value of Jehovah Tsidkenu." On the Sabbath before his death, when one expressed a wish that he had been able to go forth as usual to preach, he said "I am preaching the sermon that God would have me do." The last words he seemed to understand were those of Cowper's hymn, "Sometimes a light surprises the Christian while he sings."

"I once was a stranger."

**MALAN, Rev. Abraham Cæsar.** Was born at Geneva in 1787. He belonged to a family still numerous in the valleys of the Waldenses, and claimed the honour of having many of his name in France and Piedmont who sealed with their blood their attachment to the truth of the Gospel. It was to him as a real title of nobility to belong to the race of Waldensian Confessors and to have in his family the glorious blood of the martyrs. At the time of his ordination at Geneva he was in utter ignorance of the truth as it is in Jesus. Preaching in a village for a Vaudois pastor, he says : "As we were leaving the church, he said to me, with a grave and mournful expression, 'It appears to me that you have not yet learnt that in order to convert others you must first be converted yourself. Your sermon was not a Christian discourse, and I sincerely hope my people did not understand you.' From this time I began to discover, and to preach, that man is justified by faith alone, and taught these doctrines to my pupils at College." During his long eventful and faithful ministry he left it with God to show him the way. He looked on himself as a soldier whose charge depended on the will of the Commander, who has placed him where he is, and who alone has the right to recall him. And that trust guarded him in all the opposition and persecutions he endured for preaching the gospel which has the eternal interests of souls as its object. His writings are very numerous, and are mostly affectionately addressed to Roman Catholics. But the most important of his publications were his "Hymns for Schools" and "Songs of Zion." His wife having asked him for several hymns for her school, he set to work without making any promises, and barred his study door against all comers, as was his custom when he had any important work in hand. After an entire seclusion, interrupted only by family worship and ministerial duties, he came into the dining room, where he had not shown himself the

whole time, and laying on the table the MSS. of sixty hymns, with airs for each, said to his wife, "Here, Jenny, is what our gracious God has enabled me to do during these six weeks." It was in the long winter evenings that the reverend pastor associated most closely with his family. "There (writes his son) every one was occupied. Whilst my sisters were busy with needle-work, I drew, or read aloud. After, we had music. One of my brothers would accompany my sister on the flute, she playing the piano, and we generally finished by singing together one of my father's or Bost's hymns. It is on his Hymns that the saintly Malan's reputation rests as a Christian poet. "Le Semeur," published in Paris, 1837, says in an article on "Hymnology in France:" "Among ourselves, with the revival of faith, has come the revival of its song, and that too after a silence of more than a hundred years. God has taught his servants to perpetuate the language of His praises, and has given them new hymns through the instrumentality of this truly Christian poet, Mr. Malan, who has re-awakened the lay."

"It is not death to die."

**MANT, Richard, L.D.** Was born at Southampton in 1776, studied at Winchester, and afterwards at Trinity College, Oxford; entered on the curacy of Buriton, Petersfield, Hants. In 1820 became Bishop of Killaloe, and in 1823 was translated to the See of Down and Connor. From his early years he was an ardent lover of poetry, and became a voluminous writer. The hymn in the present collection is a favourable specimen of his rendering of the 148th psalm in the metrical version of "The Book of Psalms" published by him.

"Praise the Lord, ye heavens adore Him."

**MARRIOTT, Rev. John.** Was born near Lutterworth, Leicestershire, in 1780. He studied at Christ Church, Oxford, and took honours at the examination in 1812, the first year that public honours were awarded. Private tutor for a time in the Duke of Buccleugh's family, he was afterwards made rector in Warwickshire, but on account of family sickness removed to a Devonshire valley. In the quiet loneliness of the valley there still reigned much darkness regarding spiritual truth and saving piety, which may have suggested the hymn he left behind. It is founded on Genesis i. 3—

"Thou, whose almighty word  
Chaos and darkness heard,  
And took their flight,  
Hear us, we humbly pray;  
And where the Gospel's day  
Sheds not its glorious ray,  
"Let there be light."

**MEDLEY, Rev. Samuel.** Born at Cheshunt, Herts, in 1738. In 1755 he was midshipman on board the "Buckingham;" but was afterwards transferred to the "Invincible," under Admiral Boscawen. He served in several actions, and was with his ship in a terrible engagement off Cape Lagos, in 1759. Medley received a serious wound in the leg, came home, and was brought to the house of his grandfather, Mr. Tonge, a pious man. One Sunday evening Mr. Tonge remained at home to read to his grandson. The sermon he read was Dr. Watts on Isaiah x'ii. 6, 7. "To open the blind eyes." Medley felt his own condition described; he saw his sinful

state and cried for mercy ; and God soon granted him the joys of His salvation. Promotion in the navy was offered him, but he declined. On his recovery he often heard Whitefield, and having a good education, he began to tell others what God had done for him, finally he became the pastor of a large Baptist church in Liverpool, where his knowledge of the sea and nautical usages made him very acceptable to his seafaring hearers. His wounds still troubled him, yet he wrote many hymns for the church, modestly expressing the desire thereby to comfort Christians and glorify God. "I am a poor shattered *bark* just about to gain the blissful harbour," he said ; "and oh how sweet will be the port after the storm ; but a point or two and I shall be at my Heavenly Father's house."

