EDITORIAL: SHEFFIELD, 1954.

We briefly reported in our last issue that a conference was held in Sheffield from July 13th to 15th, and we sent each reader a copy of the hymn sheet which we used at our two large public gatherings, where we rejoiced in the memory of that distinguished citizen of Sheffield, James Montgomery. We must now amplify that short note, and do our best to place on record some of the details of a most memorable conference.

Sheffield, 1954, will remain one of our historic landmarks: we have no doubt of that. Since the war we have been trying (and at times it seemed that we should never succeed) to devise a technique for our conferences that would combine the advancing of
hymnological scholarship at a high level with some form of service to the general public of the locality in which we held our meetings. Glance over the files of the Bulletin, and read the strange story. In 1946 we met at Bristol. We had some good meetings at Clifton Hill House and Western College, and perhaps we had fifty or sixty people there. In '48 we met at Mansfield College, Oxford. That was when G. S. Phillips promised to become the editor of the New Julian — but alas! he had hardly a year to live; it was there also that Dr. Stanton conducted a mighty hymn-singing service in celebration of the bicentenary of Isaac Watts, when we had the college Chapel full to overflowing — which means upwards of 250 people present. In 1949 we went to Jordans and transacted private business. In 1950 we went to Jesus College, Cambridge, and, so far as our public impact went, registered our worst failure; Kenneth Finlay and Boris Ord served us superbly, but if we had thirty people in the chapel, we certainly had no more. In 1951 we met at Oxford again, and the meeting was chiefly notable for the presence of Dr. McAll, whose death in July of this year we so greatly lamented: but very few people were there. In 1952 we went nowhere at all. In 1953 we went to Stratford-on-Avon — that was where we began to feel we were turning the corner; the report of that excellent though short conference will still be fresh in the minds of our readers.

But Sheffield was the first occasion on which we have been able to record two public meetings each attended by about 500 people, and we suppose that the physical scale of the gatherings was the most immediately impressive thing about the conference. The first of these meetings was in the Victoria Hall (the Methodist Central mission of Sheffield), where we sang all the hymns of Montgomery on the hymn-sheets. Mr. Finlay introduced and conducted them in his own expert and graceful way, and Mr. Holbrook gave a short address on Montgomery's services to Sheffield. A massed choir of some 200 voices ensured the success of the singing, and the whole was conducted with great satisfaction to all who were present.

The other meeting was the proper climax to all our activities — a service in the Cathedral. This consisted of Evensong, to which was added an act of remembrance of Montgomery in which we were led by the Bishop of Sheffield: the whole adorned by the singing of five of the Montgomery hymns, and brought to a focus in a noble sermon by our Joint-Chairman, the Reverend K. L. Parry. Mr. Parry's text was in itself an illumination; the Scripture that he opened to us was a marginal reading at Psalm xxi 3 — 'For thou art holy, who art enthroned upon the praises of Israel'. But there was more than the text: there was the focussing of all our enthusiasm and all the scholarship to which we aspire in the Faith which claims the allegiance of us all. At the end of the service we sang 'Praise the Lord, through every nation' to Wachet auf, and how moving and mighty the hymn sounded! It is not often that the organ is so nobly and religiously played for the accompaniment of hymns as the organ was played that night by Dr. Tustin Baker.

That, to our mind, was the great moment of the conference — that service, that sermon, and that hymn. But although we discharged to such good purpose our obligations to the general public of the city that so hospitably entertained us, we succeeded also in achieving that depth and seriousness of study to which also we are pledged. Professor Armitage's lecture on Montgomery, delivered at Whirlow Grange (where we made our headquarters) was a model of clarity and perspicacity. He has some quite new material on Montgomery that puts all the rest of us out of date, and this he delivered to us with the true felicity of the humane scholar. We hope that we shall have the privilege of publishing some part of what he told us in a later issue.

