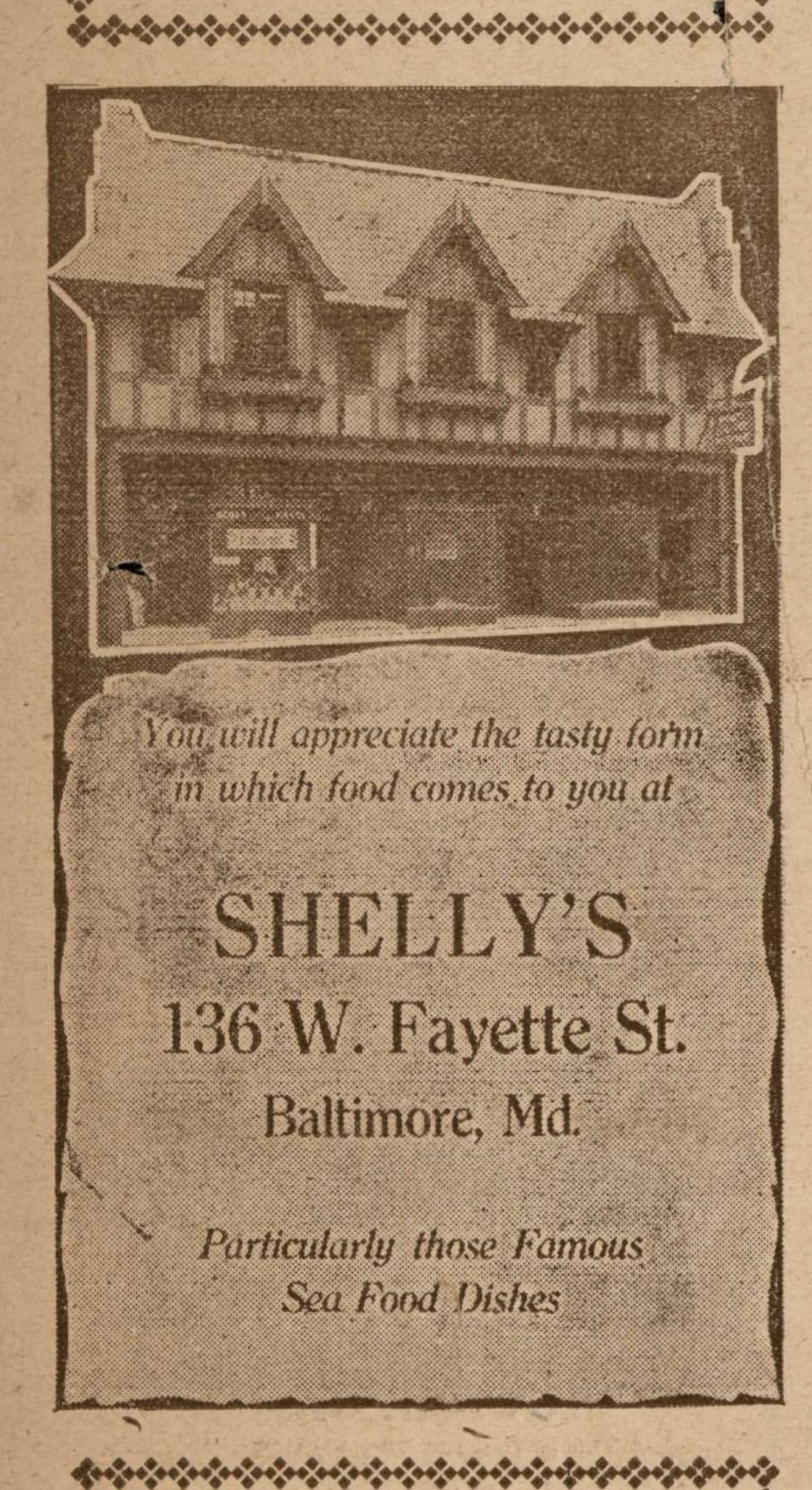
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NOW 'DAY IS OVER" FOR AUTHUR OF BATTLE HYMN OF CHRISTIANITY

Death Claims Rev. Sabine Baring-Gould Who Wrote "Onward Christian Soldiers" And Other Noted Church Songs.

have shouted "Crowns and thrones may doms rise and wane," but few knew anything more of the author of the battle-hymn of Christianity than that his name was S. Baring Gould. Few realized before he died on January 2 that he was still living and, until a few months ago, an dactive and aggressive factor in the religious and literar yworld. Yet the clergyman was a veteran in English literature, theology, science and art, many of them authoritative in their special fields, and many of them of high literary worth. He antedated the Victorian reign, and was still exercising his creative facilities, and still