"Awake, my soul, in joyful lays."

**MILES, Sibella Elizabeth.** Taken from "Hymns for the Christian Church and Home," Longman, 1856—

"Thou who didst stoop below,  
To drain the cup of woe,  
And wear the form of frail mortality ;  
Thy blessed labour done,  
Thy crown of victory won,  
Hast passed from earth, passed to Thy home on high."

**MILLS, Elizabeth.** A young English lady, the wife of Thomas Mills, Esq., M. P. ; was much esteemed for her amiability and calm religious trust. The hymn selected was composed about three weeks before her decease, while she was lingering, as it were, on the heavenly border, refreshed with the near prospect of Paradise. She had been reading "Bridges on Psalm cxix. 44."

"We speak of the realms of the blest."

**MILMAN, Rev. Henry Hart, D.D.** Was born in London, 1791, and is known in later years as Dean Milman. He was the youngest son of Sir Francis Milman, physician to George III. He distinguished himself by his attainments at Eton and Oxford, and became the author of a variety of works, the principal being, "A History of Christianity for the first three centuries," "History of Latin Christianity," and a "History of the Jews." His hymns show that his Christian belief was inseparable from his experience of Christ as the one object of faith and love. He was Professor of Poetry at Oxford, and became Dean of St. Paul's in 1868, the 78th year of his age.

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

**MILTON, John.** Was born in London, 1608, and studied at Cambridge, where he distinguished himself. He became an industrious writer in Prose and Poetry. The political circumstances of the times, and his official position, called for great literary labours, which eventually destroyed his sight. Milton's "Paradise Lost" is for all time ; and his verses written after a tour in Italy, where he witnessed the cruelties inflicted on the inhabitants of the Waldensian valleys by the Church of Rome, wells up afresh in the memory, as her scolding is heard to-day in the same valleys where burnings used to be :

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold ;  
Even they who kept so pure thy faith of old,  
When all our fathers worshipped stocks and stones."

Milton has not written many pieces suitable for use in public worship, but his metrical version of the 136th Psalm, "Let us with a gladsome mind," written in his fifteenth year, shows the richness of his poetic power, more than thirty years before he wrote, "Paradise Lost."

"Let us with a gladsome mind."

**MOORE, Thomas.** The well known Irish poet; was born in Dublin, in 1779. Besides his other poetry by which he is so well known, he was the author of several "sacred songs;" among these may be enumerated his Paraphrase of the 60th chapter of Isaiah, "Arise, shine, for thy light is come," "Thou art, O God," "The day is Thine, the light is Thine, Thou hast prepared the light and the sun," Psalm lxxiv. 16; also the well known, "Sound the loud timbrel," which so quickly took its place in Christian social gatherings.—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand," Exodus xv. 20.

"Come ye disconsolate, where e're ye languish."

**MONTGOMERY, James.** Born at Irvine, Ayrshire, in 1771; one of the most graceful of British poets. His father, John Montgomery, had come from the Moravian settlement of Grace Hill, in the North of Ireland, to take the pastoral charge of a small Moravian congregation in the small seaport town of Irvine. He was sent to the Moravian Seminary at Fulneck, that he might be trained for the Moravian pastorate. In a few years his parents devoted themselves to the work of foreign missions, and leaving children, home, and lands, for Christ's sake, sailed for Barbadoes, to labour in a community of slave owners and slaves. Both died in the mission field of Tobago. Montgomery's temperament rebelled against the secluded life and studies of Fulneck; he finally ran off, and with a bundle of manuscript in his pocket, made his way to London. He was unsuccessful there, and going north, entered a printing office in Sheffield as clerk. In this city he remained, amid useful and honourable associations, for more than fifty years. At this time he was a Socinian, and denied the atonement. Light dawned upon him, and he began to be an earnest hearer in a Wesleyan chapel. All his early associations led him back to Fulneck, which he was accustomed to visit, and where he was welcomed as the returned dove to the ark. The following verse of a hymn seems to mark his great change, and the high delight he found in the communion of saints:

"People of the living God,  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort nowhere found  
Now to you my spirit turns,  
Thrus a fugitive umblest,  
Brethern, where your altar burns,  
O receive me into rest."

"Forever with the Lord."