We felt, apart from all this, that Sheffield had really opened its doors to us and made us welcome. What else could we feel, when we were graciously entertained at an afternoon reception by the Lord Mayor and Lady Mayoress? And when we had the honour of the company of the Bishop of Sheffield not only at the Cathedral service but also at Professor Armitage's lecture?

There was one other scene which we shall long remember, when, in the afternoon of the 14th, we gathered round the statue of James Montgomery and joined in a brief service of remembrance, led by Mr. Parry. This was not a public gathering; just a dozen members of the Society making an act of piety in the open air and remembering one who, had we all lived in an earlier age, would most certainly have become the patron saint of hymn societies — the greatest of laymen hymn-writers, the keenest of hymn-critics, giving place to Watts and Wesley alone in the service he rendered through his hymns to the universal church.

An abiding sense of gratitude is the chief colour in our remembrances of all this. The Lord Mayor, the Bishop, the choirs, the organists of the Victoria Hall and the Cathedral, the Warden of Whirlow Grange, and all the other Sheffield citizens who made us welcome deserve our thanks. From within our own number, special thanks are due to the Reverend A. S. Holbrook, the organizing genius of the conference, to whose inspiration and devoted work we are indebted.

Now to turn to our private business, we made certain resolutions of which we must immediately apprise our members. Here is bad news — that the name of Merryweather, with all its associations of friendliness and zeal, will disappear from the front page after this present issue. Mr. Merryweather has asked to be relieved
of his duties, and in accepting his resignation with the greatest regret, we record how much we owe to him. An effective Secretary, and a hymn writer of no little distinction himself, he has given us just what we wanted in the office of Secretary. Mr. Hellbrook will succeed him, and what he did for us at Sheffield provides sufficient warrant for our rejoicing that he has seen his way to take over this important, thankless, and onerous office. Assisting him as Minutes-Secretary will be the Reverend A. J. Farnsworth, whom we are wholly delighted to see in that capacity. Miss McAulay, of the staff of the late W. Leslie Christie, has been faithfully acting as our Treasurer since Mr. Christie’s death. She has held us together with great devotion and skill, and her interest in our Society has been of the closest. She now yields up the books and the worries to Mr. E. F. M. Maddox of Oxhill. Nobody hankers for the office of Treasurer in any Society, but we are very happy that Mr. Maddox has undertaken to guide us in our business matters. He has already shown himself to be one of our best friends. These changes take effect on 1st January, 1955.

These things we did in our private business, and many other things also. We heard of the satisfactory progress of the new Julian from the indefatigable and devoted Mr. Bunn, and took pleasure in the thought that that mighty task is a year nearer its completion. If we had done nothing else, we should be justified in being proud of having launched Mr. Bunn on this work, for it is almost certainly safe to say that he is the only man alive who could do it.

And so we move into another year. Sometimes we have had our doubts whether the Hymn Society was justifying its existence. But we have been able to feel this year that the good hand of God has been upon us, and that we have been led to do what we are here to do.

REGINALD L. McALL.

Our Sheffield meetings were clouded by the news, which we received on our opening day, of the death of our friend Dr. Reginald McAll, Executive Secretary of the Hymn Society of America. If anybody ever made himself indispensable to a Society, he made himself indispensable, with his unique combination of knowledge and zest, to our brethren in America. He visited us in 1951, and some of us saw him again last year, and on both occasions he had much to share with us. Our greetings and sympathy, already privately expressed, go with this to Mrs. McAll and to all his friends in America and in this country in their bereavement. It must have been a great satisfaction to him to know that the work to which he gave so much is in such safe and capable hands as those of the officers of the Hymn Society of America.

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CHARLES WESLEY AND MATTHEW HENRY
by Erik Routley.