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reign of her grandson. The perish, King- Rev. Sabine Baring-Gould was nearly ninety years old when, for him, "the day was over." His passing at his ancestral home at Lew-Trenchard, England, is recoreded, with long biographical accounts of his career, in the newspapers of the two hemispheres, and numerous editorials memorialize his life and works. The last of the "squarsons"

-a word coined of squire and parson-Sabine Baring-Gould and th eauthor of 140 books, was also one of the last "Great Victorians," of whom, if he was not one of the greatest, we are told, he probably stood first of all in the versatility of his genius and the variety and number of his writings. At the same time he was a country rector, a lord of the manor, a sermon-writer, a student of camparative religion, an extremely popular novelist, a poet, an authority on medieval myths and legends, and an antiquarian of note in several branches of research. A generation ago the catolog of the library of the British Museum credited him with the authorship of more books than any other living writer, and since that time he had given to the world at least half a hundred additional volumnes, including som eworks of the first importance. But it is on his hymns that his fame chiefly rests. "Onward, Christian Soldiers" was written on a Whit-Monday in a Yorkshire village where young Baring-Gould was then curate, as a marching song for a band of school children. It was written in great hast efor a special occasion, and its author said in after years, "Certainly nothing has surprised me more than its great popularity." It is related that the bishop of Baring-Gould's diocese, a Low Churchman, disapproved of the carrying of the cross in pro-

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cession, whereupon the rector said: "Very well, boys, leave the cross in the vestry, and we'll change the hymn to read: 'With the cross of Jesus left behind the door.'" This made , the bishop angry, and he dismissed Baring-Gould. But Mr. Gladstone at once presented him with a far better living at East Mersey in Essex. So Millions in two generations preaching the Gospel in the the hymn lived to become the martial song of Christianity in the four quarters of the globe. The universsality of its apppeal is depicted by a writer in the New York World, who tells us:

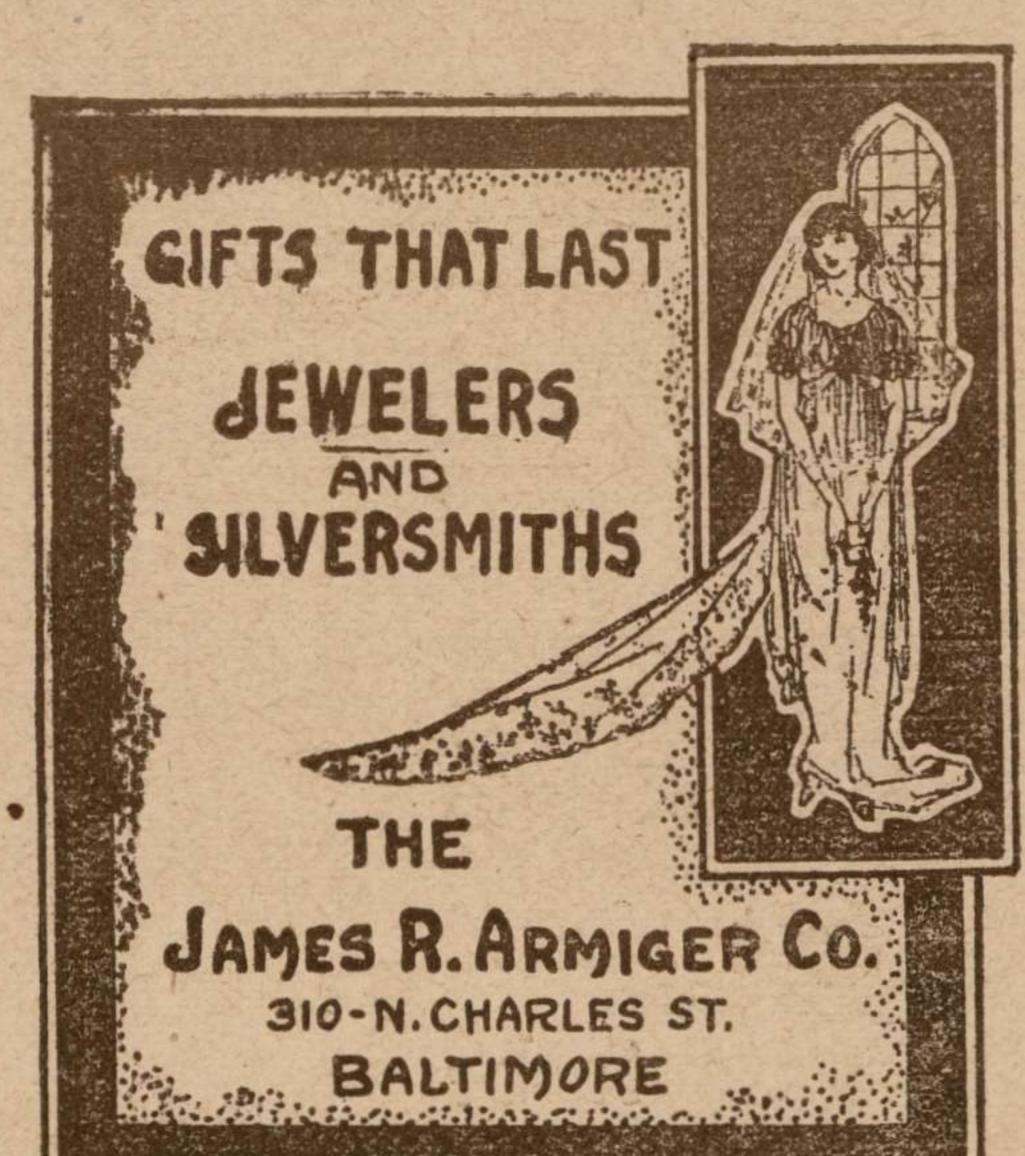
"Surpliced choir boys have wafted the words through incense-laden air, as they marched up the vaulted aisles of churches and cathedrals; at Methodist revivals it has brought thousands to the altar rail in repentance and conversion; in Presbyterian and other houses of worship it has thrilled the Covenanter and dissenter; the Knights of Columbus, a Catholic fraternity, sing it at their public gatherings and, at the Conclaves of the Knights Templar, the watching thousands on the streets feel an exquisite thrill as the plumed Masons march, twenty abreast, singing the great battle hymn of th echurch.