**MORRIS, Rev. F. G.** An American minister. Published in a religious paper called *Zion's Herald*.

"On the shores of Galilee."

**NEALE, Rev. John Mason, D.D.** Was born about the year 1818. He studied at Trinity College, Cambridge; obtained the member's prize in '38, and gained on nine several occasions the Seatonian prize for the best English poem on a sacred subject. His metrical translations, original hymns and esteemed prose writings, possess in a greater or less degree a Mediæval tinge, not to speak of the High Church teaching, in many of them. At the same time, Dr. Neale has done much to raise "the science of hymnology" from the standard of the popular, but "meaningless melodies," which have been crowded into the service of praise of late years. "The Fisherman's Song," is as purely English as it can be:

Come, messmates, 'tis time to hoist our sail,  
 'Tis as fair as fair can be;  
 And the ebbing tide and the northerly gale;  
 Will carry us out to sea.

As through the night watches we drift about,  
 We'll think of the days that are fled,  
 And of Him who called other fishermen out  
 To be fishers of men instead.

The life, beauty and naturalness in Dr. Neale's translation of a Greek hymn, which is said to be still to the villagers of Scio and Mitylene what Bishop Ken's Evening Hymn is to the Church in our own land, will engage many a heart by its simplicity.

The day is past and over,  
 All thanks, O Lord, to thee;  
 I pray thee that offenceless  
 The hours of dark may be.  
 O Jesus, keep me in thy sight,  
 And save me through the coming night.

The selections from Dr. Neale made by the Hymn Book Committee, will be welcomed by the Church, as they have already found a place in the Scottish Hymnal and the Presbyterian Hymnal.

"Christ is made the sure foundation."

**NEWMAN, Rev. John Henry.** An English Episcopal clergyman, who afterwards went over to the Church of Rome, and was for many years attached to the Oratory, Birmingham, but has recently been created a Cardinal of the Romish Church. When sailing over the Mediterranean, suffering from the effects of a recent and alarming illness, his religious feelings, agitated by the dissensions in the Church at home, he says: "I was aching to get home, yet, for want of a vessel was kept at Palermo for three weeks. At last I got off on an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. There it was that I wrote the lines—

"Lead kindly light."

**NEWTON, Rev. John.** Born in London, 1725. He was an only child, and had the misfortune to lose his mother in his seventh year. Newton's mother was a pious woman, and carefully trained her boy, having devoted him to the Christian ministry. His father did not carry on the good work, so that he was left to mingle with idle, wicked boys, and learnt their ways. Having passed through various religious experiences, he at length became an infidel in notion and a profligate in his conduct. He devoted himself

to a seafaring life, and, deserting his ship on the coast of Africa, gave himself up entirely to sin without let or hindrance. During a severe storm on a homeward voyage, his whole former life passed in review before him, and the awakened sinner was saved to serve God in the world. He obtained the vicarage of Olney, where he daily consoled the suffering poet Cowper, and together they produced "The Olney Hymns." He was afterwards rector of St. Mary's, Woolnoth, London. He had been a sailor, and in familiar home life he was the sailor still. Sitting on a stool with a sailor's jacket on as undress, he was now the regenerated, consecrated sailor. Paid off from sea service, he had taken service under Christ, as an ambassador for Him. An important element in Newton's hymns is that they are, as he says, the expression of his own experience, and an exhibition of the mind and heart of the matured Christian.

"Approach, my soul, the mercy seat."

**NUNN, Marianne.** Was born at Colchester, about the year 1799. She lived in retirement, and died in 1847. When her brother, the Rev. John Nunn, was preparing his selection of psalms and hymns, she contributed to him this hymn—

"One there is above all others."

**OLIVERS, Rev. Thomas.** Was born in Tregonan, Montgomeryshire, in 1725; was converted under Whitefield's preaching, and became a zealous member of the Wesleyan Society. He was one of the travelling preachers in Cornwall, and many parts of England and Ireland, accomplishing most of his journeys on a horse which he had for about twenty-five years, upon which he rode about 100,000 miles. His educational advantages were small, yet he composed several hymns of great excellence. "The God of Abraham praise," is one of them. This noble ode, though the essay of an unlettered man, claims special honour. There is not in our language a lyric of more majestic style, more elevated thought, or more glowing imagery; and Lord Henley mentions in his collection, that this hymn was a source of great consolation to Henry Martyn when, with mingled feelings of regret and anxious hope, he was bidding adieu to his native land, and setting out on his missionary career.

"The God of Abraham praise."