Dr. Henry Bett placed us all very heavily in his debt when he wrote his now well known book, The Hymns of Methodism. The object which that book so felicitously achieved was to give some indication of the wealth and depth of Charles and John Wesley’s culture, to keep us mindful of the colourful richness of the treasury of which, in their hymns, they made the church free. There is one source, however, which Dr. Bett almost missed. He did not wholly miss it; for there is indeed, on page 97 of his book (I refer to the revised edition of 1945) one reference to Matthew Henry’s Commentaries. That reference we will quote at once, for it is in itself significant enough. The verse under review is this:

Its streams the whole creation reach,
An ocean without shore:
Enough for all, enough for each,
Enough for evermore.

With this Dr. Bett invites us to compare a phrase in Matthew Henry (on Exodus 34:6):

The spring of mercy is always full, and streams of mercy are always flowing. There is mercy enough in God, enough for all, enough for each, enough for ever.

Now that is not a passing coincidence. Looking further into this matter, I venture the judgment that Matthew Henry was Charles Wesley’s primary inspiration when he was writing in a certain manner. That is to say, that although we must admit (on the evidence of Dr. Bett) that Charles Wesley was able to draw on every kind of literary source, sacred and secular, for his turns of phrase and associations of thought, when it was a matter of expounding a Scriptural text, there was nobody like Matthew Henry for him. I verily believe that when he was moved to write a strictly Scriptural hymn, he turned first to Matthew Henry to see what ideas the venerable Puritan commentator was prepared to share with him. Sometimes no doubt he left Matthew Henry as he found him. But there are enough examples, drawn on a comparatively superficial investigation, to show that at other times he helped himself very freely to the wisdom of the greatest of classical exegetes.

Here then are a few comparisons. Let us take first the hymn, “A charge to keep I have” (M.H.B. 578, A. & M. (S.) 702). The governing text here is Leviticus 8:35, “Keep the charge of the

1 Misprinted ‘Exodus xxiv 6’ in Dr. Bett’s book.
2 Mis-quoted ‘enough for evermore’ in Dr. Bett’s book.
they are required to do: they must 'seek the Lord'... they must 'seek righteousness'... they must 'seek meekness': this is a grace they were so eminent for that they are denominated 'the meek of the land'; and yet this still they must 'seek'. Note, those that are ever so good, must still strive to be better, those that have ever so much grace, must be still praying and labouring for more.

Ye that do your Master's will,
Meek in heart, be meeker still;
Righteous, still yourselves confess
Seekers after righteousness;
Gracious souls, in grace abound,
Seek the Lord whom ye have found.1

The second of the two verses develops along fresh lines, and does not reproduce anything in Matthew Henry.

Our third example is yet another short hymn, 'Captain of Israel's host' (M.H.B. 608; C.P. 496 Part 1). Here the text is Exodus 13:21, 'And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light.' Here is Matthew Henry:

Those whom God brings into a wilderness, he will not leave nor lose there, but will take care to lead them through it; we may well think that it was a very great satisfaction to Moses and the pious Israelites, to be sure that they were under divine guidance. They needed not to fear missing the way, who were thus led, or being lost, who were thus directed; they needed not to fear being benighted, who were thus protected. They who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affairs, may be confident that 'The Lord goes before them', as truly as he went before Israel in the wilderness, though not so sensibly; we must live by faith.

Captain of Israel's host and guide
Of all who seek the land above,
Beneath thy shadow we abide,
The cloud of thy protecting love:
Our strength, thy grace, our rule thy word,
Our end, the glory of the Lord.

By thine unerring spirit led,
We shall not in the desert stray,
We shall not full direction need,
Or miss our providential way;
As far from danger as from fear,
While love, almighty love, is near.

1 Not in the 1782 book: but this is the original reading of verse 1.
To these hymns, in which Charles Wesley appears to be almost paraphrasing Matthew Henry, I would add a few more, in which we may reasonably say that an association of thoughts or texts has been suggested to him by a reading of the Commentaries. It is difficult, for example, to ascribe the origin of 'Christ, whose glory fills the skies' (M.H.B. 924: A. & M. 7) elsewhere than to this passage in the Commentary on Malachi iv 2, 'Unto you that fear my name shall the Sun of Righteousness arise'.