"Written in 1865, it never has lost its hold on the hearts of men battling for ideals. In the World War bands played it while the youth of warring nations rushed to the colors, and in the same camps of armed men there rose the strain:

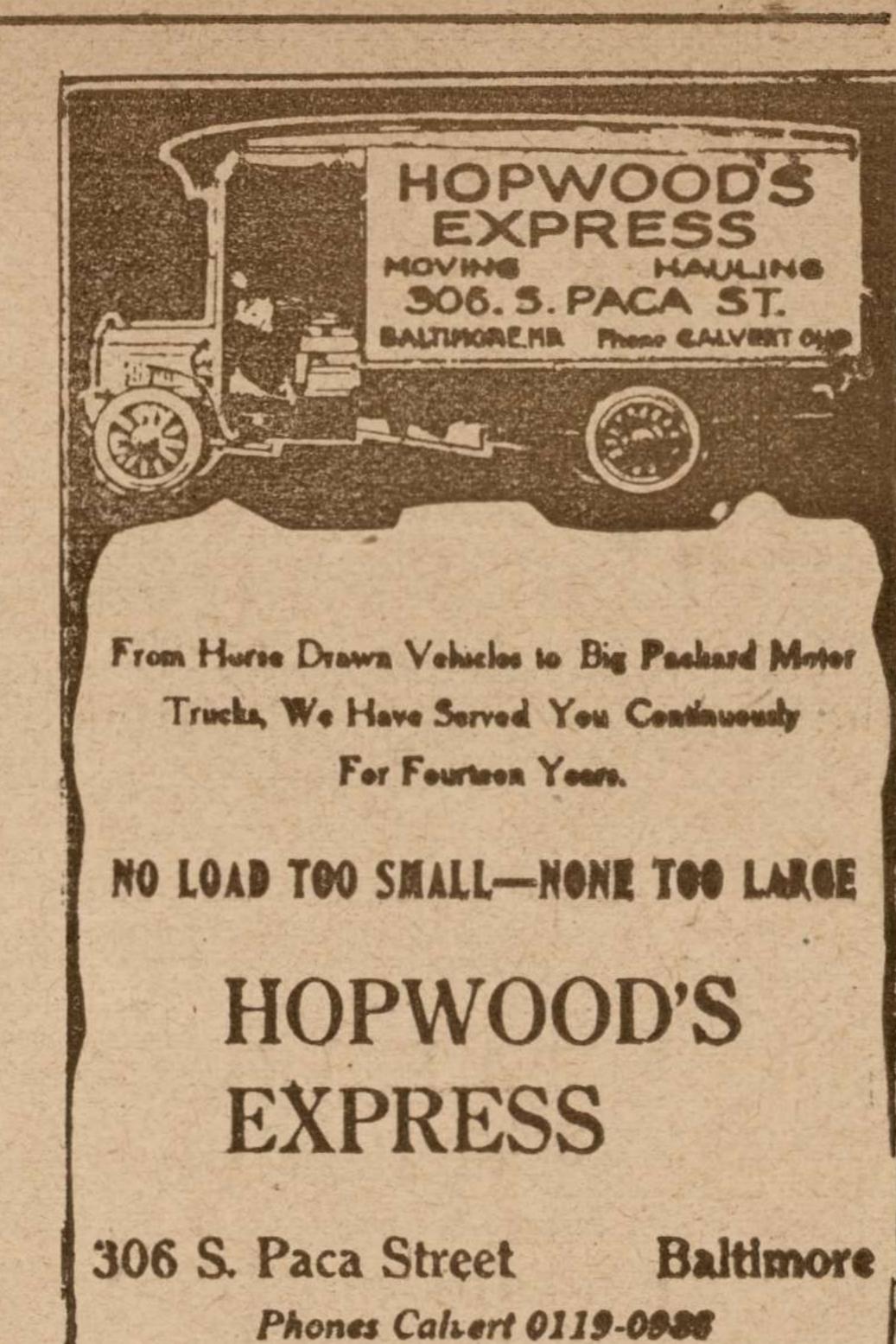