**PALMER, Rev. Ray, D.D.** Born in Rhode Island; became a member of the Congregational church, at that time under the care of Dr. Dwight, son of President Dwight. Dr. Palmer studied at Andover, Massachusetts; and graduated at Yale College, New Haven. From 1835 to 1850, he was pastor of the Congregational church, Bath, State of Maine. As a translator of hymns from the Latin, Dr. Palmer has been successful, and his hymns are justly prized on both sides of the Atlantic. Lowell Mason applied to Dr. Palmer for a hymn to set to music, and he drew from his pocket one he had composed a few weeks before:

"My faith looks up to Thee, Thou Lamb of Calvary."

**PERRONET, Rev. Edward.** The author of the most inspiring and triumphant hymn in the English language; is referred to by Charles Wesley in his diary, about the year 1750, as a Christian brother and com-

panion in travel, whom he familiarly called "Ned." Edward Perronet was the son of a well known Evangelistic clergyman, who was Vicar of Shoreham for fifty years. He preached for a time in the Wesleyan connection, and afterwards assisted the preachers whom the Countess of Huntingdon sent to Canterbury. He afterwards ceased preaching in their connection, and died at Canterbury in 1792. His dying words were, "Glory to God in the height of His Divinity, Glory to God in the depth of His humanity, Glory to God in His all sufficiency; and into His hands I commit my spirit."

"All hail the power of Jesus name."

**PLUMPTRE, Rev. Edward Hayes.** Born in 1821; studied at Oxford; was presented to the Rectory of Pluckley, Kent; was Boyle Lecturer in 1866-7; one of the Old Testament Company of the Committee of Revisers of the authorized version of the Bible, and is the author of many Theological Works, Poems, &c. His fine gospel hymn selected by the Committee is--

"Thine arm, O Lord, in days of old."

**PRENTISS, Mrs. E.** A celebrated American lady, well known as the author of many delightful books on Evangelical Christian home life, "Stepping Heavenward," "Urbane and his Friends," "Aunt Jane's Hero," &c.

"More love to Thee, O Christ."

**REED, Rev. Andrew, D.D.** Born in London, in 1787, was a great philanthropist and distinguished minister of the Independent body. Carefully trained by pious parents, and intended for commercial pursuits, he was led to devote himself to the ministry. Dr. Reed will be known to posterity as the founder of five great national benevolent institutions, viz.: the London Orphan Asylum, the Asylum for Fatherless Children, the Asylum for Idiots, the Infant Orphan Asylum, and the Hospital for Incurables. Along with the conscientious discharge of duties devolving on a London pastor with a large church and congregation, he found time to advocate every good cause. Dr. Reed was the author of "The Hymn Book," which soon became largely used by the Congregationalist churches in England and the colonies.

"Spirit divine, attend our prayers."

**ROBINSON, Rev. Robert.** Born at Swaffham, Norfolk, in 1735. Hearing a discourse preached by Whitefield on "The wrath to come," he became deeply impressed, and remained in a state of disquietude for nearly three years, when at length he experienced, as he believed, "full and free forgiveness through the precious blood of Jesus." "I went at first pitying the poor Methodists, but came away envying their happiness." He became settled as pastor of a Baptist church at Cambridge, in which he continued till the time of his death, though not without dissatisfaction on account of his religious views. He was succeeded by the celebrated Robert Hall.

"Come thou fount of every blessing."

**RUSSELL, Rev. Arthur Tozer.** Was born at Northampton, in 1806, and studied at Cambridge. He is the author of "The Life and Works of Thomas Fuller," "Memoirs of Bishop Andrews," and various other works in prose and verse. He is also the author of "Hymns for the use of the Church of England."

"Another year has fled."

**RYLAND, Rev. John, D. D.** Born at Warwick in 1753. His father was the Rev. John Collett Ryland, pastor of the Baptist Church at Warwick, a profound scholar. The father early trained his son in the knowledge of Greek and Hebrew, while from his pious mother young Ryland received, as Doddridge had done, scriptural instruction from the Dutch files that adorned their fire-place. In 1871, he succeeded his father in the ministry at Northampton, and co-operated with Carey, Fuller, Sutcliffe and others, in originating the Baptist Missionary Society at Kettering, in 1792. Mr. Ryland's name appears on the Committee, and his signature attests the first humble list of subscriptions, amounting in all to £13. 2s. 6d. His early productions were poetical, composed at different times, from his 20th year to that of his death.

"Sovereign ruler of the skies."

**SHEPHERD, Mrs. Annie Houlditch.** Was born at Cowes, Isle of Wight. Her father, the Rev. Edward Houlditch, held for many years the living of Speen, Berkshire. By marriage she became Mrs. Shepherd. She was possessed of a vigorous intellect, which had been much enriched by culture. She was the author of several works, but her reputation rests chiefly on her hymn book, entitled "Hymns adapted to the comprehension of young minds." These compositions, sixty in number, are admirably adapted for interesting youthful readers in the precious truths of salvation. The hymn selected is the favourite children's hymn—

Around the throne of God in heaven  
Thousands of children stand,  
Children whose sins are all forgiven,  
A holy, happy band,  
Singing glory, glory, glory.