Christ is the Light of the world, the true Light, the great Light that makes day, and rules the day (John 8:12) as the sun; he is the 'Light of men' (John 1:9), to men's souls as the sun is to the visible world, which without the sun would be a dungeon; so would mankind be darkness itself without the light of the glory of God shining in the face of Christ. This sun of righteousness, in the fulness of time, arose upon the world, and with him light came into the world (John 3:19), a great light (Matt. 4:16). In him the day-spring from on high hath visited us, to give light to him that sits in darkness (Luke 1:78). The souls on which the Sun of righteousness rises, are growing up toward the perfect man; those that by the grace of God are made wise and good, by that same grace are made wiser and better; and their path, like that of the rising sun, shines more and more to the perfect day (Proverbs 4:18).

'O thou, who camest from above' (M.H.B. 386: A. & M. 698/329) probably traces at least one of its trains of thought back to this, on Leviticus vi 13, 'The fire shall ever be burning on the altar' which we know to have been the text from which Charles Wesley here began:

We are taught to keep up in our minds a constant disposition to all acts of piety and devotion, an habitual affection to divine things, so as to be always ready to every good word and work. We must not only not 'quench the Spirit', but we must 'stir up the gift' that is in us. Though we be not always sacrificing, yet we must keep the fire of holy love always burning; and thus we must pray always.

The last verse of 'Rejoice, the Lord is King' (M.H.B. 247: A. & M. does not give this last verse) suggests this, on the Ascension story as it is recorded in Acts 1:

He is gone up with a shout, and with the 'sound of a trumpet' (Psalm 47:5), and he will descend from heaven with a shout, and with the 'trump of God' (I Thess. 4:16). Ye have now lost the sight of him in the clouds, and 'in the air'; and 'whither he is gone ye cannot follow him now'.

but shall then, when ye shall be 'caught up in the clouds, to meet the Lord in the air'.

Rejoice in glorious hope,
Jesus the Judge shall come,
And take his servants up
To their eternal home.
Ye soon shall hear the angel's voice:
The trumpet of God shall sound: Rejoice!

The astonishing richness of Charles Wesley's greatest conception, 'Wrestling Jacob' (M.H.B. 339: most of the important verses omitted in all other books) has much more in it than any single commentator; but we may believe that he began by turning up Matthew Henry on Genesis 32:24 ff: this passage may have given him at least one idea for 'Come, O thou Traveller', and another for 'Shepherd divine: our wants relieve' (M.H.B. 736: A. & M. 247/317).

Strong believers must expect divers temptations, and strong ones... We cannot prevail with God but in his own strength. It is his Spirit that intercedes in us, and helps our infirmities (Romans 8:26).

Shepherd divine, our wants relieve
In this, our evil day,
To all thy tempted followers give
The power to watch and pray.

The Spirit of interceding grace
Grant us in faith to claim,
To wrestle till we see thy face
And know thy hidden name.

Wrestling believers may obtain glorious victories and yet come off with broken bones: for 'when they are weak, then are they strong'.

What though my shrinking flesh complain,
And murmur to contend so long,
I rise superior to my pain,
When I am weak, then I am strong:
And when my all of strength shall fail,
I shall with the God-man prevail. (verse 5).

Those that would have the blessing of Christ, must be in good earnest, and be importunate for it, as those that resolve to have no denial. It is the fervent prayer, that is the
effectual prayer . . . See how wonderfully God condescends
to crown importunate prayer: those that resolve, though
God slay them, yet to trust in him, will at length be more
than conquerors.

My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see thee face to face;
I see thee face to face, and live;
In vain I have not wept and strove;
Thy nature, and thy name, is Love. (verse 8).