"'We are not divided, all one body ye'-

"So great and universal is its appeal that it belongs to no sect, or no race—it has become

(Continued on Page 4)



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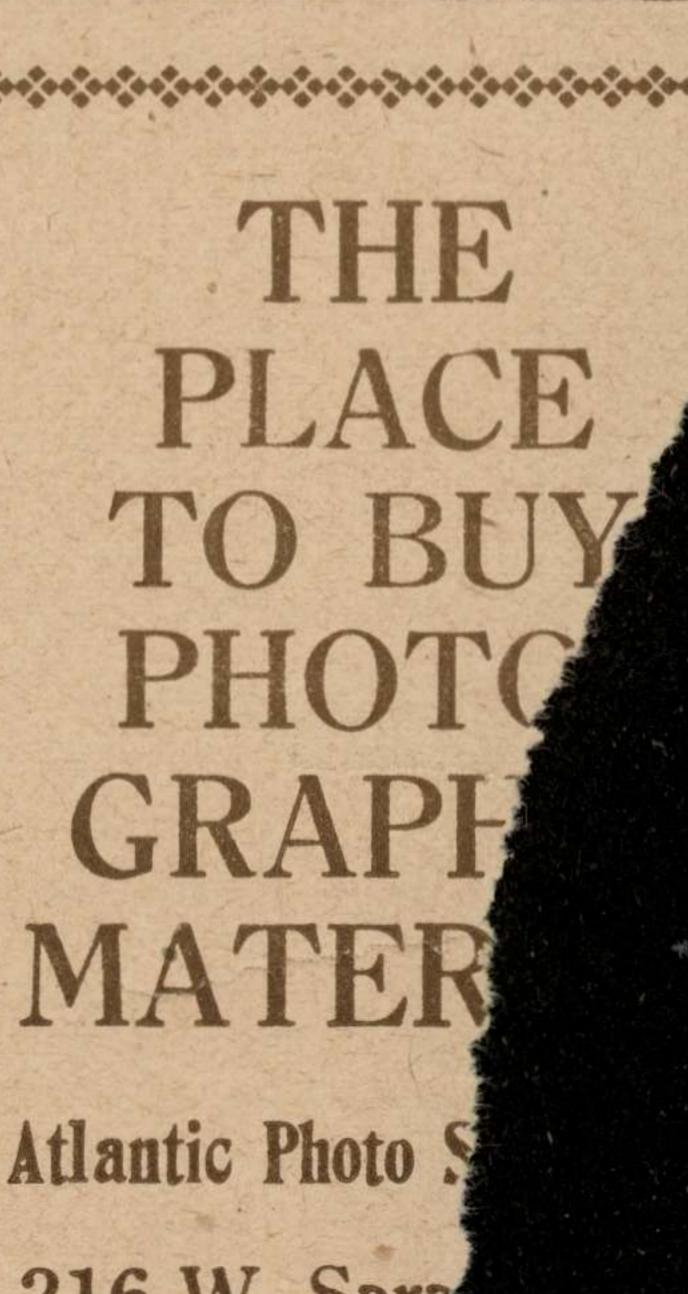
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