**SHIRLEY, The Hon. and Rev. Walter.** Was born in 1725; the friend of Whitefield and the Wesleys, and the brother-in-law and friend of the Countess of Huntingdon. He was converted under the ministry of M. Venn, took orders, and began to preach in the Church of England. Afterwards he received the living of Loughrea, in Galway, where he laboured for many years. He greatly loved his parish in Ireland, and was influenced by warm zeal for the conversion of souls. His piety and humility grew with advancing years, and he felt the power of the experience he so sweetly sang:

"Sweet the moments, rich in blessing,  
Which before the cross I spend;  
Life and health and peace possessing,  
From the sinners' dying friend."

Like the Apostle John, when no longer able to go into the pulpit, he was unwilling to cease preaching, and used to send for his neighbours, and sitting in his chair, preach the everlasting gospel to as many as could hear him.

"Lord, dismiss us with thy blessing."

**SHRUBSOLE, William.** Was born at Sandwich, in 1729, and was apprenticed to a shipwright at Sheerness. About his 20th year he experienced a great spiritual change. He began to join with a few persons for Scripture reading and prayer, and subsequently engaged in theological studies. He was appointed master mast-maker in the dockyards, a position he held till his death. He undertook the pastorate of an Independent chapel, where his services were much valued. His dockyard salary sufficed to maintain himself and family. At one time he feared that his public preaching might affect his position in the dockyard, but his fears were groundless.

“Arm of the Lord, awake.”

**STIELE, Anne.** Born at Broughton, Hampshire; the daughter of a Baptist minister; she joined in church fellowship with her father's flock in her 14th year. While still young she was engaged to be married. The wedding day was fixed, and it wanted but a few hours to the happy moment, when the bridegroom's body was brought in from the river, in which he had sunk while bathing. This was her first deep sorrow, and that sorrow never allowed another earthly love. Then came another stroke, the death of her father, from which she never fully recovered. Earthly bliss was denied her, but her prayer in her song was answered:

Give me a calm and thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And let me live to thee.

She allowed her hymns to go out without her name, but their spirit and music have awakened devotion in all parts of the world. Weakness and pain, resignation and peace, breathe their deep impressions through all her psalms and hymns.

“Dear refuge of my weary soul.”

**STENNET, Rev. Joseph, D.D.** Was born of godly parents at Abingdon, Berks, and in early life was converted to God, under his father's ministry. In 1690, he was ordained pastor of the Baptist congregation, Devonshire Square, London, and continued there till his death, refusing all offers of preferment in the Church, though his remuneration was small. His literary works, including translations, were numerous. His last words were: “I rejoice in the God of my salvation, who is my strength and my God.”

“Another six days.”

**STOCKER, John.** Belonged to Honiton, Devon. He was a writer of several earnest Gospel hymns. The hymn selected is said to be one of two superior to all the rest; and as a genuine heart utterance in praise of mercy, has a charm peculiar to itself.

“Thy mercy, my God, is the theme of my song.”

**STONE, Rev. Samuel John, M.A.** Curate of St. Paul's, Haggerstone, London; author of a volume of hymns published in 1866, under the name of “*Lyra Fidelium*.” An author says: “The illness and recovery of the Prince of Wales was among those things that work together for good.

The thoughts of those in high places were led towards the throne of Him who appoints affliction as well as joys, and the psalm of thanksgiving to be sung at St. Paul's, at the service of praise and gratitude for the Prince's recovery, was taken from the "Lyra Fidelium," a half cheering, half plaintive hymn of penitence,"

"Weary of earth, and laden with my sin,  
I look at heaven, and long to enter in;  
But there no evil thing may find a home  
And yet I hear a voice that bids me come."

The hymn selected by the Committee is —

"The Church's one foundation."

**STOWELL, Rev. Hugh.** Born at Douglass, Isle of Man, in 1792, and studied at Oxford. After a few years he accepted the charge of St. Stephen's Church, Salford; subsequently, the elegant structure of Christ Church was built for his constantly increasing congregation; and finally he was appointed Rural Dean of Salford. In 1831 he published a collection of Psalms and Hymns, suited to the service of the Church of England. He also published "The Pleasures of Religion, and other poems," from which is selected the hymn—

"From every wind that blows."

**SUMMERS, Rev. Thomas, D.D.** Born in Dorsetshire, England, in 1812. He emigrated to the United States, and joined the Methodist Episcopal Church in 1830. Dr. Summers was editor of most of the publications of the M. E. Church, South, and the author of many religious books.

"The morning bright with rosy light."