In 'Love divine, all loves excelling' (M.H.B. 431: A. & M. 520/205) there is a stirring reference to Malachi 3:5, 'The Lord, whom ye seek, shall suddenly come to his temple'. On this, Matthew Henry writes:

What will be the effect of it? 'That they may offer unto the Lord an offering in righteousness', that is, that they may be in sincerity converted to God, and consecrated to his praise, in the offering of prayer, and praise, and holy love.

Come, Almighty to deliver,
Let us all thy grace receive;
Suddenly return, and never,
Never more thy temples leave.
There we would be always blessing;
Serve thee as thy hosts above;
Pray, and praise thee without ceasing,
Glory in thy perfect love.

In the great eleven-verse hymn paraphrasing Romans 4: 16-25 and beginning 'Father of Jesus Christ, my Lord' (M.H.B. 561: C.P. 475) there may be an echo of Matthew Henry:

It is mere weakness of faith, that makes a man lie poring
upon the difficulties and seeming impossibilities that lie in
the way of a promise.

Faith, might faith, the promise sees,
And looks to that alone:
Laughs at impossibilities,
And cries, 'It shall be done!' (verse 9).

There are two verses in the most moving hymn, 'Eternal beam of light divine' (M.H.B. 496: C.P. 395) which strongly recall Henry's extensive commentary on Matthew 11:28, 'Come unto me, all ye that labour . . .'.

The burden of Christ's cross is a light burden, very light;
afflictions from Christ, which befall us as men; afflictions for Christ, which befall us as Christians; the latter are specially meant. This 'burden' itself is not 'joyous' but 'grievous';
yet as it is Christ's, it is 'light' . . . God's presence (Isaiah 43:2), Christ's sympathy (Isaiah 63:9, Daniel 3:28), and especially the Spirit's aids and comforts (II Corinthians 1:3) make suffering for Christ 'light and easy'. As afflictions abound and are prolonged, consolations abound, and are prolonged too.

Jesu, the weary wanderer's rest,
Give me thy easy yoke to bear,
With steadfast patience arm my breast
With spotless love and lowly fear.

Thankful I take the cup from thee,
Prepared and mingled by thy skill,
Though bitter to the taste it be,
Powerful the wounded soul to heal.

It is the association of the evangelical invitation with suffering which is the impressive part both of what Matthew Henry writes
and of what Wesley sings.

I have no doubt that this could be taken much further. The argument, of course, must not be pressed beyond its strictly limited range of reference. In many of the most richly scriptural of his hymns there is no trace of Henry at all. 'Soldiers of Christ, arise', for example, takes a quite different line from that which Henry takes on that passage in Ephesians. In 'Come, O thou Traveller', where Matthew Henry interprets the daybreak that puts an end to the wrestling as the necessity for returning to daily work and life, Wesley interprets it as a type of the new life into which the believer is born as a result of the wrestling. 'Jesus, my strength, my hope', which I have elsewhere shown to have as many Scripture references as it has lines, has nothing of Matthew Henry in it that I can discover. All that can be gained by such a sketch as this is in drawing attention to the obvious debt which Wesley owes to Henry, and, (what is more precious), in perhaps sending some readers back to the great spiritual joys that wait for them in reading his Commentaries.
TWO NOTES, contributed by MAURICIE FROST.

I

SOME TUNE DATES

When I asked a bee-keeping friend who owned over 200 stocks, when she finished her labours, she replied “We don’t finish; we only stop”. The collector of hymn tunes and books is in a even worse plight — he cannot even stop!