**SWAIN, Rev. Joseph.** Was born in Birmingham, in 1761. Deprived of his parents early in life, he was apprenticed to an engraver. He removed to London, and there united himself with gay associates. He became suddenly awakened to a sense of his spiritual danger, procured a bible, and under the influence of Divine grace, found peace. He studied for the ministry, and became pastor of the Baptist congregation in Walworth. Before this, to give expression to his new life, he began to write hymns. A friend, overhearing his singing of these Christian hymns, took him to hear gospel preaching—a privilege he had not before enjoyed. This gave him great delight, and served to develop his spiritual life. In 1791 he became the successful minister of a congregation in East Street, Walworth, London, but his useful career was cut short by death in 1796.

"Come ye souls, by sin afflicted."

**TATE and BRADY.** Nahum Tate was born in Dublin during the reign of Charles II., and there he was educated. His father was a clergyman and a poet. **Rev. Nicholas Brady, D.D.**, co-worker with Tate, was the son of an officer in the Royalist army; born at Bandon in the south of Ireland; graduated at Trinity College, Dublin, and from its University received his degree of Doctor of Divinity. On what principle Tate and Brady carried out their joint exercise of poetic talent is not very clear. They appear to have worked in great harmony, the one manifesting

the learning, and the other showing his superior invention. Their metrical version of the Psalms took the place of the earlier Psalter by Sternhold and Hopkins, and is commonly printed with the book of common prayer.

“Through all the changing scenes of life.”

**THRING, Rev. Godfrey.** Was born at Alford, and educated at Shrewsbury school. He graduated at Baliol College, Oxford, and now holds the living at Alford, with Hornblotton. Mr. Thring is a contributor of sacred hymns to Morrell and How's collection, and to Choep's Hymnal.

“Saviour, blessed Saviour,  
Listen whilst we sing.”

**TOPLADY, Rev. Augustus Montague.** Was born at Farnham, Surrey, in 1740. He was the son of a soldier, Major Richard Toplady, who was killed at the siege of Carthage. His character was formed under a widowed mother's gracious influence. He studied at Trinity College, Dublin, and was converted in 1756. Providence directed his steps into a barn, at a place called Codymain, where a Mr. Morris, a lay preacher, spoke on the words, “Ye who sometimes were far off, are made nigh by the blood of Christ,” Eph. ii. 13. “Strange that I, who had so long been under the means of grace in England should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could scarcely spell his own name. The excellency of such power must be of God and not of man.” In 1768, he became vicar of Broad Hembury, Devon, a position he held till his death. He published a collection of hymns, of which a large number were his own. “Rock of ages, cleft for me,” justly prized by the Christian Church, was first published in “The Gospel Magazine,” under the title of “A living and a dying prayer for the weakest believer on earth.” This hymn gave great consolation to the Prince Consort in his dying hours. Dr. Pomeroy relates that a few years ago, when he was in the Armenian church at Constantinople, the people were singing. “The language of the hymn was foreign, the music a simple melody.” All sang with closed eyes; but, as the stanzas proceeded, tears were trickling down many a cheek. What were they singing? The stanzas were translated, and his heart responded to the well known verses, “Rock of ages, cleft for me.” Toplady's death was happy and triumphant, as his life had been holy and devoted. When near to his end, bursting into tears of joy, he said, “It will not be long before God takes me, for no mortal man can live after the glories which God has manifested to my soul.”

“Rock of ages, cleft for me.”

**TWELLS, Rev. Henry.** Was born at Ashted, near Birmingham, in 1823; now rector of Waltham, Leicestershire. The hymn selected first appeared in 1866.

“At even, e're the sun was set.”

**WARDLAW, Rev. Ralph, D.D.** Born at Dalkeith, near Edinburgh. He studied at the University of Glasgow, and became minister of the Congregational chapel, Albion Street, Glasgow. Dr. Wardlaw

possessed a mind of great grasp and power, which eminently fitted him to fill the chair of professor in the theological academy. He is also widely known as an author. He prepared a selection of hymns to replace the inferior *Tabernacle* selection. Several of the hymns are by Dr. Wardlaw, and are of real excellence, and all who desire that hymns should be confined to the utterance of praise, will be abundantly satisfied with his contributions.

"Christ of all my hopes the ground."

**WARING, Anna Letitia.** The talented author of "Hymns and Meditations" wishes only to be known as A. L. Waring; but, while shrinking from making herself known to the world, many who have been benefited by her beautiful spiritual hymns, know more of her through them than they do of some others whose life story has been written. Christians will feel that what she describes in her hymns they experience in their best hours, and that it will be so with them more and more as they are the more fully crucified with Christ.

"Father, I know that all my life."

**WATTS, Rev. Isaac, D.D.** Was born in 1674, the son of a respectable school-master at Southampton. Dr. Watts' parents were eminently pious, and suffered much in the persecuting times of Charles II.; the father having been imprisoned more than once for his nonconformity. In a memorandum by Dr. Watts at this time, there occurs this note: "1683, my father persecuted and imprisoned for nonconformity six months, after that, forced to leave his family and live privately for two years." The boy grew up, and in his 18th year startled the grave deacons of his father's church by declaring that the hymns they sang in church were sadly lacking in taste. "Give us something better, young man," was the reply. The young man did it, and the church was invited to close its evening service with a new hymn.

"Behold the glories of the Lamb,  
Before His Father's throne;  
Prepare new honours for His name,  
And songs before unknown."

This was his first hymn, and to Watts must be assigned the praise of beginning in our language a class of hymns which has taken a decided hold on the Christian mind of the world. Watts' sole aim in composing his hymn was usefulness in public worship. William Wirt, Attorney General of the United States, says of Watts: "What a soul of celestial fire, and, at the same time, of confident tenderness was that. How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the Saviour. He was indeed 'ever journeying home to God.'" Dr. Watts' Psalm and Hymns did much to preserve the Congregational Church from the cold formalism which crept over the land, and have done good service in the Episcopal, Methodist, and other Churches, and in the high places of the Mission field. Colonel Goddard, that celebrated convert to Christ, says to Dr. Paddridge: "Well do I acquant with Dr. Watts' Psalm and Hymns. How often by singing some of them, when by myself on horseback and elsewhere, has the evil spirit been made to fly away."

The note book of a London missionary contains the story of a Jewess, who, seeing part of this hymn—

“Not all the blood of heasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.”

on a piece of paper round some butter, read it, and could not shake off the impression produced. She read the Bible, and found in the despised Nazarene the true Messiah.

“There is a land of pure delight,  
Where saints immortal reign.”

Tradition places the home of Dr. Watts near the little battery on Southampton water, looking out on the green glades of the New Forest, on the farther side, where Red Rufus fell.

“Sweet fields beyond the swelling flood,  
Stand dressed in living green.”

The beauties of the landscape before him were to the poet, a model after which to construct such a hymn. Dr. Watts went to visit Sir Thomas Abney at his seat in Hertfordshire, and at his invitation, made this rural home, just suited to his delicate health, his dwelling place for the remainder of his life, 36 years. Here, at the request of Sir Thomas and Lady Abney, he wrote the “Divine Songs for Children.”

“Before Jehovah’s awful throne.”

**WESLEY, Rev. Charles, M.A.** The Bard of Methodism was one of the Methodist students in company with Whithfield, Hervey, John Wesley and others. For several years he worked with his brother in preaching the gospel, his diary recording his sufferings, opposition and perseverance. He afterwards left administrative arrangements with his brother, and with his natural cheerful piety became the hymn writer of Wesleyanism. As a hymn writer, Charles Wesley stands first in the whole history of Christian literature. His careful classical training is apparent throughout his hymns, though perhaps less than might have been expected; and his spiritual intercourse with his Moravian friends enabled him to reach a strain of thought and experience, to which no hymn writer had yet attained. Charles Wesley still stands as the greatest contributor of Christian hymns, and is in a remarkable manner free from the blemishes which attach to many who devote their talents to hymnology.

“O for a thousand tongues to sing.”

**WESLEY, Rev. John, M.A.** The father of the Wesleys was the Rev. Samuel Wesley, rector of Epworth, Lincolnshire, the son and grandson of ministers ejected from the established church in 1662, and their mother was the daughter of the Rev. Dr. Annesley, the eminent nonconformist divine. To his mother’s superior judgment John deferred in so important a matter as the employment of lay agency in preaching the gospel. John Wesley was a fellow of Lincoln College, Oxford, where he became associated with a band of young men, eminent for their devoted piety and active usefulness. Of their number were George Warfield and James Hervey, the author of the “Meditations,” and others. They were

called in derision Methodists. Impelled by missionary zeal, he went with his brother Charles to Georgia; and, sailing in the same ship, were some Moravian brethren, from whom they derived much spiritual benefit. Jackson in his "Life of Charles Wesley," says: "Mr. John and Mr. Charles Wesley were neither holy nor happy till they were taught by Peter Bohler that men are saved from sin, its guilt, dominion and misery, by faith in Christ." In his college days, John gave promise of being a poet, but his absorbing work called off his attention from poetry. The great hymn writing he left to his brother Charles. John wrote some useful hymns, and did much by his own personal efforts to encourage psalmody.

"Lo, God is here, let us adore."