The British Museum has now on its shelves another edition of James Green’s collection, the 4th, dated 1718. The 3rd edition (with John Green’s name associated with James) is in the Bodleian, and the fifth is in private hands. Their dates are 1715 and 1724. The point of this note is that we must now date the tune FERRY (SP 39) 1718. The date of three tunes is rendered uncertain, i.e. BURFORD, set by Green to Ps. xxx, but by Chetham (also 1718) to Ps. xliii; also Chetham’s tune for Ps. v appears set to Ps. xxxv in Green (in Harmonia Perfecta, 1730 it is called ARUNDEL, and in Arnold, 1741 PORTSMOUTH). Chetham’s Ps. xxxix is set by Green to Ps. xcv. This had various names in the 18th century — WALLINGFOR h is Harmonia Perfecta, ABBINGDON, STAFFORD NEW, and BEMFORD in later books.

Evidently these three tunes were in some other collection from which both Green and Chetham took material.

MAURICE FROST.

II

LOCK HOSPITAL COLLECTION

[Note: All tunes in the Lock Hospital Collection are ascribed to composers or arrangers by initials. Editor.] A ms note attached to one of the British Museum copies gives the names of the composers as follows:

M.M. Revd. Mr. Madan.
T.H. Revd. Mr. Hawes.
F.G. Mr. Giardini.
I.W. Mr. Worgan.
C.B. Mr. Burney.
M.V. Mr. Veute.
C.L. Mr. Lockhart.
Dr.H. Dr. Heighington.
F.E. Sir Francis Isles.
W.B. Mr. William Bromfield.
J.B. Mrs. Jane Bromfield.
I.B. Surgeon Bromfield.
W.I. Mr. William Jackson.
S.A. Mr. Samuel Arnold.
F.A. Mr. Francis Alessandro.

REVIEW


When music is taught in schools throughout the land as it should be taught, i.e., when the sol-fa “handsigns” are learned at the infant stage, and when the elements of staff notation are taught in the Primary classes to children who have had a good grounding in sol-fa, then a “Tonic Sol-Fa Edition” of a hymnal will not be necessary.

In the meantime all I can do is to congratulate the publishers of Congregational Praise on the admirable manner in which the recently issued Tonic Sol-Fa Edition has been produced.

That it will be a great boon in Scotland and Wales may be taken for granted. In quality of paper and of binding, as well as in clearness of printing, this is a worthy co-partner of the Staff Edition. Is it, I wonder, altogether a good plan to have such close similarity in the appearance of both editions? Dark blue covers encase the staff edition, and red covers the sol-fa edition of the Revised Church Hymnal. Whatever the reason for this may be, the arrangement is very helpful to the unpunctual chorister, who comes rushing in at the last moment, and hastily grabs a hymnbook, just as the choir are filing into church [1]. I trust I have exaggerated the disadvantage of this “one colour” scheme.

No review of the contents of the book is called for here, since the Staff edition was very adequately discussed by L. H. Bunn in our Spring, 1952 issue.

KENNETH G. FINLAY.


Here is an excellent pamphlet designed for the promotion of study and close attention to the words of several of Charles Wesley’s hymns. It makes an admirable basis for a series of meetings of a study group. The author first prints a hymn in full as it appears in M.H.B. (1933); then he offers brief comments on the hymn verse by verse and sometimes line by line. The comments often do no more than cite the passage of Scripture that lies behind a verse or a phrase, but sometimes they go further than that. To go through this book carefully would provide as good a training in Christian doctrine and devotion through a season as anything of similar size could provide. The pamphlet is heartily commended to leaders of study groups, and the method to others who might see their way to doing the same kind of thing with other hymns. What, for example, could not be done with ‘The church’s one foundation along these lines? The hymns dealt with are ‘O for a thousand tongues’, ‘O Filial Deity’, ‘With glorious clouds encompassed
round', 'When quiet in my house I sit', 'Jesus, if still the same
thou art', 'Behold the servant of the Lord', 'Lift up your hearts to
tings above', and 'Come, let us join our friends above'.

Questions for discussion are appended to each series of notes. If
zeal, knowledge and reverence combine to make Christian love,
then this is a worthy example of that love for their hymn book in
which the Methodists set an example to all of us.

CORRESPONDENCE

Dear Mr. Routley,

I refer to Bulletin No. 68 of The Hymn Society. If I had seen
Dr. J. A. Russell's article on Hymns in Scottish Schools when it
was printed in The Scotman, I would have felt obliged to dispute
it in the same columns. How could he possibly defend such state-
ments as (i) "200 hymns are far beyond a child's comprehension,
and I doubt if there are as many worth knowing"; (ii) "Led,
kindly Light" is another inevitable choice"; (iii) "Christmas
Carols, naturally select themselves"; and (iv) "Toplady must also
go in for his masterpiece, 'Rock of Ages'". He selected 'Glorious
things of thee are spoken' because of its supposed suitability for
youthful voices; but surely that cannot be the reason for
including 'Jesus is our Shepherd' and 'Safe in the arms of Jesus'
—nineteenth century sentimentality at its worst, as regards both
words and music — or 'Peace, perfect peace', which is a poor
match for Gibbons's fine tune. Moreover, 'Rest of the weary'
would seem more fitting for an old folk's meeting than for a gather-
ing of young people, who would not care to describe themselves as
weary, sad, dreary or dying.

KENNETH TRICKETT.

362 Earl Marshal Road,
Sheffield, 4.
17 August, 1954.

Mr. Arnold Barter of Clifton, Bristol writes protesting against
certain points in Dr. Russell's article. He asks on what principles
'I heard the voice of Jesus say' is excluded from the list when
'Lead, kindly light'; 'Abide with me' and 'O for a closer walk'
are included. He expresses doubt, further, of the suitability of 'Rest
of the weary', 'Peace, perfect peace' and 'Rise, O men of God' for
use by young people. He observes that of the forty hymns in
Dr. Russell's list, only eighteen appear in Canon Briggs's The Daily
Service and Prayers and Hymns for Use in Schools.

It is perhaps proper to add that while the Editor takes full
responsibility for the inclusion of any article, the Society as a whole
is not committed by our publication to agreement with all the views
expressed by our contributors. That, we suppose, is the normal
practice in journals of this kind.

NOTES

All lovers of hymns who have had the opportunity will have
listened with keen interest to the broadcasts which the Reverend
Cyril Taylor, Warden of Addington, has been given in the place,
late on Sunday evenings, of that well loved programme, 'Think on
these things'. The new programme has been called 'The way to
Heaven's Door' (a quotation from George Herbert), and has been
devoted to the tunes of well known hymns and the men who wrote
them. The programme has been particularly distinguished for the
simple, sensitive and friendly commentary of Mr. Taylor, and the
exquisite singing of the St. Martin's Singers. They have done us a
great service, among other things, in showing us the true genius of
the Victorian hymn tune (though they have spread their net wider
than that one period). Part of the 'badness' of the Victorians
whom we have so often criticised adversely arises from the fact that
their music has been performed out of context, by congregations
of a size and temper of which, in the main, they never dreamed.
The Victorian tune is not a Tipperary; it is a part song. To hear
these people sing 'O strength and stay' in F major, allegretto, and
'There's a friend for little children, similarly, was an education to
us all. We offer respectful congratulations to the B.B.C. and those
who were responsible for this series.

Sir John Arkwright, late M.P. for Hereford (1900-12) and Chief
Steward of the City of Hereford, died on 19 September 1954. He is
well known in our circles as the author of 'O valiant hearts' (S.P.
293).

The Reverend Thomas Toplady, of the Lambeth Mission, retires
this year; the greetings and good wishes of the Society go with him,
together with our gratitude for the work he has done in many
fields of Christian Evangelism.

The Director and Warden of Addington (the Royal School of
Church Music) have recently issued an appeal for funds to furnish
the great house in which the School is now installed. We commend
this appeal to readers who may not have been personally apprised
of it, and urge all who can to send a donation, however small or
great, to the Warden, Addington Palace, Croydon, and thus to
help in setting forward the work of the School.

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