**WHITE, Henry Kirke.** Was born at Nottingham, in 1785. At seventeen years of age he was articled to an attorney, and distinguished himself in literary work. A circumstance occurred to change his views, which were at the time sceptical. An intimate young friend named Almond, was called to the bedside of a dying believer, who passed away in great peace, consoled by a triumphant faith. He was fully impressed with the truth of religion by the impressive scene, and resolved to devote his life to the ministry. He shrank from making the change known to White through fear of his ridicule, and gave up his society. White enquired the cause, and Almond confessed. "Good God, Almond," exclaimed the sceptic, "You surely regard me in a worse light than I deserve." The two youths renewed their friendship with more elevated aims, as the well known hymn attests—

"When marshalled on the nightly plain."

White now turned his purpose of life to the ministry, studied at Cambridge, and gained a first place in the University; but severe study wasted his frail body, and he died before completing his 23rd year.

"Much in sorrow, oft in woe."

**WHITEFIELD, Rev. Frederick, M.A.** Senior curate of Greenwich, and late assistant minister of St. Giles in the Fields; author of "Christ in the word," "Voices from the valley," "Sacred poems and prose," "Christian casket," and many other small religious books and tracts."

"I need thee, precious Jesus."

**WHITING, William.** Educated at Clapham and Winchester, to qualify himself for filling the place of Master of Winchester College, Chorister School; is the author of the hymn selected. This is one of the comparatively few hymns calling on us, in our public service of praise, to remember at the throne of grace those who go down to the sea in ships, and who see the wonders of the Lord in the deep.

"Eternal Father, strong to save,  
Whose arm hath bound the restless wave;  
Who bidst the mighty ocean deep,  
Its own appointed limits keep!  
O hear us when we cry to thee,  
For those in peril on the sea."

**WILLIAMS, Rev. Isaac.** Born in 1802; wrote two or three of the Oxford "Tracts for the Times," and was the author of some four hundred poetical pieces and translations of many old hymns. The hymn selected is—

"Lord, in this thy mercy's day."

**WILLIAMS, Rev. William.** Was born near Ludlow, Carmarthenshire, in 1717; and has been called the Watts of Wales. After receiving a good education, he began to study medicine; but while listening to the burning words of Howell Harris in Talgarth churchyard, his soul was stirred, and he was won for Christ. He threw himself into the work of an evangelist, and until his 74th year gave all the power of his vigorous intellect, warm and rich imagination and poetic genius, to his Divine Master's service. In the Welsh Calvinistic Methodist connection he laboured incessantly half a century, and working with such men as Rowland and Harris, he became a power in the church.

"O'er the gloomy hills of darkness,  
Look, my soul, be still and gaze."

The inspiring words of this hymn were written long before the beginning of foreign missionary enterprises, while its author was traversing the mountains of Wales, and looking for the dawn of a brighter gospel day. Welshmen sang the hymn as a prophecy and their hearts were gladdened with hope, years and years before the church began her aggressive march into heathen lands. Williams was as much celebrated for hymn writing in his native tongue as for carefulness in preaching the gospel. The language of his truly majestic hymn is in keeping with a fine religious trust and experimental faith.

"O'er the gloomy hills of darkness,  
Look, my soul, be still and gaze."

**WORDSWORTH, Rev. Christopher.** Born in 1807; nephew of the poet, William Wordsworth. Was educated at Winchester School, and Trinity College, Cambridge. Possessed of great natural powers, he became the head master of Harrow, and afterwards Bishop of Lincoln. He published many historical and theological works, and from his collection of hymns, the beautiful one, acknowledging with gratitude the mercies of God, has been taken:

"O day of rest and gladness."

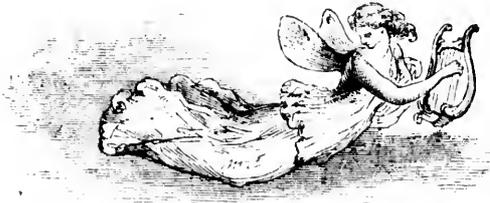
**WREFORD, Rev. John Reynell, D.D.** Was educated for the ministry, but in consequence of the failure of his voice was obliged to retire from the duties of the pulpit, and devote himself to tuition, in which he was very successful. He is the author of many poems and poetical works, as well as of the patriotic hymn selected.

"Lord, while for all mankind we pray."

**YOUNG, Andrew.** A native of Edinburgh. His father, David Young, was upwards of fifty years a successful teacher. Andrew Young passed through a literary and theological course of study in the University

of Edinburgh, was for eleven years head master of Niddry Street School, and afterwards for thirteen years, English master of Madras College, St. Andrews. A few years ago he published a volume of poetry in Edinburgh, which included that early juvenile hymn, written at a time when children were comparatively unprovided with these happy refrains that salute us on every side. Mr. Young has for several years retired from active life, and resides in his native city.

“There is a happy land, far, far away.”



Street School,  
College, St.  
in Edinburgh,  
when children  
salute us on  
ative life, and

